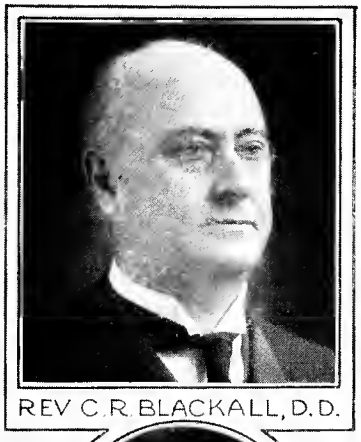

REV. C. R. BLACKALL, D.D.

MARION LAWRANCE

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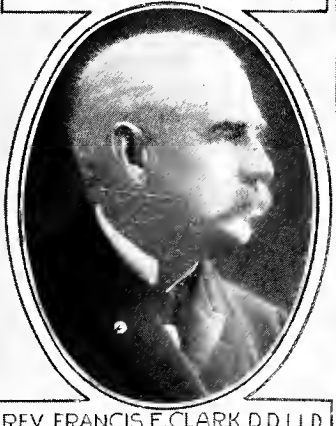
REV. WILLIAM F. McDOWELL, D.D.

MARGARET SLATTERY

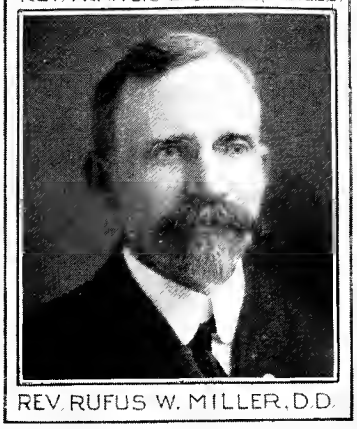
IRA M. PRICE, PH.D., L.L.D.



REV. FRANCIS E. CLARK, D.D., LL.D.

W. C. PEARCE

SIR ROBERT BADEN-POWELL



REV. RUFUS W. MILLER, D.D.

REV. I. J. VAN NESS, D.D.

Some of the Contributors

The Encyclopedia of Sunday Schools and Religious Education

Giving a World-Wide View of the History and Progress of the Sunday School and the Development of Religious Education Complete in Three Royal Octavo Volumes

Editors-in-Chief

JOHN T. McFARLAND, D.D., LL.D.

Late Editor of Sunday School Publications, Methodist Episcopal Church, New York City

BENJAMIN S. WINCHESTER, D.D.

Department of Religious Education, Yale School of Religion, Yale University
New Haven, Conn.

Canadian Editor

R. DOUGLAS FRASER, D.D.

Editor Presbyterian Sunday School Publications, Toronto, Canada

European Editor

REV J. WILLIAMS BUTCHER

Secretary Wesleyan Methodist Sunday School Department, London, England

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FAMILY WORSHIP.—See Worship, Family.

FANCY.—See Imagination, The Child's Power of; Wonder, The Age of, in Childhood.

FAST DAYS (CHRISTIAN).—See Christian Year.

FATHER'S RESPONSIBILITY IN THE EDUCATION OF HIS CHILDREN.—None of the many menaces which beset our people to-day are more threatening in its consequences than the way in which the family is ceasing to be an influence in the education of children. This article deals with but one aspect of this—the father's responsibility. It has long been the fashion among wealthy families in England to place their children in boarding schools, and any one who challenges this custom is considered peculiar. When, however, we have at last succeeded in establishing a true family, or in grasping the idea of one, the boarding school will be an exception rather than a characteristic feature in the educational system. Sir Joshua Fitch once said with a force of truth which we have been slow to recognize: "If we consider the matter well there is a sense in which the custom of relying on the boarding school implies the degradation of the home. . . . No parent should willingly consent to part for a large part of the year with the whole moral supervision of his child."

The father's responsibility in religious education can never be shifted to other shoulders. He is the high priest of the family. When he worships with his wife and children around him the child's mind is led to the knowledge of that abiding confidence in faith which is a foundation of all religion. (See Worship, Family.) At the mother's knee the beauty and tenderness of religion is taught; at the father's side is learned its magnificent strength and conquering power. In respect to the father's recognition of this responsibility the times are evil. The worry of business, the amount of energy that has to be spent in making a living, the poor conditions under which the mass of the people have to live, make the father a mere lodger in the same house as his children. Unless the father fulfills his responsibility one may teach children the dogmas and the phrases of religious creeds in schools, and yet only harden their hearts and blind their minds against the spiritual vitalities and realities of faith. Moreover, education in its fullness is the message of experience to youth. The great schoolmaster can bring this with directness and vividness to the minds of his pupils. But the great schoolmaster is almost as rare as the great poet, while the relation between father and child is the very thing which the genius of the schoolmaster needs to create. From the end of babyhood the father is the hero of his children. He is the man who knows and acts. He is the giant who builds the houses, paves the streets, controls the engines, fights in the great outside world. He is never so close to the child as the mother, but he represents the outside, the beyond—work and romance, effort and achievement. His withdrawal from the education of the child leaves a void in its mentality which in time shows itself in ineffectiveness and lack of purpose. Without him the child has no magnetic pole for its active being. The work of both parents is reciprocal; neither can get on without the other. And the influence of these two, blended and united, makes the family influence which alone is the best atmosphere and the best soil that can be provided for human growth.

No education is of great value without discipline and the capacity to do hard and unpleasant things. The father is the chosen teacher of discipline, not only in

its ordinary and every-day precepts, but in its embodiment in every effort in life. He is in himself law and order, the man of regular outgoings and incomings, the man who obeys and is yet master. This he imparts to the child not by precept, but by example. The child is imitative above everything else, and it adopts characteristics unconsciously. The aptness for hero-worship makes it easy for the child to take from his father lessons which no urging on the part of a teacher can lead him to assimilate. (See Imitation, The Place of, in Religious Education.) Specific subjects of instruction, like sex hygiene, the father alone can teach well, especially to boys. Other subjects are so obvious that it is unnecessary to take the space to specify them. They include all the items in the knowledge of the working world.

The school should be regarded as a supplement to, not a substitute for, the family, and the father should never willingly resign his responsibility as a teacher of his children. Some of the father's responsibilities the school teacher can take upon himself imperfectly, some he cannot undertake at all. In the development of educational systems and institutions we have overlooked this fact—the state and the father have both overlooked it. This will continue until the father at his own fireside, or out in the fields and woods hand in hand with his children, resumes his place as the greatest of schoolmasters and the best of all the teachers of religion.

J. Ramsay MacDonald.

FEAR.—See Beginners' Department; Instinct, The Nature and Value of; Junior Department; Religion, Psychology of.

FEDERAL CHILDREN'S BUREAU.—See Children's Bureau.

FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA.—To record the work and influence of the Federal Council of the Churches of Christ in America, in any field, is difficult because it is impossible to do it in figures and statistics. The most important task of the Council is its creation of a state of mind upon the part of the churches and their departments of work, and a deepening of their common consciousness. It is an inspiring force more than it is an organization, and its development comes very largely "without observation."

The Council, while it may exercise initiative, does not exist primarily as a detached entity, but rather as the sum of all its parts. Its chief work is the correlation and unification of the thirty denominations, which are its constituent bodies, and their departments of work, including that of religious education.

There are now in the field of religious education a number of detached and more or less independent organizations whose work might profitably be done in coöperation if not in union.

The Sunday School Council of Evangelical Denominations (*q. v.*) has for its constituent elements the denominational Sunday-school departments combined in almost the same manner as that by which the Federal Council is composed of its constituent bodies, of which bodies the Sunday-school departments are parts.

Several other organizations, made up of denominational college boards and various other educational departments of the churches, are, in a less organic and official way, uniting to specialize on particular interests; all of them have a common basis and their ultimate objectives are identical.

The various voluntary interchurch and interdenominational organizations and movements in the interest of the Sunday school and of other departments of religious education are working with increasing mutual sympathy, but as yet quite independently.

Thus there are a large number of groups, oftentimes composed of very largely the same personnel, engaged upon a common task, but working with entire autonomy and to a large extent independent of each other. This independence often results not only in waste by duplication and loss of power of concentration, but sometimes retards the progress of the common cause by friction, through the crossing of each other's paths and the confusing of issues by apparent differences of principle or by differences of organization, procedure, or machinery, which difficulties might be entirely adjusted by constant mutual conference and which

would be eliminated if these groups were united in service.

Then there is the Federal Council with its Commission on the church and religious education which ideally and organically unites all these groups, in so far as they are parts of the constituent bodies of the Council. The Council should be permitted to serve, first of all, as a general clearing house in the interest of an effective interrelation, and there is an increasing willingness to make it the common ground upon which the common work of all these movements should be pursued.

At the organization of the Council at Philadelphia, in 1908, the question of religion in higher institutions received marked attention and a special committee recommended the establishment of local pastorates and halls in higher institutions by the various denominations. It also recommended the employment of college men and women in daily vacation Bible schools for neglected city children, and the establishment of social service scholarships in colleges and theological seminaries. (See Daily Vacation Bible School Association.)

There was held, in connection with the Chicago quadrennial in 1912, a conference of representatives of about fifty theological seminaries, which, after two days of conference, presented a report which included the appointment of a Joint Commission to prepare courses and recommendations relative to the study of social, industrial, and allied subjects in the theological curriculum. This Commission has been constituted with President George B. Stewart of Auburn as chairman, and Rev. Charles S. Macfarland as secretary.

The Commission on the church and social service of the Council has taken up as a part of its "Plan of Work" the following procedures: Coöperation with theological seminaries relative to instruction and practical training in social service; the preparation of students in schools of civics and philanthropy; instruction in social science and ethics in colleges and universities; the issuing of literature in the form of handbooks; publicity through the religious and labor press; the establishment of bureaus of speakers and instructors; the institution of social surveys; the publication of bibliographies; industrial investigations—all in the interest of the education of the churches with regard to their social mission.

Under its general educative program this Commission has undertaken to initiate and develop, upon the part of the Sunday-school agencies, the work of instruction in social service in the Sunday school. In relation to preparing youth for civic and social service the Commission has in many printed utterances set forth the religious background and motive as constituting a fundamental necessity. The children in the public schools develop the democratic spirit and are constantly receiving instruction and training in social ideals. This should not be carried on either in school or college without correlation with the religious understanding and motive. On the other hand, the whole religious training of young people should be imbued with the social spirit. Pastors, through training classes and Sunday-school teachers, should, in coöperation with the public-school teachers and college professors, prepare the youth so that they will acquire a true spirit of democracy, a religious sense of social obligation, and the spiritual culture of human sympathy.

Other commissions, on international peace, home and foreign missions, temperance, family life, Sunday observance, are concerned with the problems of religious education and the Council has all the machinery, put in operation by the churches themselves in official federation for dealing with the entire field now occupied by a large number of practically autonomous and detached movements and organizations.

The most definite action taken by the Federal Council, and perhaps the most significant, is that of its subcommittee to promote week-day instruction in religion appointed at Philadelphia in 1908 and reappointed at Chicago in 1912, to carry out a resolution originally adopted by the Interchurch Conference on Federation in New York in 1905:

"That in view of the need of more systematic education in religion, we recommend for the favorable consideration of the public school authorities of the country the proposal to allow the children to absent themselves without detriment from the public schools on Wednesday, or on some other afternoon of the school week, for the purpose of attending religious instruction in their own churches; and we urge upon the

churches the advisability of availing themselves of the opportunity so granted to give such instruction in addition to that given on Sunday." (See Religious Day School.)

This Committee has presented two illuminating and persuasive printed reports without, however, being able to record as yet much progress.

At Philadelphia and Chicago resolutions were adopted suggesting an allotment of eight per cent of school time for religion, and that after school hours at least one hour's instruction each week should be given to each child.

The National Education Association and the Religious Education Association (*q. v.*) have twice been memorialized to coöperate in this endeavor, and the Council has a committee seeking a conference with these and similar organizations.

The Commissioner of Education of the United States, in his report for 1909, says upon this proposition:

"Whether the plan is workable on a large scale or not . . . can only be determined by a fair trial in communities in which public sentiment clearly supports the experiment. Should it be tried in any community, it is fair to expect the emphasis will be laid by the religious teacher upon those moral values which are the immediate concern of the State."

The most serious problem before the Council, because of its obligation to become a unifying influence, is the proper correlation of the various organizations and movements having to do with the church and religious education, especially in the field of the Sunday school.

The Commission on the church and religious education has been organized and includes representatives of not only the thirty denominations of the Federal Council, but also of all the various church agencies in the interest of education.

The most important work of the commission at the present time is that of introducing instruction on international peace into the Sunday schools and churches. A complete series of lessons has been prepared and presented for publication in the various Sunday-school quarterlies. (See Peace Movement.)

The commission has also made an investigation of recent developments in the matter of religious instruction in coöperation with public-school systems, as it has been carried out in Gary, Ind., and other localities. A committee is now actively at work in the interest of this important problem. (Gary Plan in Religious Education.)

Coöperating with the various church boards of education, the commission is attempting to develop religious instruction in both the denominational, state, and other nondenominational colleges and universities.

This commission now includes representatives of every recognized agency of the churches.

C. S. Macfarland.

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FEDERATED BOYS' CLUBS.—This organization is incorporated under the laws of Massachusetts for the purpose of organizing boys' clubs, reorganizing and assisting old clubs, supplying superintendents and aiding in an advisory way all workers with boys who may turn to it for assistance. It was organized in 1906. The organizers—men who for years have been connected with boys' clubs—were convinced of the need of a central bureau to which superintendents could turn for advice and counsel in the conduct of their own clubs. Out of this beginning has grown the broader movement. The Federated Clubs constitutes a clearing house through which it is possible to keep informed as to what is being done for the neglected boy. The membership of clubs and club superintendents is representa-

tive of a wide area of territory, although New England has by far the largest representation. It was in New England that the boys' club idea started nearly thirty years ago, and the growth elsewhere has been slow. The headquarters of The Federated Boys' Clubs are at 35 Congress street, Boston, Mass. There are on file in the office numerous data gathered from active club workers. Reports, blank forms, photographs, club papers, and miscellaneous printed matter issued by scores of boys' clubs, are available for reference to anyone interested in the movement. Many thousand pieces of literature have been printed and circulated by the organization. These consist of reprints of valuable articles, and conference addresses treating on special phases of the boy problem. General and local conferences have been organized and conducted in which boy specialists of national reputation have taken part. Building campaigns have been aided both by suggestion and personal service of office representatives.

Representatives of The Federated Clubs are frequently called upon to speak in the interest of the boys' club movement, and are always glad to respond when possible, especially when the call comes from a community where little has been done for the neglected boy, and where newly awakened interest gives promise of practical results. This service has often been rendered without any financial advantage to the committeeman. The traveling expenses have been met as a rule either by The Federated Clubs or the communities served. A workers' registration file is maintained in the Boston office. Men desirous of engaging in boys' club work, and especially those who by education and training are equipped to render effective service, are urged to file their applications.

Boys' clubs reach a type of boy that no other organization does. Many of the boys are the sons of industrial artisans, but a large proportion of the boys are those whose parents are seemingly indifferent as to what becomes of them. Most of these are of foreign parentage and they present a problem for every city and large manufacturing town. The clubs are strictly nonsectarian. Their doors are open to boys of all nationalities and faiths. Much latitude is given them in the matter of work and play. So long as they comply with the few club rules, they are given the utmost freedom. The boys' clubs of Hartford, New Haven, and Waterbury, Connecticut; of Pawtucket, R. I., and those of Fall River, Springfield, Pittsfield, Charlestown, Salem, and Lynn, Massachusetts, have long and honorable histories. At least four of these clubs are more than a quarter of a century old, and can show a long list of graduates whose start in life toward a useful and honorable career was due largely to these organizations.

The activities of the Federated Clubs vary according to their size and the financial support they receive. They all supply the boys with the games necessary for a good time. Many clubs have large and well equipped gymnasiums. A great deal is made of indoor and outdoor athletics. Many of the handcraft classes conducted in the clubs are a positive aid to boys in discovering their bent. No claim is made that the boys are taught a trade, but many of them here get their first light upon the question of a vocation. Among the graduates of the older clubs are found printers, plumbers, carpenters, electricians, telegraphers, and sign-painters. Good policemen and firemen are a common product, and there are clubs from which come professional and business men of prominence.

When it is remembered that the boys found in these clubs are largely those known as neglected boys, who would be in the street if they were not in the club, the value of the work as it affects society must be recognized as highly important. A statement of the practical results obtained from a boys' club would not be complete without reference to the juvenile court (*q. v.*) work done by many club superintendents. The saving of boys through the sympathetic and intelligent handling of court cases has reached large proportions in some cities.

Boys' clubs may be said to have furnished the initial impulse for summer camps. Years before the camp idea became popular, boys' club superintendents were in the habit of taking small groups of their boys to the country or mountains for a few days' camping. The program of some of these camps included many of the features that recently have made the boy scout idea so popular. In a few cases boys' club buildings include dormitories,

where homeless boys find a shelter. In one New England club where from thirty to forty boys—most of them working boys—are cared for, the superintendent occupies quarters in the building. The living room and dining room are shared with the boys, and all live together as one large family. Returning for their day's work the boys may, without going outside their building, find recreation, social intercourse, a gymnasium and swimming pool, and numerous educational and handcraft classes to occupy their evenings. Now and then a boy is found in an unwholesome environment and is given the chance which by right is his.

Boys' clubs are in no sense religious institutions, but most of them are supervised by men of high character—many of them Christian men—and the influence upon the moral life of the boys is positive and lasting. Boys are studied in these clubs at close range and among the graduates there are many who bear witness to having found themselves, morally and industrially, through the efforts and with the counsel of a superintendent or a volunteer worker who became interested in their life plans. These clubs are helping the street boy to understand that everybody is not against him. He sees in the club building a material recognition of his place in the community life, and he is responding.

In furthering the boys' club movement, it is the desire of the Federated Boys' Clubs to serve individuals and communities whenever and wherever it can. It is the aim of its officers to conduct an increasing number of boys' club conferences and to preach the gospel of giving the neglected street boy an opportunity to make something of himself. A part of the plan of The Federated for larger influence is the holding of conferences in institutions of learning. Boys' clubs must be able to command well trained men as superintendents, and it is the purpose of the organization to enlist the coöperation of educators by interesting college students in the work, where the opportunity for service is very great.

G. D. Chamberlain.

FEDERATION FOR CHILD STUDY.—The Federation aims to assist parents to make their parenthood more intelligent, more efficient, and of the highest use to their children, by encouraging them to study the problems of child training—mental, moral, physical—and by acquainting the mothers with the results of scientific research. It offers an opportunity for work which is not undertaken by either mothers' clubs, or through professional pedagogic courses. Generally, mothers' clubs confine themselves to philanthropic teaching or to disconnected lectures, while the object of pedagogic courses is to train teachers and kindergartners.

The Society for the Study of Child Nature was founded in 1888, as a result of a suggestion made by Dr. Felix Adler, that groups of mothers with a leader should meet weekly in order to study the problems of child nature. The formation of groups in various cities demonstrated the need of a federated body, and in 1908 the Federation for Child Study was organized—the outgrowth of the Society for the Study of Child Nature. The Federation consists of members joining as individuals, groups, clubs, or chapters, and its work is carried on by:

I. *Lecture Courses.* Each year a subject of general interest is selected, upon which a course of lectures is given by a specialist. These courses of lectures are upon such subjects as eugenics, the moral development of the child, sex hygiene, the Montessori method, child labor, etc. The lecturer leads the discussions which follow, and study groups may be formed in connection with each course.

II. *Committees.* There are at present six committees, each gathering and preparing information in its own field. (a) Children's Literature Committee. The great quantity of books being published makes it an increasingly difficult task to select suitable literature for children. The work of this Committee deals principally with the new books, and new editions of old books. Each book is read by two or three experienced persons and reported to the committee, and the deduction in regard to the value of the book is made from these judgments. *A Selected List of Recent Books for Children,* an annotated list, classified in regard to age, was issued in 1913, and a new list was published in the autumn of 1914. (b) The Committee on Work and Play has collected information to show the necessity of both of these

activities in the development of the child, and the child's attitude of mind in regard to work and play. Exhibitions of toys and charts, demonstrations by songs, games, and dances indicate the results of these investigations. (c) The School Committee collects and arranges data concerning the work and courses of study pursued in public and private schools. (d) The Bibliography Committee. The list of books prepared by this committee will serve as a basis for a parents' library; it contains titles of books on child study, the philosophy of education, moral training, the physical care of the child, nature study, plays, games, occupations, etc. (e) The Committee on Comic Supplements has done effective work in securing the improvement of the comic supplements which are issued by several of the New York city newspapers. The editors of the papers were found willing to improve the comic sheets if better material were supplied. The League for the Improvement of the Children's Comic Supplement is formed of individuals and organizations interested in this movement. (f) The Legislative Committee. The work of this Committee is to study all legislation affecting child welfare.

III. *Chapters.* Groups of mothers form the chapters, and they with a leader meet weekly, or semimonthly, from November to April, to pursue a definite line of work. The chapters vary in membership from ten to thirty persons. Such books as Rousseau's *Emile,* Adler's *Moral Instruction of Children,* Kirkpatrick's *Fundamentals of Child Study,* and MacCunn's *Making of Character* are used as a basis for study; practical problems are discussed; references are looked up; and papers on allied subjects are written and presented at the chapter meetings. The first chapter was organized in 1896. There are (1915) seventeen chapters in all the different cities—New York, Philadelphia, Baltimore. Each chapter has a leader who becomes a member of the Board of Managers.

The Federation engages in special activities as occasion arises in the course of the season.

A small fee is charged for some of the lecture courses, but for its funds the Federation relies chiefly upon its sustaining members. The headquarters of the Federation are at 219 West 100th street, New York city. Mrs. Thomas Seltzer is the secretary.

EMILY J. FELL.

FELLOWSHIP UNIONS.—SEE AUSTRALIA, S. S. WORK IN.

FERRER'S SUNDAY SCHOOLS.—In the scheme of the organization of elementary education attempted by Professor Francisco Ferrer, y Guardia, he arranged for regular lectures and readings on Sundays. The topics were those ordinarily given in day schools and were addressed to large, mixed audiences of children and adults. Ferrer was executed in 1909, on the charge of sedition, a sacrifice to his principles for educational reform.

H. F. COPE.

FERRIS, ISAAC (1798-1873).—Clergyman of the Reformed Church of America; born in New York city in 1798, and was graduated from Columbia College in 1816. He studied theology and was ordained to the ministry in the Reformed Dutch Church, and served pastorates in Albany, N. Y., and in New York city.

Dr. Ferris was active in many public organizations, being organizer and president of the Board of Foreign Missions of his denomination, founder and president of Rutgers Female College; chancellor of the University of the City of New York; was connected officially with the American Bible Society, and with the Y. M. C. A., of New York city. In a sermon in Philadelphia, delivered in 1834, at the request of the Sunday School Union, Dr. Ferris said: "Sabbath schools . . . are . . the proper spheres of our labors for the youth" and makes the "discourse a plea for more direct and active coöperation on the part of ministers of the Gospel, in the promotion of the Sabbath-school cause," maintaining that it is the duty of the minister to sustain the Sunday school. (*An Appeal to Ministers of the Gospel on Behalf of Sunday schools.*)

Dr. Ferris' *Semi-centennial Memorial Discourse,* delivered in the Reformed Dutch Church, New York city, in 1866, gives a sketch of early Sunday schools, and the origin, early history, progress, agencies, and results of the first fifty years of the New York Sunday School Union, of which he was president for many years,

together with many informing incidental references to the growth of the Sunday school.

EMILY J. FELL.

FESTIVALS AND FASTS (CHRISTIAN).—SEE CHRISTIAN YEAR; CHRISTMAS; EASTER.

FESTIVALS, SUNDAY-SCHOOL.—Sunday-school festivals need to be made worth while to the young people who participate in them and to the audience that attends them. There is opportunity in the festivals of the church to include educational methods, to furnish antidotes to the theatrical and sensational, to develop school solidarity and spirit, to increase church loyalty and positively to attain spiritual values. Festivals planned with all these ideals in view may be so conducted as to secure the participation of the older as well as the younger classes, and of boys as well as of girls. A general rule in all church festivals is that they should call upon the talent of the many rather than the few, that they should not unwholesomely minister to the self conceit of any, and that they should be planned so simply and sensibly as not to be expensive, or to encroach too much upon the time or the sleep of children.

The great Sunday-school festival days are usually: Rally Day (*q. v.*), Thanksgiving Day (*q. v.*), Christmas (*q. v.*), Easter (*q. v.*), and Children's Day (*q. v.*). Besides these are special denominational anniversaries, days in the church calendar, summer picnics and outings, and special winter entertainments. (See Christian Year; Recreation and the S. S.)

The festivals of the church, employing the talent and time of the young people, may be made somewhat of an antidote to the moving picture show and the unwholesome theater. Some churches have even introduced Junior drama leagues to help the children to know what a good drama is, and by performing worthy dramatic exercises to rise superior to what is degrading. (See Dramatization, The Use of, in Teaching.) The festival is also an opportunity for helpful sociability, for the discovery of latent or unsuspected talent, for some manual training in the preparation of paraphernalia, which should, whenever possible, be secured by the young people themselves, and for building up the children's church choir, if such exists. With the highest ideals distinctly held, it may become a broadening, an uplifting and even a spiritual influence to all who take part.

W. B. FORBUSH.

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FINANCES, SUNDAY-SCHOOL.—When giving consideration to Sunday-school finances, one should have an adequate conception of the importance of the Sunday school to the church. In a well-organized church the Sunday school should make provision for the education of its members both old and young in all that goes to make up Christian character. Fundamental to the efficient conduct of a church is the necessity that it be well financed. Where money seems to be essential to the prosecution of the work of the Church of Christ, it would seem only wise to give particularly careful consideration to the education of the young people in the matter of stewardship. This educational plan should have two parts: First, the support of its own work; and second, benevolent giving for the wider extension of the Kingdom. This phase of the educational work of the church is probably more difficult of accomplishment than any other phase of religious education.

Definite training in stewardship, in a feeling of responsibility for the financial support of the church, and for benevolent and missionary work should be given to the boys and girls, in order that right ideas may be inculcated at the time of life when the greatest impressions are made and when habits are being formed.

In order that the best results may be obtained there should be systematic training in giving, based upon well-formed plans. The plans will, of course, differ in the various denominations and must be adapted to local conditions, but the principles will remain much the same. The old method of taking a Sunday-school collection because it had always been the custom, but without adequate knowledge on the part of the pupils concerning the pur-

pose for which the money was used, is no longer followed in the best schools. Such methods of giving are pernicious and are without any instructive or educational value. Where such conditions exist, careful consideration should be given to a change in method, and a plan which will be educational in its effect should be introduced.

Spasmodic giving does not meet the educational requirements. Instruction should be given in regard to the special object for which money is contributed.

A plan that has real value, and one that would commend itself to persons having at heart the best welfare of children, should take into consideration the fact that all things are God's. Instruction as to the source of all material things, and as to one's accountability to God for their use, should give to the young people a true conception of their obligation to God in relation to money. Having once established that relationship, one is then ready for a systematic plan of training in giving, which shall assume not only the necessity for self-support, but of giving toward the wider extension of the Kingdom of God both at home and abroad. (See Benevolences in the S. S.)

In order that adequate knowledge of the needs of a school may be obtained, the officers or committee of management should, at the beginning of each fiscal year, carefully estimate the probable expenses of the school and what, in their judgment, the school ought to contribute toward its various missionary and benevolent objects; then a budget should be prepared covering both the expenses and benevolences. Such a budget should not be so large as to make it too difficult to raise. (See Organization, S. S.)

After the committee of management or the officers have arranged this budget, it should be discussed in detail with the teachers of all the departments in order that they may clearly understand and freely participate in the plans. Efficient work cannot be accomplished in the Sunday school without the intelligent and hearty coöperation of all of the teachers.

To ascertain the minimum amount to be raised for missionary and benevolent purposes, it might be well to decide that the budget for expenses should not exceed 50 per cent of the entire amount of money raised both for expenses and benevolences, which would provide the same amount for benevolences as the school spends on itself —such should be the school's lowest ideal.

All of the pupils of the school, twelve years of age and older, should be given a clear understanding of the nature of the school's regular expenses, telling them why such expenses are necessary, and why each should have a share in meeting those expenses. This plan creates thoughtfulness and care in the expenditures of the school and also has a tendency towards encouraging greater care in the use of supplies that form such a large item of a school's expenses.

Children should be taught as early as possible the value and wisdom of proportionate giving; that it is Scriptural and a part of their religious life; that a certain amount of their personal funds should be set aside and given for religious purposes; and after having both the expenses and the benevolences of the school clearly explained to them, each child should have the opportunity to indicate what proportion of the funds he sets aside for giving shall be used for the expenses of the Sunday school and what shall be used for benevolences or missionary work. This training in proportionate giving is fundamental in one's education and it should be impressed upon the child's mind as early as possible. In this way the child is being educated to use a certain proportion of his money for the Lord's work.

The child also should be taught the fundamental value of giving for the support of the Gospel outside of his own Sunday school. This sort of teaching may be emphasized and made clear by means of carefully planned instruction in past and current missionary and benevolent work; later the pupils should be furnished with interesting reading matter relating to special missionary or benevolent endeavors, and addresses should be given in Sunday school or in individual classes on some missionary or benevolent subject. (See Missionary Education Movement of the U. S. and Canada.)

One effective method is to have the school interested in one enterprise of a home missionary character; one foreign missionary enterprise, and in some form of local benevolence, in which they would feel a responsibility to maintain their

share. This should be formed into a carefully planned program and presented to the pupils in accordance with the best pedagogical methods.

In a school where the pupils are asked to pledge a definite amount both for expenses and missionary benevolences it may be well to inaugurate a weekly envelop system, preferably a duplex system. If a single envelop is used, the percentage to be spent for expenses and benevolences should be decided upon by vote of the Sunday school. If a duplex envelop system is used the percentage will adjust itself. This system necessitates careful checking up on the part of the treasurer of the Sunday school, and it should receive also the attention of each teacher in so far as the pupils in any particular class are concerned. A trustworthy and faithful treasurer should be elected, one who is able to keep accurate accounts and properly audit them.

E. S. Butler.

FIRESIDE LEAGUE.—To teach the English language and to promote Christian ideals among non-English speaking people of America the Fireside League was organized.

Three great incentives to this work are: (1) The dangers confronting young people unable to understand and speak the English language when they come to live and work in America: (2) The need of parents becoming acquainted with the language which their little children readily acquire in the public schools; and (3) The importance of transmitting to coming generations the ideals which have made this a Christian nation.

The work began in a quiet way in September, 1911, with a committee of the Woman's Missionary Society of the Warburton Avenue Baptist Church in Yonkers, New York.

In November of that year the Union Missionary Association of Yonkers, composed of representatives of five denominations, appointed a committee on Fireside Leagues to promote the teaching of English to foreign-speaking adult residents of the city either in classes or to individuals in their homes.

In April, 1912, the Central Interdenominational Committee of Fireside Leagues was organized in New York city. In December, 1912, the work of this Central Interdenominational Committee was transferred to the Council of Women for Home Missions through a new committee created by the Council for this purpose, and called the Committee on Home Mission Interests among Immigrants. This transfer of the responsibility of the Central Interdenominational Committee to the Council of Women for Home Missions in no way affects the work of local Fireside Leagues or of individual workers.

The method is that of direct personal work by individuals for individuals in the homes of teachers or pupils or in any convenient meeting place.

In view of the fact that a very large proportion of the foreign born now coming to America come from countries in which the Bible is not an open book, and in view of the generally recognized fact that the ideals of English-speaking nations are shaped by Biblical ideals, Fireside Leagues, from the beginning, have favored the use of Biblical material in lessons in English for those who are unacquainted with the language and with the ideals of English-speaking nations. *Early Stories and Songs for New Students of English,* is the textbook suggested for beginners. It is composed of Biblical material given in the simple words of everyday life and need

At the discretion of the teacher any other series of lessons may be substituted which combines the two qualities of giving the terms necessary for making the first adaptations of practical life in a community of English-speaking people, and of giving acquaintance with the English version of the Bible—the universally recognized "standard of our language," and "the noblest example of the English tongue." (See Foreign Children, S. S. Work for.)

Further information may be secured by writing to the headquarters of the work, addressing English for Immigrants, The Council of Women for Home Missions, 150 Fifth Avenue, New York, N. Y.

Mrs. Mary C. Barnes.

FIRST-DAY OR SUNDAY SCHOOL SOCIETY.—This is the oldest Sunday-school society in America. Twelve Christian philanthropists, prominent citizens of Philadelphia, Pa., but of widely different denominations, met in December, 1790,

to form the Society, which was organized in January, 1791. Some were of national fame, as Dr. Benjamin Rush, a signer of the Declaration of Independence, and a pioneer temperance reformer of his day. Only one was a clergyman, the Right Reverend William White, D.D. (*q. v.*), who was chosen president. "After due consideration" of the object and plan, they decided to associate themselves under the specific title of "The Society for the Institution and Support of First-Day or Sunday Schools in the city of Philadelphia and the Districts of Southwark and the Northern Liberties."

Their *primary* object was to provide "good education" for youth early apprenticed to learn a trade. They expressly describe this class as "numbers of children, the offspring of indigent parents that have not proper opportunities of instruction previous to their being apprenticed to trades." They also aimed to reach the youth who employed "the first day of the week" "for the worst of purposes, the depravation of morals and manners," when it "ought to be devoted to religious improvement." There is no allusion in the record of these American pioneers to the scheme of Robert Raikes (*q. v.*) in England, nor any evidence that they were then acquainted with his plan. Their primary object was to benefit young apprentices; they employed masters, not mistresses, and all their schools were to be closely supervised by a Board of Visitors. The instruction to be given in the "First-Day Schools," was "confined to reading and writing from the Bible and such other moral and religious books as the Society may direct."

The Society at once started two schools —one for boys and one for girls—each having about one hundred pupils in charge of a master. The schools held two sessions each Sunday—from 8 to 10 o'clock A. M., and 4.30 to 6 o'clock P. M.—to avoid interfering with regular services of the churches.

The masters were paid about $1.75 for each Sunday's services. Several other schools were gradually opened, so in ten years the Society reported that it had gratuitously instructed 2,127 persons. In twenty years it had expended upwards of $9,000.

In 1791 the Society petitioned the Legislature of Pennsylvania to hasten the establishment of free schools throughout the State, and declared that "the Sunday schools established in this city have afforded the means of free education to numbers who would be otherwise entirely unprovided therefor." The Society was incorporated in 1797. Its seal bears the motto—"*Licet Sabbatis benefacere*"—"it is lawful to do well on the Sabbath day." The motto reflects the opposition that pious persons made because the Society used Sunday to teach the ignorant to read even though its purpose was that they might read the Bible for themselves.

After some experience it was found that greater progress could be made by the use of spelling-books and primers "for such scholars as may not have learned to read." These were issued, and also moral books to be given as premiums. Religious literature for the young was scarce; it had yet to be made. Between 1805 and 1815, other societies began to multiply Sunday schools with voluntary teachers, gradually overlapping the First-Day Society's work, so that in 1819, it was decided to close its last school and use its funds to aid the newer organizations.

The affairs of the First-Day Society are still conducted under the original charter by a president, vice-president, secretary, treasurer, and a Board of Twelve Visitors, whose headquarters are now at 1816 Chestnut street, Philadelphia, Pa.

EDWIN WILBUR RICE.

FIRST SUNDAY SCHOOLS.—The religious instruction furnished for children and youth among the Jews, the Oriental nations, and in the early Christian Church is set forth in specific articles; also the attitude of the various religious bodies and the provision made by them for instructing their young people, are indicated in the denominational articles. The responsibility for the religious education and training of children rests primarily upon the parents in the home, but this is not always recognized, and in such cases the Sunday school has proved a valuable substitute for home instruction. (See Home, The, as an Agency in Religious Education.) In the first Christian centuries it was the custom to gather the children, and others desirous of receiving Christian instruction, into catechumenical

schools, in which the teaching was catechetical. This practice was perhaps the first anticipation of the Sunday school.

In the sixteenth century, in Germany, Martin Luther (*q. v.*) established day schools and religious instruction for Sunday, which consisted of the catechism, singing, and prayer; Archbishop Borromeo's schools in Milan and throughout his diocese for the education of the young in religion, approached somewhat the modern Sunday school. (See Borromeo, Carlo.)

In the seventeenth century, soon after becoming settled in their new home, the colonists in New England provided first for a trained ministry, and then for the secular and religious education of their children; and the laws enacted in pursuance of this matter became the basis of the New England system of public schools. The chief textbooks were the *New England Primer* (*q. v.*), The Psalter, the New Testament, and the Bible.

In America, almost from the first, the teachers in the Sunday schools were unpaid, and the schools comprised "all classes of the community" and were supported by voluntary contributions. Later, the Sunday school became an integral and permanent part of the church for the religious nurture of the child, and its place and importance as an institution for this work with the children and for the further education of adults, has become almost universally recognized.

The Sunday school was established in England to furnish instruction for the poor and ignorant children who thronged the city streets. The aim was not essentially religious, although the Bible and the catechism were used as textbooks, but the design was to teach the children in the secular arts of reading, writing, spelling and elementary arithmetic, as well as to provide for their moral and spiritual improvement. These schools did not supplement a system of day-school teaching, but were a substitute for popular education and formed public sentiment in favor of such instruction. The success of the Sunday school has had a positive influence upon the public-school system of England. The early schools were taught by paid teachers who devoted from five to seven hours each Sunday to the work of teaching. John Richard Green says: "The Sunday schools established by Mr. Raikes of Gloucester at the close of the eighteenth century were the beginning of popular education."

The early schools mentioned in the course of this article are selected from among the outstanding examples in Great Britain, America, and elsewhere, during the period extending from the latter part of the sixteenth century through the first quarter of the nineteenth.

It is said that in Scotland "the system of Sabbath-school teaching, through the instrumentality of 'readers,' was devised by John Knox (*q. v.*) at the beginning of the Reformation"; about 1625, Nicholas Ferrar at Little Gidding, England, gave a penny and a dinner to all the children who would come to his home and recite the Psalms which were appointed to be learned. This school exerted a great influence in the community. The Rev. Joseph Alleine gathered together sixty or seventy children at Bath, England, and conducted a Sunday school during the period from 1660-68, while earlier in his ministry at Taunton he was especially interested in the religious instruction of the children.

A school was begun at Roxbury, Mass., in 1674; and one at Norwich, Conn., in 1676. Pilgrim's Church, Plymouth, Mass., had a Sunday school as early as 1680; a vote was recorded "That the deacons of the church be requested to assist the mininster in teaching the children during the intermission on the Sabbath." The Rev. Morgan Jones opened a Sunday school at Newton, L. I., N. Y., in 1683; and in England in 1693, Bishop Frampton publicly catechized the children. In 1699, in the Parisian parish of Saint Sulpice, Jean Baptiste de La Salle (*q. v.*) founded and personally conducted a Sunday school, or "Christian academy," in which instruction was given in "reading, writing, spelling, and reckoning" and the more advanced pupils were taught architecture, drawing, and geometry. Adamson says: "This seventeenth century Sunday school forestalled in a remarkable manner more than one educational institution which is commonly thought of as much later in origin."

In the eighteenth century record is made of a Sunday school for children established in 1703, by Bishop Wilson, in the Isle of Man. In Glasgow, Scotland,

in 1707; at Berwick on Tweed in 1710, but by whom it is not definitely known. Rev. Alexander Mair held classes on Sunday afternoons for the young people of his congregation at Forteviot in 1730; and by the Schwenkfelders in Berks and Montgomery counties, Pa., in 1734. It is claimed that during John Wesley's stay in America he established a Sunday school in Savannah, Ga., but he later heartily and publicly commended Robert Raikes' plan. As early as 1738 the Church of the Brethren had a Sunday school at Germantown, Philadelphia, Pa., in which were used "tickets" or cards printed by Christopher Saur or Sower. In 1740 Rev. Joseph Bellamy (*q. v.*) started a Sunday school in Bethlehem, Conn., and a German Seventh Day Baptist, or Dunker school, was established by Ludwig Hoecker (*q. v.*), at Ephrata, Lancaster county, Pa., which continued for more than thirty years, and is one of the first Sunday schools in the United States of which there is any authentic account.

Mrs. Greening opened a school in Philadelphia, in 1744. Among the records of the early Presbyterian church of Westerly, R. I., there is a note dated 1752, setting forth their purpose "statedly to hear the children read a portion of ye Holy scriptures, and repeat ye Assembley's Catechism." Rev. W. Morrison in Norham, Scotland, established a Sunday school in 1757, and one was initiated by Rev. David Blair at Brechin, Scotland, in 1760, for the benefit of the children and youth among his parishioners. Rev. Theophilus Lindsey (*q. v*), in Catterick, England, in 1763, regularly catechized the boys and girls of the village school and explained the Bible to them, and on Sunday evening he had classes for young men and women. In Bedale, England, in 1765, Miss Harrison, afterwards Mrs. Catharine Cappe, opened a Sunday school in her back kitchen for poor children, and taught them Dr. Watts' Shorter Catechism and some of his hymns, and also to read in the Bible.

On the Continent at Waldersbach a Sunday school and the first known infant school were established by Jean Frederic Oberlin (*q. v.*) in 1767. Miss Hannah Ball (*q. v.*) at High Wycombe, England, in 1769, heard the children read in the Bible and repeat the catechism and Collect on Sunday, and met with them on Monday to give further instruction in the principles of Christianity. In 1770, William Galt had a school in Doagh, County Antrim, Ireland. One was opened by John M. Moffatt (*q. v.*) in Nailsworth, England, in 1772; Ferdinand Kindermann (*q. v.*) in Bohemia established a village Sunday school in 1773; and in 1774, the Rev. Dr. Kennedy founded a school in Bright, County Down, Ireland.

At Little Lever, near Bolton, England, in 1774 or 1775, Adam Crompton paid James Heyes to teach the "poor bobbin boys" to read and to spell, and met the "children and young folks" every Sunday morning and afternoon. In 1775, Rev. Mr. Robertson of Kilmarnock, Scotland, made a practice of gathering together the youth of his church between services on Sunday in order to catechize them. In the same year the Rev. John Burns of Barony Church, Glasgow, started a Sunday school for the neglected youth of Calton district, and this school was in a vigorous condition five years before Robert Raikes began his work.

David Simpson, minister of Christ Church, Macclesfield, and William King at Dursley, England, opened schools, in 1778-79. Mr. Simpson's school, in which the pupils were taught to read and spell, was for those who could not attend the week-day evening classes. It was his custom, however, to take all the pupils to church on Sunday. In the same year, Rev. Thomas Stock, an Episcopal clergyman and co-laborer of Robert Raikes, opened a school at Ashbury, England. In 1780, Robert Raikes (*q. v.*), who is often referred to as the founder of the Sunday school, began his work at Gloucester.

There is record of a Sunday school at Banorchy, Aberdeenshire, in 1782, "and after that such records become plentiful, showing that much attention was paid to the religious instruction of the young all over Scotland before Sabbath schools, as organized institutions, came to be recognized as an essential factor in the religious training of youth."

Dr. Breynton established St. Paul's Sunday school in Halifax, Nova Scotia, in 1783, and it is the oldest Sunday school in America *"which has a continuous history."* Probably about 1784, Rev. Rowland Hill

(*q. v.*) opened the first Sunday school in London. In the same year the great Union Sunday school at Stockport (*q. v.*) was founded. It is said that in 1786 Bishop Asbury (*q. v.*) established a Sunday school in Hanover county, Va., in the home of Thomas Crenshaw. However, there is so little definite information concerning it that some authorities place the date of its organization three years earlier. Rev. Richard Rodda (*q. v.*) organized a Sunday school at Chester, England, in 1786. The same year Sunday schools were established in Cardiff and Northop, Wales; and in North Wales by the Rev. Edward Williams. In 1787, Morgan John Rhys organized a Sunday school at Hengoed, in Glamorganshire, in connection with the Baptist church. However, Rev. Thomas Charles (*q. v.*), of Bala, was the chief factor in the evangelization of Wales.

In Halifax, in 1788, there was a Sunday school in which Mr. Tidmarsh taught taught thirteen boys and Miss Clark taught ten girls. In 1789, Mrs. Hannah More (*q. v.*) established her first charity school in the village of Cheddar, England. This school was attended by both children and adults—all ignorant, profane, and vicious, but the school did much good. Charles Atmore, an itinerant Wesleyan minister, organized a Sunday school at Newcastle-on-the-Tyne, England, in the same year.

A Sunday school was organized in connection with the Universalist Church in Philadelphia in 1790. In the same city the First-Day or Sunday-school Society was begun in 1791. The instruction given in the "First-Day Schools" was "confined to reading and writing from the Bible and such other moral and religious books as the Society may direct." Later the use of "spelling books and primers" was begun "for such scholars as may not have learned to read." That year the Society of Friends organized a school in Philadelphia; and one was established in Boston. At Stockbridge, N. Y., in 1792, a sister of Rev. Sampson Occum, a noted Indian preacher, opened what was supposed to have been the first Sunday school in that state, and Katy Ferguson, a colored woman, started a Sunday school in New York city in 1793. The same year Gilbert S. Coutant opened another Sunday school in New York city, in what was then called Bowery Village, the teachers being members of his own family. After continuing fifteen years, it became a part of the Bowery Village Church School. In 1794, a school was established by Sarah Colt (*q. v.*) for the employees of the spinning mills at Paterson, N. J. In 1797, Mr. Samuel Slater, an Englishman, established a Sunday school for the secular and religious instruction of the employees of his factory, at Pawtucket, R. I. The school was under the management of Mr. William Collier (*q. v.*), who was then a student at Brown University. Some records place the opening of this school six years earlier.

At the beginning of the nineteenth century the Sunday school began more and more to be organized in connection with the churches as the various denominations came to recognize the right of the child to be religiously nurtured, to appreciate the value of the Sunday school as an important agency of religious instruction, and of the study of the Bible for the purpose of personal salvation.

Mr. and Mrs. Divie Bethune (*q. v.*), members of the Associate Reformed Presbyterian Church, established a school in New York city in 1802 or 1803 in imitation of those of Robert Raikes. Mrs. Isabella Graham (*q. v.*) was associated with them in this work. The school was conducted at their own expense and was held at Mrs. Leech's house, in Mott street. At Hudson, N. Y., under Episcopal leadership, and at Portsmouth, N. H., by Mrs. Amos Tappan, other Sunday schools were opened during the same year. Also in 1803, at Serampore, William Carey organized the first Sunday school in India. In Baltimore, Md., in 1804, the Broadway Baptist Church established a Sunday school with the definite purpose of giving religious instruction. This was the first Sunday school in the State of Maryland; what is claimed to be the first Lutheran Sunday school in the United States was organized in St. Michael's and Zion's Church, Philadelphia, Pa., in 1804.

The Rev. David Sutherland, of Scotland, established a Sunday school in his church in Bath, N. H., in 1805. The school was continued for more than a score of years and is said to have been the first

in New England specifically for religious instruction.

At Pittsburgh, Pa., in 1809, the Pennsylvania Union was formed, which was a society for "the suppression of vice, reformation of manners, and the propagagation of useful knowledge." In connection with the work of the society, in September of the same year, there was opened a school for religious instruction on Sunday. This school was much like those of the present day.

In 1809 or '10, Miss Joanna B. Prince, afterward Mrs. Everett, and Miss Hannah Hill opened a Sunday school at Beverly, Mass., for the purpose of giving religious and moral instruction to a number of children, and gave their services without compensation. The school was conducted for three years. In 1810 Dr. Ripley's daughter, Miss Sarah Ripley, opened a Sunday school in the Old Manse in Concord, Mass., which continued for several years; Joseph W. Griffith and Charles Somers, two young Baptists, formed a Sunday school in Division street, New York city, in Mr. Hanning's schoolroom.

The Rev. Robert May (*q. v.*), a missionary from London, opened a Sunday school at Philadelphia in 1811, in which the teaching was gratuitous, while in the schools previously established and carried on by the First-Day or Sunday School Society (*q. v.*) the teachers were paid, as were those in Robert Raikes' School at Gloucester. Also in 1811, a Sunday school was opened in New Brunswick, N. J. Rev. Francis Dick, or Miss Hedge, opened a school at Montreal, and the Presbyterians started one at Brockville, Ontario. In 1812 the first Sunday school in Boston, Mass., *for religious and moral instruction* was established by Miss Lydia Adams, a teacher in a week-day charity school. This school continued for ten years. During 1812 Sunday schools were opened in Brunswick, Maine; in Salem, Mass.; in the Tabernacle Church, Boston, and in Albany, N. Y.

A Sunday school for adults and children was opened in Greenwich Village, New York city, in 1814, by Mrs. Isabella Graham and Mrs. Divie Bethune, and later in the same year the first one was established at Wilmington, Del. Others were started at Cambridgeport and Newburyport, Mass., and in the Baptist Church, Chanes street, Boston. In 1814-15, St. George's Chapel in Beekman street, New York city, organized their Sunday school. In 1815, under the leadership of the rector, Rev. Asa Eaton, and Mr. Shuball Bell, one of the church wardens, Christ Church, Boston, founded a Sunday school, chiefly for giving religious instruction; when its work became known, the children from all parts of the city joined it. The same type of school was opened in North Liberties of Philadelphia; at Newark, N. J., and at Franklin, Conn. People of all ages attended the latter. The centenary of the Shepard Sunday school of the First Church (Congregational) in Cambridge, Mass., was observed in 1915. Dr. Abiel Holmes, the pastor, records: "The Sabbath school was opened at the meeting-house in the summer of 1815. The design of this school is to promote the moral and religious improvement of children and youth. Many advantages obviously recommend such a school to our trial; and if successful, to our patronage. The actual success which has attended similar attempts, both in Europe and America, furnish the highest recommendation to the plan now proposed." Miss Mary Munroe was the first teacher.

Sunday schools connected with the parishes of Philadelphia were generally introduced, in 1816. By means of the formation of the Sunday and Adult School Union (*q. v.*), the work spread to all parts of Pennsylvania. Three Baptist churches in Boston opened Sunday schools in the same year; also one was established in the First Congregational Church in Charlestown, and soon after other churches organized schools. About the same time a school was started by the Unitarians at Wilton, N. H. The records of the Moravian Church make mention of a regular Sunday school organized in New York city in May, 1816, and during the same year Polly Allen opened a Sunday school in Bethlehem, Pa. Jesse Snead formed one in the Baptist Church at Ground-Squirrel, Va.; and one was instituted at Chillicothe, Ohio.

The Boston Society for the Moral and Religious Instruction of the Poor (*q. v.*) established Sunday schools in the Mason street and School street town schoolhouses in 1817, the latter having separate departments for male and female pupils.

One of the most influential of the early Sunday schools was established at Portsmouth, N. H., in 1818, by Mr. N. A. Haven, and conducted by him. In a "Letter to a Friend on the subject of Sunday-schools" written in 1822, Mr. Haven gives a full description of this school in regard to its origin and courses of instruction.

In 1819, Dr. S. H. Tyng (*q. v.*), then a lay reader in the Episcopal Church, established a Sunday school at Quincy, Mass.; in 1820, Dr. J. G. Pfrimmer, of the United Brethren Church, established a Sunday school at Corydon, Ind., which is said to have been the first of that denomination. In Boston, 1823, the Hancock Sunday school for religious instruction of the poor was opened in the Hancock street schoolhouse. The "Association for Mutual Religious Improvement," with which Rev. Henry Ware, Jr., was connected, was responsible for this movement.

At this time the need was felt for a more general organization in the Sunday-school movement, and in 1824 the American Sunday School Union was formed, of which the Philadelphia Sunday and Adult School Union was the nucleus. (See Sunday School Union, American; Sunday School History, Middle Period of; Sunday Schools in England before Robert Raikes.)

EMILY J. FELL.

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FISK, HARVEY.—SEE SUNDAY SCHOOL UNION, AMERICAN.

FLAGS OF THE SUNDAY SCHOOL.—The Conquest Flag. This flag bearing a red cross upon a white ground, with the words "In This Sign Conquer," has been used in a great many large conventions and public occasions as the flag of the Sunday-school army. There has been no special recognition of this, but it has been in frequent use in halls and in great assemblies and parades. It is sometimes used in connection with the flag of the country as a symbol of the double loyalty to Christ and to the nation. It is displayed in Sunday schools as suggesting a martial call to the spirit of youth to rally to the crusade in which Christ is the captain, and the cross is the great symbol.

FRANKLIN MCELFRESH.

The Christian Flag. *Meaning.* The Christian flag is the banner of the Prince of Peace. It stands for no creed or denomination. It contains no symbol of warfare. The ground is white, representing peace and purity. In the upper corner is a blue field, the color of the unclouded sky, the symbol of fidelity and truth. Its chief device, the cross of red, is the emblem of Christian sacrifice.

Origin. On September 26, 1897, the occasion of the Rally Day exercises of the Sunday school at Brighton Chapel, Coney Island, New York, a speaker failed to reach the meeting on time and the Superintendent, Mr. Charles C. Overton, gave an extemporaneous talk. Not having made preparation he took for his text the American Flag which was draped over one corner of the pulpit. While he was speaking, he conceived the notion of having a flag for Sunday schools and churches which would not be restricted by any geographical boundary and would remind all men of their allegiance to God just as their national flag expressed loyalty to their country. He then pictured the flag described above. The superintendent then communicated with a well-known flag maker in New York and during the week after this Rally Day the first Christian Flag was made and was used in this little Sunday school. Both the superintendent and the flag maker interested other Christian leaders in the flag, and plans were made to give it wide publicity. It has been used all around the world. Its design is not copyrighted and there is no

commercial limitation on its manufacture and sale.

Use. The following simple salute may be used in Sunday schools and other religious organizations in connection with the Christian Flag:

I pledge allegiance to my flag, and to the Saviour for whose Kingdom it stands, one brotherhood, uniting all mankind in service and love.

This salute was written by the Rev. Lynn Harold Hough, D.D., and was first used in the Sunday school of the Third Methodist Episcopal Church, Long Island City, New York, on Christmas eve, 1908.

R. E. DIFFENDORFER.

FLETCHER, JOHN WILLIAM (1729-85).—Was born at Nyon, fifteen miles from Geneva. His father was a military officer descended from the Counts of Savoy. He won many prizes at Geneva University and wished to enter the army. He made his way to Lisbon whence he was about to start for Brazil but a scalded leg kept him in bed till his ship had sailed. She was never heard of again. As he had no employment he went to England where he was for some time teacher in a boarding school. In 1752 he became tutor to two sons of Mr. Hill, Tern Hall, Shropshire. Mr. Hill once spoke of the Methodists, as a people who prayed all day and night." Fletcher resolved to find them "if they be above ground." He soon met in a Methodist class and was led to Christ. In March, 1757, he was ordained and hastened to help Wesley in the sacrament at West street. Wesley described him as "A helpmeet for me in every respect! Where could I have found such another?"

In 1760 he became Vicar of Madeley. The parish was given up to drunkenness and cruel sports but the vicar did a work there resembling that of Baxter at Kidderminster. Mr. Fletcher was for some time superintendent of Lady Huntingdon's College for ministers, but when the Calvinism of the Countess and her friends became too pronounced he resigned this office. In 1774 he began his famous *Checks to Antinomianism* which are models of Christian controversy. Wesley wished Fletcher to be his colleague and successor but his health became feebler and it seemed in 1776 as though he were dying of consumption. He recovered and in 1781 married Miss Bosanquet whom he introduced to his people saying "I have not married this wife for myself only, but for your sakes also." They took charge of Methodist work in the region and opened a Sunday school where three hundred children met. He died August 14, 1785, and was buried at Madeley.

Isaac Taylor says: "The Methodism of Fletcher was Christianity, as little lowered by admixture of human infirmity as we may hope to find it anywhere on earth." Wesley bore testimony that "One equal to him I have not known, one so uniformly and deeply devoted to God."

JOHN TELFORD.

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FONT ROLL.—SEE CRADLE ROLL.

FOREIGN CHILDREN, SUNDAY-SCHOOL WORK FOR.—The church, like the school, is endeavoring to amalgamate peoples and seeks therefore to remove the "barrier of tongues" as it does to remove all other barriers to the progress of this amalgamation. If this is to be "one nation indivisible," the checker-board of foreign colonies must be cleared and the babel of foreign tongues must be hushed—but all this is destined to be a process, not an event. Language is one of the tools to be used in the process—a means of appropriating the culture of the ages and of expressing the aspirations and the convictions of the moment. To acquire a new language is not to assimilate a new culture, nor to appropriate new ideals. Some readily adopt a new medium of speech, while the language of childhood is a necessary part of the mental equipment of others. To most people a new language is a poor instrument for the expression of the deep feelings and needs of the heart. One may barter in almost any tongue, but he prays in the tongue of his mother.

The religious education of foreign peoples is one of the great tasks of the Christian Church in America. Its magnitude can hardly be appreciated. While the adult foreigner, especially upon his arrival, is a fit and often a ready subject for education, it is the child of the foreigner who challenges the school and the church.

The census enumerators in 1910 found that thirty-seven out of every one hundred of the foreign population (37.5 per cent) had been admitted to the United States during the preceding decade; that of every one hundred school children twenty-five (25.1 per cent) were of foreign birth or parentage.

"A census of 2,036,376 pupils in the schools in 37 cities shows that 847,423, or 41.6 per cent of the total, were children of native-born fathers, and 1,188,953, or 58.4 per cent of the total, were children of foreign-born fathers—that is to say, both native-born and foreign-born children whose fathers were born abroad. Of the 1,815,217 pupils in the public schools of 37 cities, 42.2 per cent were children of native-born fathers, and 37.8 per cent were children of foreign-born fathers. Of the 221,159 pupils in the parochial schools of 24 cities, 36.5 per cent were children of native-born fathers and 63.5 per cent were children of foreign-born fathers." From Report of Immigration Commission, Vol. 1, page 43. In New York city 71.5 per cent of the public-school pupils are children of foreign-born fathers (Vol. 29, p. 15).

The public schools should continue to teach in English and thus compel the children of all peoples to learn the accepted language of the country. By this method they will establish surely, if slowly, the one medium of speech, but the church cannot follow the school in this respect. The church must recognize the family unit; when its messengers cross the threshold of the typical home of the "new American" they encounter another language. This foreign language is the sole medium of communication with the grandmother, often with the mother and sometimes between the father and children. If one would enter into the life of that family he must use its language. If he would use the children, whose love and sympathy he has won, to give the parents American ideals and Christian incentives he should encourage them, while accepting the new language, to retain the old, for it is an essential bond of unity in the family. For the influence which they may exert as interpreters of America and as teachers of Christianity, it is expedient that these children become bilinguists. For this reason, in many foreign Sunday schools, the "mother tongue" of the parents is used and often taught to children who were losing the ability to communicate with members of their own household. It is in such homes that "the child is father of the man."

Sunday Schools for Foreign Children. Most of the foreign children, and the children of foreigners, who are in attendance at any Sunday school, are in American or English-speaking schools. In many of these, the percentage of foreign children is high. For example, the Madison Avenue Presbyterian Sunday school, New York city, is 85 per cent foreign, largely Bohemian; and the Judson Memorial (Baptist) 75 per cent, largely Italian; the one an up-town, the other a down-town church. It is quite impossible to ascertain the number of foreign children in schools of American churches, so defective is the system of registration generally employed, but it is very large. Some churches that use a foreign language in public worship and therefore are known as foreign churches, instruct the children in English only. There is no statistical material to show to what extent this is true. It is the rule in German, Swedish, Norwegian, and Danish churches, and to some extent in Italian churches; but in Hungarian, Bohemian, and Slovak churches the foreign language is used. In the case of the "older immigration," English has come to displace the foreign tongue in family life and therefore the church may wisely adopt it. In case of the "newer immigration" this is not true and the foreign tongue must still be retained in religious instruction.

Foreign Sunday Schools among the Denominations. Thirty-four nationalities are represented in the foreign-speaking Sunday schools in the United States, of which only partial statistics are available at present.

The Baptists carry on Sunday-school work among the children of the Bohe-

mians, Chinese, Danes, Finns, French, Germans, Hungarians, Italians, Japanese, the Lettish people, the Norwegians, Poles, Portuguese, Roumanians, Russians, Slovaks, Slovenes, Spanish, Swedes, and Syrians.

The Congregational Church has schools among the Armenians, Bohemians, Chinese, Croats, Dano-Norwegians, Finns, French, Greeks, Hindus, Mexicans, Persians, Poles, Portuguese, Slovaks, Spanish, Swede-Finns, Swedes, Syrians, Turks, and Welsh.

The Methodist Church has Sunday schools among the Bohemians, Chinese, Dano-Norwegians, Germans, Italians, Japanese, Spanish, and Swedes.

The Presbyterian Church has pupils among the Armenians, Bohemians, and other Slavic races; among the Chinese, French, Germans, Hungarians, Italians, Japanese, Persians, Mexicans, Scandinavians, Syrians, and Welsh.

The foregoing exhibit is as accurate as can be prepared at this time—credit is due Rev. Lemuel Call Barnes, D.D., for a large part of this information. Several of the leading communions have made no compilation to show the number of children in foreign-speaking Sunday schools. This experience of the Lutherans is typical: " We deplore the fact that we are unable to give you the data you wish. The Sunday-school work done among foreign children by congregations of the Lutheran denomination has not been statistically surveyed as yet." (Edmund Seuel, General Agent, Concordia Publishing House.) Even those communions which have made a survey have not been able to include all the schools conducted by individual churches.

Need of Literature in Foreign Tongues. A school that uses a foreign language is handicapped for literature, both for suitable courses of study and for supplemental reading. The supply in German and Swedish is fairly adequate but this is not true of other languages. Interdenominational houses like David C. Cook publish only in English and therefore none of their literature is available for the foreign school. The great denominational publishers use English almost exclusively. The Congregationalists, the Disciples, and the Episcopalians publish officially only in English; the American Baptist Publication Society in English and Chinese; the Lutherans (two or more Synods) in English and German; the Methodists in English and German. The Presbyterians publish weekly religious papers in Bohemian, Hungarian, Ruthenian, Italian, and Polish in which there is a brief exposition of the Sunday-school lesson. They also supply Bible picture cards, each containing a description of the lesson, which are printed in Bohemian, Hungarian, Ruthenian, Polish, Italian, and Spanish.

Groups of foreign churches, as, for example, the German Baptist Conference, the Swedish Baptist Conference, and the Norwegian Baptist Conference, publish their own Sunday-school lesson helps; other bodies, like the Hungarian Baptist Conference, and the Italian Baptist Conference, publish notes on the International Lessons in their religious papers. The Bohemian, the Norwegian, and the Swedish Methodist churches all have their own publishing houses which provide Sunday-school literature. The Italian Methodist paper includes notes on the Sunday-school lesson.

The need of more extensive literature of a higher grade in foreign tongues for the training of children is very great. So vital a matter as religious instruction should not be left to those who themselves have had inadequate training, nor should these foreign-speaking men be forced to do so important a task unaided. The Sunday religious school is a means of teaching religious and ethical truth and higher American ideals to the very impressionable foreign children. Leaders in religious education can ill afford to neglect this opportunity. The very children who are enrolled in these foreign schools are not only in need of religious instruction but are the most alert to receive it. (See Sunday School Council of Evangelical Denominations.)

Auxiliary Agencies. *Mid-week Children's Services.* Many churches have discovered the advantage of employing the time of the children profitably during the long winter evenings when so many children, especially in foreign districts, are found upon the streets. These churches have established a children's night, which is made both instructive and popular with stereopticon and motion pictures. These are capable of being used to excellent ad-

vantage in presenting Bible and other religious material. A church, known to the writer, has maintained such a religious and social service for the past *seven* years with a weekly attendance largely of foreign children that has regularly overtaxed the church building. In this particular church the service is known as "The Penny Concert," so named because one cent is received at the door. This type of service has been adapted to many different neighborhoods. In communities where children are given the freedom of the street in the evening it is held at an evening hour. In other neighborhoods it is conducted more advantageously at a later afternoon hour.

In the religious training of foreign children other agencies are coöperating. Church vacation schools which have been established quite generally in the foreign districts of great cities appeal to the children of foreigners. (See Daily Vacation Bible School Association.) Of the children registered in 1913 in the schools of the New York Federation of Churches and of the New York City Baptist Mission Society the first organizations to start such schools, 72 per cent were of foreign birth or parentage. By daily instruction for six weeks as much Bible material can be taught as in a year's course in a school held only on Sunday. It must be recognized, however, that a summer course of religious instruction cannot solve the problem of the religious training of foreign children; and certainly a weekly course of one hour cannot.

C. H. Sears.

FOREIGN SUNDAY SCHOOL ASSOCIATION OF THE UNITED STATES OF AMERICA.—An organization of women and men whose object as stated in its articles of incorporation is "to establish, improve, and assist Sunday or Bible schools in foreign lands seeking thereby to promote the religious observance of the Sabbath, international and local intercourse between Christians of all denominations, a Scriptural faith, and zealous work in making that faith more general and effective." In this work it was a pioneer.

The work is the outgrowth of the conviction and vision of its founder, the late Albert Woodruff (*q. v.*), of Brooklyn, N. Y., of the value and necessity of lay coöperation in the world's evangelization and a practical effort to make that vision an objective reality. The Association was incorporated in 1878.

The work is carried on by correspondence both with the missionaries of various Boards, and with private Christians in different countries, who are engaged, or who can be induced to engage in Sunday-school work. Since the beginning of its work the following countries have been touched by its correspondence: France, Germany, Holland, Italy, Spain, Portugal, Bohemia, Moravia, Hungary, Austria, Bulgaria, Turkey, Syria, Russia, Egypt, and Africa, China, Japan, Mexico, Chile, Brazil, Venezuela, and Cuba. (See Sunday School Union, London.)

It is not a publishing society, but owing to the dearth of suitable religious reading for children in many countries it has inaugurated or distributed gratuitously, for the assistance of its correspondents, children's illustrated papers in several languages. It has also published translations of standard Sunday-school library books, some of them in from six to twenty-one languages, and aggregating almost 119,000 volumes. These have also been given to the correspondents. It is a voluntary organization, no officer or member receiving any salary. Its object is to build up centers of religious activity which shall become as soon as possible self-supporting and self-propagating in the work of national self-evangelization through Bible study.

It has no missionaries or any schools which are its own in the sense of looking to it for entire and permanent support. It enlists others in work and helps them in it.

Its present income averages about $2,000 annually. Its necessary expenses of a very economical administration make possible a large amount of voluntary work which with increased income could be indefinitely enlarged without material increase of expense.

Its officers are:

President, Henry C. Woodruff.

Secretary, Mrs. Peter A. MacLean.

Treasurer, Arthur M. Hatch.

Its office is Room 216 Metropolitan Tower, No. 1 Madison avenue, New York city.

H. C. Woodruff.

FOUNDLING HOMES.—See Orphanages in Great Britain.

FOX, WILLIAM (1736-1826).—Founder of the Sunday School Society. At the close of the eighteenth century, claims were made that William Fox founded the Sunday-school system, and in later days those claims have been readvanced. A brief summary of the available evidence will, however, serve to make clear the precise part played at the inception of Sunday schools by this large-hearted and far-seeing Christian philanthropist.

Born at Clapton, a Gloucestershire village, he was the youngest of eight children, his father being a yeoman farmer. After some years spent in Oxford as a mercer, he settled in London where he became a prosperous merchant, and was identified with the Baptists.

As a merchant he traveled widely through English counties, and the lamentable ignorance found in the hamlets deeply impressed him, inspiring him with a zeal to promote education among children so that they might read the Word of God.

His ideal was—"Every poor child a Bible reader." In 1784, when he fulfilled a resolve of his boyhood and purchased, not only his old homestead, but the village and Manor of Clapton, he began to realize his ideal by opening a free day school for the poor village children, where the reading was confined to the Holy Book. His business experience had taught him that organization was essential to success. With rare persistency, he had through many years pleaded for a society to promote Scriptural education of poor children. In May, 1785, at the monthly meeting of London Baptists, he delivered a remarkable address in which he formulated his scheme for the universal education of the poor in Biblical knowledge.

A Committee was formed, subscriptions offered, and a further meeting was planned to which clergy, ministers, and laymen of other denominations were invited.

Between the two meetings, Mr. Fox, for the first time, learned of Robert Raikes (*q. v.*) and his Sunday school in Gloucester, and saw that the scheme was a more practical one than his own.

A correspondence between the two men ensued, and when the second meeting was held, Fox read the letters to the people assembled and definitely proposed that the new society should promote the formation of Sunday schools rather than day schools.

Ultimately, at a large and representative gathering on September 7, 1785, presided over by the well known traveler and philanthropist, Jonas Hanway (*q. v.*), an organization known as "The Sunday School Society" was formed "for the support and encouragement of Sunday schools in the different counties of England."

The documents prove that, in the initial stages, the counsel and coöperation of Raikes were sought and given, that his fullest sympathies were with Fox and his fellow workers, and that his brother Thomas Raikes—at one time Governor of the Bank of England—was a member of Committee.

The Society's records make abundantly clear the relative positions of Raikes and Fox. Two extracts will suffice. Fox, in a letter to Raikes, dated September, 1785, writes: "The fire which you have had the honour to light up in Gloucester having now reached the Metropolis, will, I trust, never be extinguished but with the ignorance of every individual throughout the kingdom."

At a General Meeting of the Society in June, 1787, it was unanimously resolved: "That in consideration of the zeal and merits of Robert Raikes, Esq., of Gloucester, who may be considered as the original founder as well as a liberal supporter of Sunday schools, he be admitted an honorary member of this Society."

Robert Raikes conceived the idea and wrought it out, and is to be held in honor as the founder. But William Fox was the statesman of the movement who more than any other individual helped to make it national and world-wide.

Carey Bonner.

FRANCE, MORAL TEACHING IN THE PUBLIC SCHOOLS IN.—Even the superficial observer is aware that, on the subject of popular education, the French nation is divided into two hostile parties, which are separated by the most profound divergencies of opinion and conviction. In one case the public school is regarded as the savior of the democracy, while in

the other it is most bitterly denounced as the source of all the evils from which the country is suffering.

Early Church Schools. Popular education in France may be said to have sprung up under Charlemagne, whose encouragement and support enabled the bishops and monks to found schools and colleges on a scale before unknown.

From that time onward for a thousand years the authority of the church was absolute in matters of education. Ecclesiastics prescribed the course of studies, selected the teachers, or furnished them from the ranks of the clergy, and governed the schools with unquestioned sway. All students studied theology, which was regarded as the "Queen of the Sciences."

As early as the year 1215, when the Cardinal-Legate granted a charter to the University at Paris, special charters covering the course of study, examinations, and many minor details, began to be granted by papal authority to the college corporations or universities. The various universities became regular religious fraternities, the professors and students were tonsured, took part in all religious processions and ceremonies, and were under the direct control of the Pope.

The beginnings of the public school are seen during the Renaissance, when even in smaller towns and villages schools were opened. Usually the priest was the instructor, and the curriculum was limited to reading, writing, a little grammar, the catechism, and liturgy. But by the beginning of the fifteenth century, signs of decadence became manifest, the small schools began to disappear, discipline grew lax, and the scholastic philosophy became dry and sterile. In proportion as educational enthusiasm diminished, theological discords and disputes grew in bitterness, teaching methods became detestable, and chaos and anarchy reigned in the university world.

The Jesuits and Reform. A royal commission under Henry IV undertook to restore order and raise the standard of teaching, but it encountered vigorous opposition from the Jesuits. The order was finally expelled in 1760, as "pernicious to Christian morality, pernicious to civil society, seditious and hostile to the right and nature of civil power." Their schools were taken over by a commission, and an earnest effort at reform was made. The clergy, however, in many cases served as teachers, and though many of them were excellent the reform proved abortive.

The Revolution and Education. The revolution suppressed all teaching orders and made the first official proclamation recognizing the obligation of the state in regard to public instruction, "open to all citizens and free in respect to those departments of instruction indispensable to all men." But the system of universal education thus recognized as indispensable was not organized.

Public Education in the Nineteenth Century. The modern organization of the public school dates from the year 1806. A universal system of state education was organized covering primary, secondary, and university education. A monopoly was created, theological seminaries alone being excepted. Under the Restoration of 1815, this educational system was turned over to the church which continued in charge practically until the establishment of the Third Republic in 1871. The statistics for the year 1860 showed that 75 per cent of the people were illiterate. (*How France is Governed,* Poincaré. Page 290.)

Education under the Third Republic. The Republic decided that the three following principles should govern her educational policy. It should be compulsory, free, and neutral in religion. Within twenty years of the beginning of her work, the above statistics were more than reversed, showing 85 per cent able to read and write.

But it is the question of moral teaching in the public school that most particularly concerns this article. Two charges were made by the Republicans against the church administration of the public schools; first, that of inefficiency; and second, that of disloyalty. For these two reasons they sought to make the public school independent of all control by the clergy. The church on her side, has spared no efforts to retain control of the education of the children.

The Two Educational Ideals. The two conceptions as to an education and the role of the school in that education are radically different. The Roman Catholic conception is thus expressed in the rules governing the schools of France before the

Revolution. "The children shall be taught to fear and praise God. They shall be instructed in reading, writing, and arithmetic, and chiefly in good habits." "By good habits Christian habits were meant, and evidently in the thought of the editor the first and the last phrase were joined. The fear and the praise of God were not only a part of the good habits, but at once their foundation and best guarantee." (*La Famille et l'État dans l'Education.* Page 208.)

Pope Leo XIII in the Encyclical "Affari Vos" expresses the Catholic conception in the following words. "Innumerable and grave dangers menace a state where the educational system is constituted independently of religion. For as soon as this divine teacher whose mission it is to teach the fear of God, and to carry as its very foundation an absolute faith in all the teachings in the authority of God; as soon as she is put aside, human science begins to deteriorate into the most pernicious errors, into naturalism and rationalism. As a consequence, the judgment and decisions as to opinions, and naturally also as to acts, being placed in the keeping of every individual, public authority becomes weakened and destroyed."

A fair statement of the Roman Catholic position is given by François Maury in *Nos Hommes d'État et le Reforme,* page 266. It is as follows: "All truth, all reality, all power is in God, whose sole interpreter and vehicle and contact with the world is found in the Church. Sciences and literature are concerned merely with different manifestations of the divine greatness and goodness. Therefore they ought to be considered and studied as apologetics. Teaching is nothing more than a form of rendering homage to God, and is, therefore, the exclusive prerogative of his church. It ought to be distinctly Catholic, or it were better to have no educational system whatever."

The modern spirit in educational circles in France is completely different. The same writer, M. Maury, continues and thus describes modern educational ideals: "The effort of the modern spirit in France is to explain physical and moral sciences and social evolution on a strictly naturalistic basis, making it all consist in the reaction of purely natural elements on each other, and of man on nature, taking absolutely no account of providential interference. It endeavors to instill in the mind and character of the child habits of observation and analysis, and critical induction. It seeks the development of the human spirit and not in any sense its effacement before God and the dogmas of the Church.

"While the idea of the divine is not excluded from the realms of idea and spirit, it is most rigorously excluded from the world of phenomena, since its action cannot be controlled by any of the processes known to scientific investigation.

"The idea of God is put into the impenetrable realm of beginnings and endings, whose shadows seem at once deeper and nearer the human reason since it has better explored the real field of activity. It belongs to the individual conscience, and while properly the object of religious propaganda cannot be said to be a subject suitable for the ordinary curriculum of the public school."

Neutrality in the School. A comparison of the two conceptions given above will explain at once the reason why the Republicans in France demand a neutral public school. The question may be properly asked what is meant by this word neutral? Does it mean a school with no moral teaching? The president of la Ligue Française d'Enseignement, M. Dessoye, in his book on the *Défense Laïque* thus describes his conception of neutrality in the public school. "Neutrality does not mean intended ignorance of affairs, a refusal to see, to understand, or attempt to explain or make clear, much less a determination to refuse all judgment. The ambition of the master ought to be to guide the reason, to quicken the conscience. When teaching the facts of history to his pupils, while drawing the conclusions that seem to him just, the teacher should do it in such a way as to offend no conscience, or wound no religious sentiment. He should seek on the contrary to inspire in them, by the recital of the events of history, the love of the beautiful, the appreciation of justice, the worship of truth. This is a delicate task but not an impossible one. It is being accomplished in thousands of our schools."

Three subjects are excluded from the public school: religion, metaphysics, and politics. Since there are among the pupils Catholics, Protestants, Jews, and Freethinkers, the public school seeks to leave the matter entirely alone, neither praising the ones nor blaming the others. Religion belongs to the realm of the individual conscience, and the public school by avoiding the subject seeks to do no violence to the personal convictions of the pupils or their parents.

The ideal of the lay morality is well expressed in a speech by Jules Ferry, "The Father of the Public School." Talking to the teachers at one time he said, "If you are sometimes embarrassed as to just what limits you are to observe in your moral teachings, when you are about to propose a precept to your scholars ask yourself if the parent of a single one of them should come in and listen to you, could he honestly refuse his consent to what you are about to say? If so then don't say it. But if not, then speak boldly, for what you are about to say is not your own wisdom. It is the wisdom of the race, one of those universal ideas which several centuries of civilization have brought into the possession of mankind. Even though the circle thus described seem small, make it a point of honor never to go beyond it, for you will never touch too carefully that delicate and sacred thing we call the soul of a child." (*La Foi Laïque,* Ferdinand Buisson, page 273.)

As to the question of God in the public school, the teachers are instructed to teach their children that they must never pronounce lightly the name of God, even though they be the children of atheists. For an atheist ought to respect the beliefs of others, no matter what may be his own beliefs. The teacher is also counseled to tell his children that "the best way to honor God is to obey his laws as they have been revealed to us by conscience and by reason." (*La Foi Laïque,* page 292.)

In teaching patriotism it is only natural that a Republican master endeavors to develop in the heart of his pupils a deep and sincere devotion to democracy and the Republic. At this point his teaching meets with much opposition on the part of the royalists who are in close league with the clerical opponents of the public school.

The teaching on the personal virtues is clear and strong. It was thus summed up by M. Paul Bert when minister of education: "The duties toward oneself and to others, toward the family, society, and the fatherland; personal dignity, responsibility, solidarity, fraternity; love of truth, respect of justice, fidelity to one's word, gratitude, protection of the weak, scorn of vengeance and envy, all the moral truths may be taught without recourse to metaphysics. 'The rule of moral conduct,' said a wise man five hundred years before Jesus Christ, 'has its principle in the heart of every man.'" (*Défense Laïque,* p. 24.)

Criticisms on Neutrality. The Roman Catholics reproach the public schools with a lack of neutrality, and while there is much truth in the contention of the public-school teachers that it is utterly impossible to satisfy their critics, still, on the other hand, it is sometimes true that neutrality is flagrantly violated. Sometimes an incident like the following may occur. A teacher not far from Grenoble, standing on the tomb of the mayor of the commune said, "How can I be neutral? There is probably not one phrase pronounced in the public school that is not a violation of this neutrality, because there is not a scientific fact that the religions have not denied nor an historical fact that they have not perverted."

The public school is accused of being in reality an attack on God and an effort to banish the divine ideal from the minds of the school children. In support of this contention is quoted the fact that in revising certain textbooks the words "God," "prayer," and other words in connection with religion have been carefully suppressed. The example is also quoted of the teacher who used as the first sentence in the writing lessons he gave his children, "There is no God." Again some article in an atheistic paper violently attacking the idea of God and religion is selected by the opponents, printed in pamphlet form and bitterly commented upon, is used to circulate the idea that the public school is everywhere atheistic and dangerous to religion and morals. The influence of such documents upon the disinterested would be much greater

were it not only too evident that they were used as part of the campaign literature for the development of parochial schools. The sincerity of political compaigners is open to doubt.

It must be remembered that the examples given above are the comparatively rare exceptions. The vast body of the public-school teachers are sincerely doing their utmost to steer a safe course between the Scylla and Charybdis of Roman Catholic bigotry and atheistic sectarianism. The great majority of the children who attend the public schools never hear anything that could in any way offend the tenderest conscience. The fact of the matter is that most of the opposition to the moral teaching in the public school finds its root in the political antagonism to the Republic and all Republican institutions.

The ultimate aim is definitely stated in *La Famille et l'État dans l'Education,* page 227, "The Catholics sought to assume the task of a real and complete national education . . . and this education should be Catholic. . The state as an educator has failed, at least morally and religiously speaking. Because of this the state ought to be replaced by the church. Let the Catholics remember that their first duty is to sow the seed, and that the first ground on which to sow it is the school. From the catacombs into which they (the Republicans) have thrust us, let us learn how to come up again into the sunlight by means of the young generation that we shall have educated." The plan then is the overthrowal of the Republic and the restoration of the monarchy, and this political campaign is being carried on under the name of the defense of the moral teaching in the public schools.

E. W. Bysshe.

FRANCE, SUNDAY SCHOOL IN.—I. History of the Sunday-School Movement. *Origin.* The Sunday school was introduced into France by Huguenots returning from England whither they had been driven by Roman Catholic persecution.

The first Sunday school was organized in Luneray, Normandy, in the year 1814, and the second in Bordeaux in the following year. It was not till seven years afterwards, in the year 1822, that the first Sunday school was organized in Paris. To Rev. Frederic Monod, then assistant pastor of the Oratoire parish, belongs the honor of having introduced the Sunday school into Paris. To this school, which still flourishes, belongs the credit of having made one of the most notable conquests of Protestantism during the nineteenth century, in the conversion from Catholicism of Victor de Pressensé, the father of the noted Edmond de Pressensé, equally celebrated as a preacher, author, and senator.

First Sunday-School Society. In the year 1822, the first attempt at a national Sunday-school society was made. A society for the encouragement of Sunday schools was formed. But it was doomed to failure, dying out after a brief existence of two years. It had to its credit, however, a total of seventy-nine Sunday schools in whose organizations it had been interested. The most of these, like the parent society, struggled on, neglected and unrecognized, and finally died out before the time was ripe in France for establishment of the Sunday school on a strong and permanent basis. To prepare this, a prophet must needs arise.

Methodism and the Sunday School in France. French Protestantism is greatly indebted to English Methodism. It was her missionaries whose activity among the pastors of the National Church prepared the way for the resurrection of the Sunday school and gave it its real place in French Protestantism.

A great revival, largely the result of Methodist activity, swept the Protestant Church of France. Immediately after the revival, Jean Paul Cook (*q. v.*), son of Charles Cook, the Asbury of French Wesleyan Methodism, went to Paris. His remarkable success in Sunday-school work in Lausanne, Switzerland, had already attracted great attention, and immediately upon his arrival in Paris he began to plead the cause of the Sunday school for France.

He was destined to be the apostle of the Sunday school in France. The obstacles in his pathway were all but insurmountable, and a man of less than apostolic caliber would have been discouraged. He, a foreigner, was pleading the cause of a foreign institution; the weight of a conservative and critical pastorate was against him; and added to this, was

the indifference and distrust of the laity. His great ability, and his passionate devotion to the cause he represented, gradually overcame the opposition. Before the glowing zeal of the indefatigable "missionaire," barriers were burned away, French Protestantism was finally aroused, and the Sunday school became a reality in France. Before his death the Sunday school had been acknowledged throughout Protestant France as an essential part of the church's activity.

II. The National Sunday-School Association. Organized in the year 1852 by Jean Paul Cook, the National Sunday School Association at once began work on interdenominational lines. Associated with him in its organization were two Paris pastors whose assistance was of great value, Pasteur Montandon, of the Oratoire, and Pasteur Paumier, of Pentemont, the latter of whom followed Cook as the "missionary agent," as the field secretary was called in those pioneer days. Since their day there have been seven field agents, as follows: Caron, Weiss, Laune, Foulquier, Schaffner, Bièlcr, and the present incumbent, Jean Laroche.

The efforts of these men, seconded by strong Executive Committees, have put the National Association to-day upon such a footing that it is considered one of the most representative and influential bodies of men in French Protestantism.

On the Executive Committee are to be found representatives of the five leading Protestant denominations with the exception of the rationalist wing of the Reformed Church which, since the separation of Church and State, has become really a separate denomination. It now has its own Sunday-school Committee, its own course of lessons, and its Sunday schools are not affiliated with the National Society. There are also a few independent churches whose Sunday schools are also independent. All the other Protestant Sunday schools of France are connected with the National Association.

Statistics. It is impossible to speak with exactness in the matter of statistics. The figures which follow are the result of very careful estimates on the part of the Sunday-school secretaries, and they can be depended upon as being fairly accurate.

In 1914, the Sunday schools of France numbered 1,200, with a total enrollment of 72,000. Of these 600 are identified with the Evangelical Reformed Church, 200 with the Rationalist wing, 100 are attached to the various missions, and 100 more to the Lutherans, 60 to the Free Church, and 40 each to the Baptists and the Methodists. The balance are scattered. As to the exact number of pupils in each of these divisions it seems almost impossible to get the statistics.

III. Sunday-School Organization.—*Buildings.* As a general rule, in France there are no separate Sunday-school buildings. Here and there a separate room is provided for the Primary Department; but as a general rule the ordinary church auditorium is used for the Sunday school, and all classes study the lesson in the same room at the same time. This is the more surprising to the Anglo-Saxon visitor to such schools as are to be found in Paris, Nimes, and Bordeaux, where the enrollment runs to 600 and over. But nowhere does he see what he is accustomed to think of as a modern Sunday-school building with its separate classrooms.

School Organization. The organization of the Sunday school is just as different as the material plant. He will find no Cradle Roll, Home Department, Adult Class, Graded Lessons: all of which are so common in the average school in America or England. In France they are unknown. Only occasionally is there to be found a Primary Department that has a separate meeting room with its own program of work.

The Pastor and the Sunday School. The organization of the Sunday school in France is simple, not to say primitive. It corresponds to that which is found in the poorest country charge in Anglo-Saxon lands. The pastor is always the superintendent, even in large schools where it is found necessary to have a "Monitor-in-chief." In the majority of smaller schools, the pastor and his family are called upon to act as both superintendent and the entire teaching staff.

The order of service followed in the Sunday-school session is a simple opening service, followed by a half hour's study of the lesson by the individual classes. This is followed by a review of the lesson by the pastor before the whole school, and

is called the "General Explanation." Then follows a short address by the pastor upon some point in the lesson, and after a brief closing service the session comes to an end.

Within the last few years, the French divinity schools have given a course in pedagogy and Sunday-school management to the theological students, thus giving the future pastors some equipment for their work.

IV. Literature.—*Teachers' Journal.* After the formation of the National Association, Cook planned a Sunday-school paper for teachers. The influence of its English origin is seen in the name of his paper, which was called the *Magasin des Écoles du Dimanche.* The word "magasin" is the English word "magazine" carried over bodily into French and used in a sense altogether foreign to the French language. This paper was compelled to cease publication, owing to lack of funds. A paper published in Switzerland by a Methodist in a measure supplied the need until in 1888, when the Methodists in France again came to the front. Pasteur Matth. Lelièvre, now probably the oldest and certainly one of the most capable, French religious journalists, launched the *Journal des Écoles du Dimanche.* It has continued to this day and is said to be "The most widely read and the most plagiarized paper in France." Its present editor is Pastor Laroche, the field secretary of the Society. This paper is intended strictly for pastors and teachers.

Lesson Leaves. For the Sunday-school pupils there are two small papers. One of them, the *Feuille des Écoles du Dimanche,* is a four-page sheet the size of commercial notepaper. It has a picture, a simple story or two, the Golden Text, or memory verses, with the series of lessons, one from the Old Testament and the other from the New Testament. The schools are free to choose whichever lesson they prefer. There are also questions which are intended perhaps as a guide to the pastor for the "General Explanation." This is the leaflet for the older pupils, but it could not be used for children much beyond the ages of eleven or twelve.

The other paper is a single leaflet, called the *Image.* As its name implies, its chief feature is the picture which always bears directly upon the lesson. The passages from which the lesson are taken are indicated only; in order to read them the Bible is necessary. It contains the Golden Text and some simple questions. The *Image* is suitable for children from six to eight years of age.

Library. Sunday-school libraries are not altogether unknown in France; a few of the richer, stronger schools have them. Ordinarily, however, a library is a luxury beyond the reach of the Sunday school. In compensation, the prizes at Christmas and at the end of the year's work (July) nearly always consist of books, and for this purpose special books are issued. They are usually translations of Sunday-school library classics. Pasteur Bonnefon has done good work along this line.

Sunday School Book Concern. There is a Book Concern in connection with the National Association, at 33, rue Saints Pères, Paris. Besides a regular bookstore business, a special line of Sunday-school supplies is carried, even including stereopticons and organs. A helpful line of business is the renting of views for lantern slides. For one dollar, a set of views can be rented for one week, carriage paid both ways. There is a fairly good range of subjects covering the Bible, church (and especially the French Protestant Church) history, temperance, missions, etc.

V. Thursday Schools.—*Origin.* In one point, French Protestantism is unique. She has a Thursday church school. It is practically a second Sunday school and as such has been recognized by the World's Sunday-School Association. It was formed to compensate for the withdrawal, by the Government, of religious teaching from the public schools, and so popular has it become that the Thursday school is now almost as widespread as the regular Sunday school.

Program. The program is naturally a little more varied than in the Sunday school. The instruction consists for the most part of Bible and church history. Many schools take the Old Testament lesson on the *Feuille* and reserve the New Testament lesson for the Sunday school. In the settled Protestant sections the school has become practically a part of the regular religious instruction, serving

as a sort of introductory course to the catechism classes that come later. In mission schools it is developing towards a kindergarten and handicrafts school for the poor street children.

VI. The Sunday School and Religious Instruction.—In France the religious instruction of the child is of primary importance and everything is made to bend to this. This explains certain characteristics of the Sunday school in France which seem to the American visitor to be primitive or crude. The Sunday school is merely one department in the religious education of the child, and therefore has not the importance it has in America. The Cradle Roll, Home Department, and other specialized features lose their importance to the French mind. The supreme thing is the preparation of the child by means of Sunday school, Thursday school, and the catechism, for the service of confirmation and reception into the church, after which, his religious education being considered finished, he has no further need of them. This is why there are no adult classes in the Sunday school. To the average French mind there is no more connection between an adult and a Sunday school than there is between an adult and a catechism class.

This also explains why the pastor is so prominent in the Sunday school in France. The religious instruction of the child is a most important part of his ministerial function; the Sunday school being a part of the program of study and preparation for the first communion, the pastor is most intimately concerned, and naturally superintends and directs the work.

In France the Sunday school has been subordinated and made to fit into the regular program of religious instruction for the child. In America it has had a development of its own. Whether France will ever adopt the American view of the Sunday school is a question which only the future will solve. However, the Sunday school is performing a very vital work for the childhood of France.

E. W. Bysshe.

FRANCKE, AUGUST HERMANN (1663-1727).—German educator, philanthropist, and noted Pietist. Born at Lübeck, Germany, in 1663. He studied at the universities of Erfurt, Kiel, and Leipzig, and studied Hebrew in Hamburg with Edzardi, who was a distinguished Orientalist. In 1688, he taught school in Hamburg. In 1690, his sermons at Erfurt led to opposition, and he was ordered to leave the city within twenty-four hours. A year later Francke became a member of the faculty of the newly organized University of Halle, whither he had fled from Erfurt.

While engaged as a professor at the University he gathered together some poor and ignorant children in order to teach them, and also relieved the physical need of some orphan children by taking them into his own home. Charitable friends assisted him, and the Orphan Asylum was established which now bears the name of the Francke Foundations (*Franckische Stiftung*), the philanthropic and educational institutions founded by Francke, and which form almost a suburb of the city of Halle.

His educational influence was not only felt in connection with the instruction of the pupils, but it had an important bearing upon the training of teachers in Germany.

Teaching those orphan children in the Bible, entitles Francke to a place among the forerunners of modern Sunday-school workers.

S. G. Ayres.

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Richard, M. E. *Augustus Hermann Francke and his Work.* (Philadelphia, 1897.)

FRELINGHUYSEN, THEODORE (1787-1862).—Distinguished lawyer, statesman, and educator. Born in Somerset county, N. J. Was graduated from the College of New Jersey in 1804, and afterwards studied law and was admitted to practice when twenty-one years of age. Mr. Frelinghuysen was officially connected with many charitable and religious organizations, being president of the American Board of Commissioners for Foreign Missions; of the American Bible Society; of the American Tract Society and of the first National Sunday School convention held in New York city in 1832. He was vice-president of the American Sunday School Union; of the American Colonization Society, and was chosen chancellor

of the University of the City of New York. From 1850-62 he was president of Rutgers Female College.

In an address in connection with the eleventh anniversary of the American Sunday School Union, Mr. Frelinghuysen said: "That Sunday schools, by laying the foundation of public and private integrity and intelligence, provide the best preservative of our rights and liberties, and the best guarantee for the peace and good order of society; and that in this view they deserve the special patronage of the statesman and patriot."

In private correspondence in 1843, he stated: "I love to cherish the Sabbath school, and I continue my relations to it at this time as teacher of an interesting Bible class . . . young men who have passed through the ordinary stages of Sunday-school instruction." He was superintendent of the Sunday school of the Second Presbyterian Church in Newark, N. J., while his residence was there. His religious life was positive and strong and he maintained "an unsullied Christian character."

EMILY J. FELL.

Reference:

Chambers, T. W. *Memoir of the Life and Character of . . . Theo. Frelinghuysen.* (New York, 1863.)

FRIENDS FIRST-DAY SCHOOL ASSOCIATION.—Founded in 1847 to give oversight and help to the schools held on "First-days," by members of the Society of Friends. There were then seventeen schools in all, the earliest being those at Bristol and Nottingham, and all for children.

The Association had as its first and honorary secretary Joseph Storrs Fry of Bristol, who on relinquishing the secretaryship in 1893 became the president, which office he occupied until his decease in 1913.

Gradually some of the schools started for children developed into Adult Schools: other schools for adults were opened and for some years Adult School work claimed a large share of the organization in existence. When Adult Schools, which were always intended to be undenominational in character, were started by others than Friends, there was need for an organization representative of the movement as a whole and so the National Council of Adult School Unions was formed in 1899; the F. F. D. S. A. then made way for the new organization and was thus left free to devote itself to its children's schools, and in 1908 it was reorganized for this purpose. Its schools are, broadly speaking, of three types:

1. A class or classes for the children of those who are attending the morning meeting for worship. These are usually held during part of the time of meeting, the children being in meeting the rest of the time. These classes are generally small.

2. Schools held in the afternoon (with a morning session sometimes), the pupils being the children of those who in one way or another are connected with the meeting house or mission hall.

3. Schools which are of the nature of mission schools, held at a mission center, where there is no meeting for worship, in which case the connection with the Society is but remote.

For administrative purposes, nearly all the schools are under the care of local Committees, appointed by Quarterly Meeting of the Society (which are composed of groups of meetings): these Committees are in touch with the Association through their secretaries and they also appoint some of their number to be on the General Committee of the Association. These Committees visit schools, arrange local conferences, advise schools and assist in all possible ways.

The Association has a secretary and staff who are at the service of these Committees and the schools. The secretary visits schools, confers with local Committees, attends conferences, etc. Deputations are sent to schools and to gatherings of Friends to promote interest and to appeal for help.

The Association provides for schools:

A Loan Library for teachers, free of charge.

Traveling boxes of library books for pupils and teachers.

The Association has decided that the best results are not likely to be obtained unless the lesson material is suited to the developing needs of the children, and hence does not advise its schools to adopt the uniform lesson. Instead, it issued (first in the autumn of 1909) a set of

graded lesson courses, consisting of Beginners, Primary, Junior, and Senior Courses with a set of Nature and Home Talks (an Intermediate course was added in 1913) for the use of its schools. This step necessitated the issuing of Lesson Notes and these have been provided in *Teachers and Taught,* a monthly magazine. Textbooks are issued both on the Bible and on matters concerning religious education generally. In the Notes, and textbooks the writers are free to avail themselves of the results of modern scholarship. (See Graded Lessons, British.)

Some other publications are:

The Verities of the Faith.

The Modern Point of View.

Work with Young Teachers.

A Book Guide for Teachers.

A Guide to Religious Pictures.

Our Older Boys and what we can do for them.

Our Older Girls and what we can do for them.

A Guide to the Study of "The Unfolding Life."

"The Equipment of Teachers in Children's Sunday Schools," and sets of pictures bearing upon Palestine Customs, and the Monuments etc., of Egypt, Babylon and Assyria; also outline and other maps.

The Office of the Association is at 15 Devonshire street, Bishopsgate, London, E.C.

FREDERIC TAYLOR.

FRIENDS, SUNDAY-SCHOOL WORK AMONG.—The Society of Friends was founded in England about the middle of the seventeenth century as a result of the preaching of George Fox. Owing to differences in the nineteenth century the Society in America has been split up into several divisions. The various branches named in the order of their numerical importance are the Orthodox, Hicksite, Wilburite, and Primitive Friends. The two branches last named are distinguished by their conservative attitude toward any departure from the original doctrines and practices of the Society. The Hicksite Friends (commonly so called, from Elias Hicks, a leader at the time of the separation of 1827-1828) are distinguished from all other branches by their frankly tolerant attitude toward the Unitarian views held by a large proportion of their membership.

The interest of Friends in Sunday-school work began very early. (See Friends First-Day School Association.) They took an active part in the establishment and development of "The Society for the Institution and Support of First-Day or Sunday Schools" founded in Philadelphia, January 11, 1791. (See First-Day or S. S. Society.)

The separation of 1827-1828 is a dividing point from which the Sunday-school work among Orthodox and Hicksite Friends must be traced separately.

After the separation Orthodox Friends became increasingly interested in systematic Bible study, feeling that further defections from orthodox beliefs might be thereby prevented. Thus the "Bible Association of Friends in America" was founded in Philadelphia in 1829. Sunday (First-day) schools were established rapidly in the years following 1830, especially through the efforts of Hannah C. Backhouse an English Friend who traveled extensively in America. Some of the work instituted at this early period was discontinued after a time, as for instance a class established at Twelfth Street Meeting, Philadelphia in 1832, and the Bible School Association of Friends organized within New York Yearly Meeting in 1834. But the movement as a whole went forward.

The "Gurneyite" movement gave a distinct impetus to Bible-school work among American Friends (Orthodox) during the period 1830-1860. Joseph John Gurney was a prominent English Friend and an active supporter of the "British and Foreign Bible Society." Through his travels in America and his writings he secured a large following and was the leader of a distinctly evangelical movement that had for one of its cardinal principles the systematic study of the Bible. John Wilbur, of New England, a minister of very conservative tendency, opposed the influence of Gurney and felt that systematic Bible study would become formal and lifeless. He and his followers held closely to the old Quaker doctrine of immediate inspiration and felt that the time and manner of Scripture study should be revealed to each individual by the Holy Spirit. The Gurney-Wilbur

controversy led to another series of divisions in various states in the decade following 1845, and Sunday-school work has never made any progress within the Wilburite meetings.

The great body of Orthodox Friends, however, was sympathetic to the teachings of Gurney and among these Friends the Sunday-school work went forward apace. About 1860 the work received a further impetus from the sweep of the great revival movement. First-day School Associations were formed within the Yearly Meetings in various states, and in 1861 there met at Cincinnati by call of Indiana Friends the first "First-day School Conference of Friends in America."

On account of the congregational type of church government among Friends there has been no central authoritative body until very recently. Because of this there has not been proper coördination in Bible-school work and no literature for Bible study could be developed with sufficient patronage to make it adequate. Hence, although a considerable amount of periodical and lesson literature has been published by various groups of Friends, the main reliance has been upon the publications of private publishing houses and of the larger denominations.

In 1902 the Five Years Meeting (Orthodox) was organized. This body at present represents thirteen Yearly Meetings including about four fifths of the Friends in America. This Meeting in 1912 indorsed the International Graded Lessons and appointed a Bible School Board. The chairman of this Board (1912-1917) is Richard Haworth, under whose direction a supply house has been established at Fairmount, Indiana, for the distribution of Bible-school literature.

Among Hicksite Friends the beginnings of Sunday-school work came about 1860. A school was organized at Reading, Pa., in 1859, and one at Germantown, Pa., the following year. A Conference was held at West Chester, Pa., in 1867, which was followed by other similar meetings in the following months. In 1868 a General Conference on First-day-school work was held in Philadelphia with Friends in attendance from various Yearly Meetings. The policy of holding general conferences has been continued to the present. In the early period these conferences were usually held every year, but since 1884 biennially. In 1894 at Chappaqua, N. Y., a General Conference of various activities, including First-day-school work, was held and since that time the latter work has continued to be a component part of the General Conference. This General Conference meets biennially at various places, and Herbert P. Worth, of West Chester, Pa., is (1913) Chairman of the Committee on First-day School Interests. The work within each of the seven Yearly Meetings is under the care of a committee of the Yearly Meeting.

Since 1884 Hicksite Friends have very largely published their own lesson literature, and in 1904 the Central Committee unanimously adopted a plan for the regular Graded Course which is now used. *Scattered Seeds,* now in its forty-fourth volume, is a monthly paper for children's classes published by the First-day School Association of Philadelphia.

While Sunday-school work claimed the attention of some Friends as early as 1791, and received an impetus among Orthodox Friends about 1830, the real period of development and organization began about 1860 among both Orthodox and Hicksite Friends. The smaller and more conservative bodies (Wilburite and Primitive Friends), desiring to avoid formality in Bible study, have never looked with favor upon Sunday-school work.

R. W. Kelsey.

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The most complete collections of Friends' periodicals, and reports of various First-day School Associations, Conferences, etc., are to be found as follows:

For Orthodox Friends: Haverford College Library, Haverford, Pa.; Friends' Library, 140 North 16th street, Philadelphia; Devonshire House, London.

For Hicksite Friends: Swarthmore College Library, Swarthmore, Pa.; Central Bureau of Philadelphia Yearly Meeting, 150 North 15th street, Philadelphia; Devonshire House, London.

FRIENDSHIP AS A FACTOR IN RELIGIOUS EDUCATION.—Friendship is, in truth, of the very essence of the problem of life. Christ's great all-inclusive commandment is, "Thou shalt love the Lord thy God with all thy heart, and with

all thy soul, and with all thy mind, and with all thy strength. . Thou shalt love thy neighbor as thyself" (Mark 12:30-31). And the laws of friendship, human or divine, are always essentially the same. When, therefore, men have been brought into the truly friendly life, the Christian aim has been accomplished and the end of Christian education may be said to have been secured.

From such a fundamental point of view, therefore, friendship is seen to be not a factor only, but to include the whole process and aim of religious education. For the very end of life itself, as conceived by Christ, seems to be to learn to live the life of love—to learn to be a good friend of God and of men. And this more fundamental point of view should never be left out of sight. In the light of it, life is immensely simplified, unified, and glorified. For it means that we have no longer to find the religious life divorced from the normal life in human relations, nor to grope blindly in the endeavor after religious growth. The conditions of a deeper spiritual life are the conditions of a deepening acquaintance with God—of a deeper sharing in his own life of self-giving love; and these are precisely the conditions of deepening any true personal relation; namely: honest mutual self-revelation and answering trust, mutual self-giving, and some deep community of interest.

No human friendship worthy the name can be built upon any other conditions, and there are no greater conditions for friendship with God; except that, because of the nature and character of God, there can be a completeness and an absoluteness in our trust, in our self-surrender, and in our community of interests, in our relations to God not possible in the relations to the less perfect finite personalities. The connection between the two commandments of love to God and love to men is seen, thus, to be indissoluble and inevitable. Thus one catches a new vision of the unity and glory of life. From this fundamental point of view, therefore, friendship is much more than a factor in religious education; it includes the whole aim of religious education.

But from another and more common point of view, one may raise profitably the question of the use of human friendship in helping another to establish his friendship with God, and this question is a question of distinct importance; for if God is, in any true sense, a person, and we are persons, then our relation to God is primarily a personal relation. And the laws of this supreme personal relation as we have seen, will be essentially the same as the laws of our relations to our fellow men. Just because these laws are the same, every human personal relation faithfully fulfilled may become a new channel of revelation of God himself. One learns in the human relation the inevitable conditions of a growing friendship, and in steady faithful fulfillment of these conditions he deepens his acquaintance with God as well as with men. John's characterization of God as Love, in complete harmony with Christ's own thought, itself suggests that he who knows most of genuine love will best understand God. "For love is of God; and every one that loveth is begotten of God, and knoweth God" (1 John 4:7). This is John's bold statement.

The best key that we have to the understanding of God and of our relation to him, is quite certain to be found in the best we have experienced and expressed in human love. Christ's habitual name for God—Father—illustrates how much of help a true human relation may give. It is quite inevitable, therefore, that the human father, or mother, or teacher, or friend, should be a kind of direct medium of the revelation of God himself. For what it means to call God Father or friend, depends in no small degree on the meaning we have been able to discover in these terms through our relations to others.

How important a factor friendship may be in all religious education is seen further from the fact that the one great method of the Christian life is the method of friendship with honest and loving lives. When Jesus called his disciples salt, light, seed, leaven, he assumed just this: that the one great method of the spiritual life was the method of the contagion of good lives—lives that had caught his own spirit. This means that friendship is of the very essence of the *method* by which the cause of Christ is to go forward. The great law of the moral and spiritual world is the law of personal association. There

is no less costly way. The method of fellowship is both the inevitable and the one hopeful way to larger life. This fellowship may be said always to include the only two services of supreme worth that we can render to another: one is, the unconscious contagion of a life which is what it ought to be—a life that has partaken of Christ's own spirit; and the other is sharing with our friend the sources of our own life—bearing honest witness to what has been of most worth to us in thought and life. One cannot be a true friend and not render this double service. The religious teacher must especially recognize his fundamental obligation here.

This means, in particular, that the teacher must keep clearly in mind, in the first place, that the spirit of his life is quite certain to be taken by his pupils as the chief interpreter of his Christian message, and therefore that the witness of his own life ought to be his most powerful testimony to the efficacy of the religion of Christ; and, in the second place, that he is to share with his pupils his own best vision, to tell them so far as he may of the sources of his own deepest life. For the Christian teacher this involves an honest testimony as to what Christ means to him; and he may not forget how priceless a service this may be. The Christian teacher, and every Christian friend, may well ask himself again and again: "Have I ever made it clear, even to those lives that stand nearest to me, how much Christ means to me? how true it is that in all the higher ranges of my life I live by him? how fully my best convictions, ideals and purposes, either for myself or for society, all root in him?"

By a careful study both of the life and teaching of Jesus, by honest response to all he thus finds in Jesus, and by an undoubted love for those he seeks to help, the Christian teacher should seek to make real and rational and vital the great fundamental truths and principles and motives. To enable his pupils thus to enter with conviction and appreciation into the riches of the personality and teaching of Jesus is the supreme service of the Christian teacher. And in all this, his own friendly life is the great central factor. It is at once motive, example, and interpreter. No man can teach Christ's primary doctrine of love without the loving life.

The religious educator may not leave out of account either the fact that young people are at an age when new friendships may be readily formed, their number increased, and their meaning deepened. The young need help at all these points. The boy and girl take naturally to all sorts and forms of associations. They may easily be brought to passionate loyalty to their group. But they need help to make the group one deserving such loyalty—free from all meanness and selfish disregard for others, and ready for modest practical service of a wholesome and not too consciously missionary sort. The Boy Scouts (*q. v.*), at their best, illustrate much that is desirable here.

The Christian teacher may help the young, too, not to be satisfied with some single rather exclusive group. If the ideal of Christ be a true ideal at all, there should be for his disciples a growing capacity for friendship, reaching out to many beyond one's immediate circle. This ideal the Christian teacher must steadily uphold. And both by word and example he must lead his pupils also to higher conceptions of the friendly life. The young are peculiarly open to this appeal of friendship, and respond even more quickly to its genuine manifestation than to much talk about it. Christ's ideal of the friendly life answers, therefore, in peculiar degree to the capacity of the young for friendship.

The great office of the Sunday-school teacher like that of every Christian friend, is to render a friend's two great services already spoken of: the contagion of a spirit like Christ's; and the testimony to Christ as the great source of life. Beyond this the Sunday-school teacher will find his chief task in helping his pupils to a high conception of friendship both with men and with God and to some better accomplishment of the ideal so presented. The world holds nothing so fine as unselfish, loyal, reverent friendships with men and with God. The characteristics of such a friendly life have been ideally expressed in the Beatitudes of Jesus, and in Paul's great chapter—the thirteenth of First Corinthians. Let the Christian teacher steep himself in these, if he would make friendship the powerful factor it ought to be in all religious education.

H. C. King.

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King, H. C. *The Laws of Friendship Human and Divine.* (New York, 1914.)

FROEBEL, FRIEDRICH (1782-1852). —German educator and philosopher, founder of the kindergarten, and exponent of a philosophy of education which is coming to prevail increasingly. Froebel, like Pestalozzi, mainly had mothers in mind when he wrote on education. And as Pestalozzi (*q. v.*) stressed the elementary school period, so Froebel stressed the preschool period. Though thinking of the tenderest years of the child, he has written most profoundly, even mystically, of the theory of education. His greatest work, *The Education of Man,* was published in 1826. In it he formulates a philosophy of education which is thoroughly permeated with idealism and with religious feeling. He begins, considers, and ends the whole from the standpoint of religion.

"The aim of the educator" he defines to be: "to perceive and behold divineness in the human, to prove the being of man in God, and to exhibit them united in life." The germ of all genuine religiousness he finds to be in the "feeling of community which unites the child at first with mother, father, and family." Three great ideas working together in concord make a heaven of earth; these three are, religion, industry, and self-control. Religion without industry is "a shadow without substance," while industry without religion makes "of man a machine." With reference to boys, Froebel was not blind to their faults, a long list of which he enumerates. The causes for these he finds not in the depravity of human nature, "for surely the nature of man is good," but (1) in the failure to develop certain sides of human nature; (2) human powers meant to be good have been wrongly developed. This suggests his plan for abolishing all human wickedness—"a never-failing way"—first, to find the original good side of humanity out of which, when crushed, perverted, or misdirected, the fault grew, and next, to lead aright that original spring of good.

In treating the subject of religious instruction, Froebel defines religion as the effort to live in union with God. The aim of religious instruction is to show in what ways this effort to live in union with God may be satisfied, and the means of restoring this union when disturbed. Religious instruction, to be fruitful, presupposes religious feeling. The Christian religion consists in man's knowing God to be his Father, himself to be the child of God, and in living in accord with this knowledge. "God is said to be our Father, and we are far from being true fathers of our own children; we aim to see the divine, and we leave uncared for the human, which would lead us to it." In studying nature our principle should be that "nature, and all that exists, is God's annunciation of himself." In fact, he adds, "from every point of life, from every object of nature, there is a way to God. Only hold fast the goal and steadily keep the way. . . . The phenomena of nature form a fairer ladder from earth to heaven and from heaven to earth than ever Jacob saw." To the knowledge of religion and nature, the one inner, the other outer, Froebel would add the knowledge of language, as uniting the two, each of these three being necessary to the attainment of the complete consciousness which to him is education.

The means for nurturing the religious sentiment includes getting by heart religious texts, the care of the body, contemplation of nature, the learning of short poems, song, language, handwork, drawing, painting, play, stories, and walks. The means of religious education are thus to Froebel just the means of education. These views have been spread by the kindergarten practice at its best; the kindergartens have been established in public, private, and Sunday schools, and the tendency is to adopt these principles in the higher grades of education. Froebel is somewhat difficult to understand, but the study of his religious philosophy of education is amply rewarding. It is not necessary to accept his philosophy if a better one is to be found, though accepting his practical views regarding the universal means of religious education and his idea that the cultivation of the religious sentiment is the goal of all human development.

H. H. Horne.

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FROEBEL EDUCATIONAL INSTITUTE.—The Froebel Institute (Colet Gardens, West Kensington) which was opened in 1894 has three departments: a Training College for teachers; a Demonstration School and Kindergarten; and a Practicing School and Kindergarten. The college provides training for those who wish to become teachers in schools, kindergartens, and private families. In addition to the lectures and demonstration lessons it includes courses in practice under supervision in the schools belonging to the Froebel Institute as well as occasional practice in Council schools, High schools, and Free kindergartens. The training throughout is based on a practical study of children, and rational methods of education are evolved through this study. The practice of education is brought into harmony with the theory of education, and *vice versa,* and a scientific basis for education and training is gradually developed. The course of training includes class teaching; handwork; literature; singing; elementary mathematics; physiology and child hygiene; kindergarten games and physical exercises; the history, theory and principles of education.

The full course occupies two years and one term, and students are prepared for the examinations of the National Froebel Union. Shorter courses of training can also be taken, and many students who are engaged in social and philanthropic work, in Sunday-school teaching, etc., attend special courses of sections or watch the teaching in the various classes of the demonstration and practicing schools. Students are not admitted to the college under the age of seventeen—children in the demonstration and practicing schools vary in age from three to fourteen years. It is impossible to give an adequate account of the work in a few words, but visitors are invited to inspect the Institute, to make personal inquiries, and to be present at various lectures and demonstration classes.

ESTHER E. LAWRENCE.

FROEBEL SOCIETY, THE.—This society which has its headquarters at 4 Bloomsbury square, London, W.C., was founded in 1874 by a small body of advanced educationists who wished to promote Froebelian principles and methods of education. The Society now numbers some 3,000 subscribing members, and actually represents a much larger number of teachers, for it may rightly be considered to represent all Froebelian trained teachers in Great Britain and Ireland. It is governed by a Council consisting of Principals of Froebelian Training Colleges, lecturers in education, instructors and other educational experts. It has thirteen local branches, and a branch in Calcutta. Its members comprise teachers of all grades, in universities, colleges, high schools, kindergartens, and elementary schools. The work done by the Society is of a varied description. It organizes educational conferences, and lectures, and classes for teachers. It has a very active Scholastic Agency for teachers and governesses, and it publishes a magazine, *Child Life,* dealing with education. It has a large and properly catalogued teachers lending library which is kept constantly up to date, and a Reading Room where some sixty English and American educational periodicals are to be seen. It appoints a member to the Teacher's Registration Council. In coöperation with some other educational associations it formed the National Froebel Union, an examining body, which examines and grants certificates to teachers of young children. The Society has no fixed and stereotyped code or creed; it seeks to promote the best modern principles and methods of education and to grow and develop in accordance with the true spirit of the great educationist whose name it bears.

THE SECRETARY.

G

GALL, JAMES (1784-1874).—Regarded as the author of the "limited lesson" or "selected lesson" scheme. In 1810 James Gall founded the celebrated publishing firm of Gall and Inglis in Edinburgh. He was intensely interested in religious education, and prepared a series of Bible lessons on a method called "Nature's Normal School." Cope says of this: "The plan involved the selection of specific passages or stories for lessons so that, instead of . . . studying the Bible at random, a definite lesson was assigned." (See Bible in the S. S.) His claim to a place in Sunday-school history is based upon his labors in promoting systematic study of the Bible at the beginning of the nineteenth century, when Sunday-school Bible teaching was haphazard and chaotic.

Mr. Gall's influence was most widely felt in Scotland. His plans throughout were formulated from the standpoint of the adult theologian rather than from the "scholar's end"; and this probably accounts for the fact that the methods he initiated were not permanently followed by Sunday-school teachers. These methods, under the general title of "The Lesson System," were expounded in a book entitled *The End and Essence of Sabbath School Teaching.* The plan consisted of various "Initiatory Catechisms," "Exercises," "Questions," and "Analyses" to be used by the scholars; with "Keys" to the different publications to be used by teachers or parents.

Mr. Gall condemned the old method of burdening the *memory* of the child before the *judgment* had been formed; and set forth as a basal principle of his system that the teacher should first endeavor to call into exercise the active faculties of *perception* and *thought,* so that in the mind of the pupil there might be established a clear understanding of the truths to be learned and the practical uses to which these truths could be put. The catechetical method he employed can best be understood by a single quotation from his first lesson on "The end and design of all things."

Question. "Who created all things?"

Answer. "God at first made all things of nothing."

Other questions were: "What did God make?" "When were all things made?" "By whom were all things made?" "Of what were all things made?" "Who made all things of nothing?" "What were made of nothing?" This plan of cross examination on each sentence is pursued in all subjects treated, whether historical, or doctrinal, or studies of Bible characters. It was accompanied by what are termed "connecting exercises" establishing the relation of question to question and answer to answer, with "explanations of terms, illustrations, Scripture references, and proofs."

Great interest was aroused in Scotland by the public examination of prisoners in Edinburgh county jail who had been taught on Mr. Gall's system, and by similar examination of illiterate children, and of school children in Aberdeen. In 1829, Mr. Gall visited London by invitation of the Committee of The Sunday School Union and gave a series of demonstrations of his system, dealing with pupils of different ages and degrees of attainment.

The public examination of these pupils, after Mr. Gall's instruction, was attended by many leading ministers and teachers who were greatly impressed by the results. The printed Report shows at least mechanically correct results. A typical sentence will suffice: A child was asked "When you live with brothers and sisters who are wicked, what should you do?" Reply: "I should not join with them in their sins."

When asked where she got that lesson, her answer was "From Joseph who would not join with his brothers in their sins."

Although for a few years Mr. Gall's catechisms and handbooks had a large sale, yet his system was strongly criticized by educationists as being too complicated and too mechanical, and its use was gradually abandoned.

CAREY BONNER.

GALLAUDET, THOMAS HOPKINS (1787-1851).—Christian philanthropist and founder of instruction for deaf mutes in America; born in Philadelphia, but spent almost his entire life at Hartford, Conn. He was graduated from Yale College in 1805, took theological training at Andover Theological Seminary and in 1814 was licensed to preach in the Congregational Church.

He became interested in the education of deaf mutes and went abroad to study the methods there in use. The attitude of those in charge of the British schools for the deaf made it impossible for Dr. Gallaudet to study their methods of lip-reading and articulation. Abbé Sicard of Paris cordially received him, and the facilities of the French institution were made available for his use. Dr. Gallaudet was appointed to establish an asylum for the instruction of the deaf, and in 1816 the American Asylum for Deaf-mutes was founded at Hartford, Conn., the institution being opened in 1817. The manual or sign method used in the French school became the system employed, and was used for fifty years. Dr. Gallaudet continued as principal until 1830, but afterward remained one of its directors.

Dr. Gallaudet was deeply interested in the religious education of children and youth, especially the children of the church who were between three and eight years of age. In a letter written in 1828, he outlined a plan for the organization of an infant school. He published the *Plan of a Seminary for the Education of Instructors of Youth,* from which originated in America the idea of the normal school. He felt the great need of suitable literature for use in the schools, Sunday schools and in the family to interest and instruct children, and he devoted himself to its preparation. He was particularly concerned that children should become familiar with the Bible and that it should be used as a textbook in schools and colleges.

Many of his books for children were translated into foreign languages and thousands of copies were circulated by the American Tract Society among the books of its libraries for Sunday schools.

EMILY J. FELL.

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GAMES AND PLAY.—SEE PLAY AS A FACTOR IN RELIGIOUS EDUCATION.

GANG, THE.—SEE ADOLESCENCE AND ITS SIGNIFICANCE; BOY, THE PROBLEM OF TRAINING THE; INTEREST AND EDUCATION.

GARY PLAN IN RELIGIOUS EDUCATION.—In November, 1913, there was inaugurated in Gary, Ind., a town of some 40,000 inhabitants, a step in relating secular and religious education which closes an epoch of nearly a hundred years in public education. This epoch now closed was an experiment in education with the religious element neglected. A new epoch now opens; one in which education in religion, though not given in the public schools, is yet considered desirable, or even essential.

William E. Wirt, superintendent of public schools in Gary, was responsible for the new step. His desire was to care well for the child and not merely give him formal instruction. He wanted more of the child's time, so that the child might live most of his waking hours under the supervision of the school. In this theory the Gary schools were conducted from 8.15 A. M., to 4.30 P. M., for six days in the week, and the school undertook to provide for the child's play, as well as his welfare in other lines. During these additional hours Mr. Wirt conceived that children should be sent in small parties

to receive the benefit of any welfare agency, and among these stood the church.

Mr. Wirt, acting on his own initiative as superintendent, informed the various churches in Gary that he stood ready to send to them for week-day instruction any and every child whose parent should sign a card desiring to have him so sent, and that the school would allot the church from one up to six hours per week of each child's time, according as the church felt capable of using such time. This hour included the going from and returning to the school. There was no attempt to control or supervise the use which the church made of this time, and no credits were given for it. Children not so sent remained in the school and were occupied in some manner not counting in their formal studies. The parent then, in signing the church card, chose for his child an elective course in religious subjects. But in taking this elective the child lost nothing in his formal studies. This required the parent to assert his real religious interest, and many were backward in doing so. It also laid the burden on the church of convincing the parent that the work done at the church was at least as much worth while as that done at the school. It was a tonic for both parent and church.

The children were sent in groups composed of such grades as by the school plan were together in what was known as the "auditorium period." This mixture of grades coming to the church rendered the handling of them in religious studies difficult, yet not impossible. The Roman Church, having its own parochial schools, did not enter into the plan at first but has since coöperated. Other denominations engaging in the plan are the Congregationalists, Methodists, Episcopalians, United Presbyterians, Presbyterians U. S. A., Baptists, Disciples, English Lutheran, and the Reformed, as well as the Orthodox Jews. At the present time (April, 1915) several denominations are supporting trained teachers in religion to care for the pupils, in addition to the regular pastors of the churches.

The Gary Plan appears to avoid all the difficulties raised by the civil law of the state or the Constitution, in that no instruction is given in the schools, no school funds are used for the purpose, and no compulsion is exercised over any child except by request of the parent. The crucial factor in the success of the plan appears to be the abundance of time controlled by the school. How far the experiment can spread depends upon the readiness with which other communities adopt the Wirt idea in regard to public-school operation.

The advantages claimed by Mr. Wirt for his plan are economy in administration, freedom in learning and the possibility of getting the best grade of teachers. As for the churches, the plan is a severe but much-needed test of their teaching capacities. The Gary Plan differs from the so-called Colorado, or North Dakota plans, in that it makes possible religious instruction in primary and grammar grades, and not merely in high school and college. It also relieves the public school (by avoiding the giving of credits) from any supposed concern with religious studies. (See Religious Day School.)

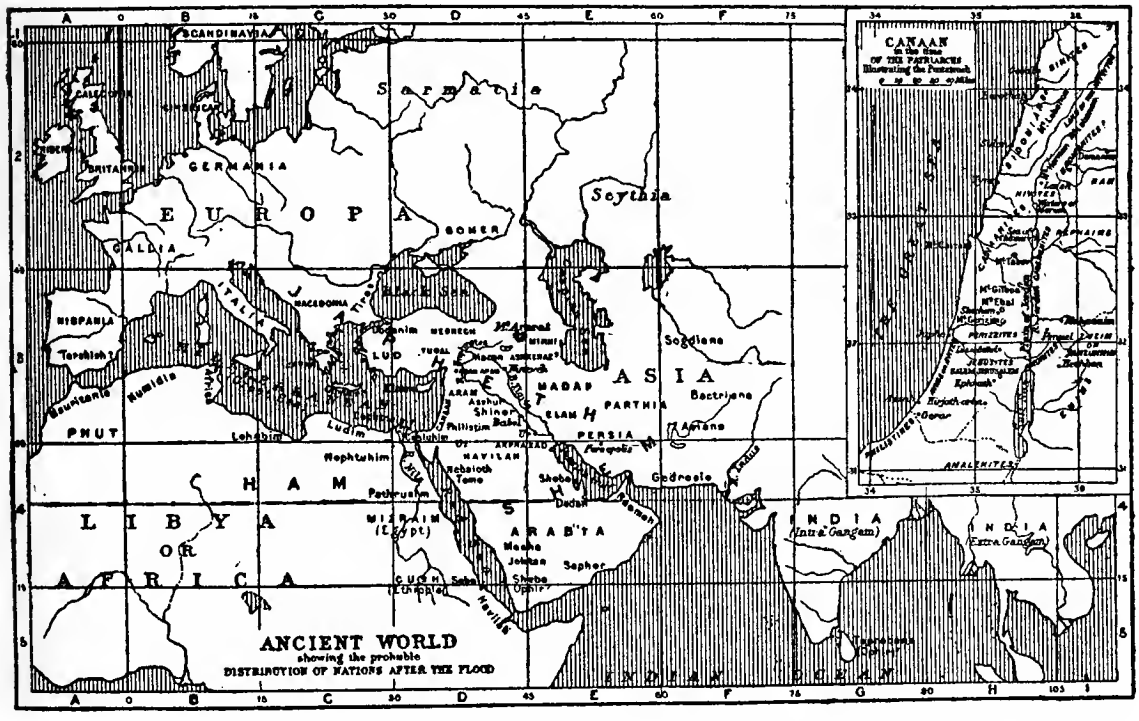
LESTER BRADNER.

GENERAL BOARD OF RELIGIOUS EDUCATION.—SEE PROTESTANT EPISCOPAL CHURCH.

GEOGRAPHY.—Palestine in Syria is the central country in Biblical interest. The civilization of Palestine was one of those later historical developments of ancient culture. And, speaking geologically, the country of Palestine was one of the newer lands constructed in prehistoric ages by the Master-workman. Whereas the earlier civilizations of Egypt and Babylonia were upon ancient alluvial deposits of the rivers Nile and Euphrates, the later life and thought of the Hebrews was developed on the limestone hills of Palestine.

In order to depict the geographical relations of Palestine let us imagine ourselves standing near the mouths of the Nile. Describe a circle with a thousand-mile radius. We shall thus cover the extent of the lands and waters of the Old and New Testaments. A thousand miles to the East would reach Babylonia or even to the frontier of neighboring Persia and a thousand miles to the West would include the Italian or central portion of the

Mediterranean. If we quarter the circle in the middle of which we are standing and face northward we may sketch in the countries Babylonia, Assyria, and Syria including Palestine in the upper right hand quarter. In the lower right-hand quarter would be found Arabia and Egypt. These two eastern or right-hand sections are all that we need practically for the study of the Old Testament geography, covering the neighboring lands as well as the home country of the Israelitish folk. For the New Testament study we shall need to add the upper left-hand quarter of the circle suggested which covers part of Asia



Minor, Greece, and Italy. The lower left-hand quarter is scarcely needed for any ordinary Biblical question. Thus Palestine is seen to belong to the ancient world in geography and history. We should return to this pictured map for each section of the Bible to be studied. If it can be outlined on several sheets and filled in gradually and variously according to the needs of the current lesson it will help to make vivid impressions. (See Handwork in the S. S.) Too much may be put upon maps for use in a class.

Travel is without doubt the most impressive influence upon the imagination in helping us to control the tangible factors of a people's natural surroundings. The present writer always had difficulty in trying to keep the geographical facts of Palestine clearly in mind by the aid of the ordinary colored maps. Not until he had dwelt in the country and gone over the ground, in sun and rain, donkey-back and afoot and the distances and proportions had become a sort of sense could he feel comfortable in the effort to locate the scenes of the olden life. Travel can be simulated by the aid of raised maps in plaster, sand, wood, or clay, and by the help of the excellent travel scheme published by the makers of stereoscopic views. (See Stereoscope.) A room or an out-of-door plot may be arranged to represent the outstanding features of the country to be studied.

The association of geography and history brings out the larger interests of both and when social customs are added the study takes on the aspects of life. The whole is intensified and made to do a profound service when the development of a race's significance for the world is connected with its occupation of the actual lands of its career.

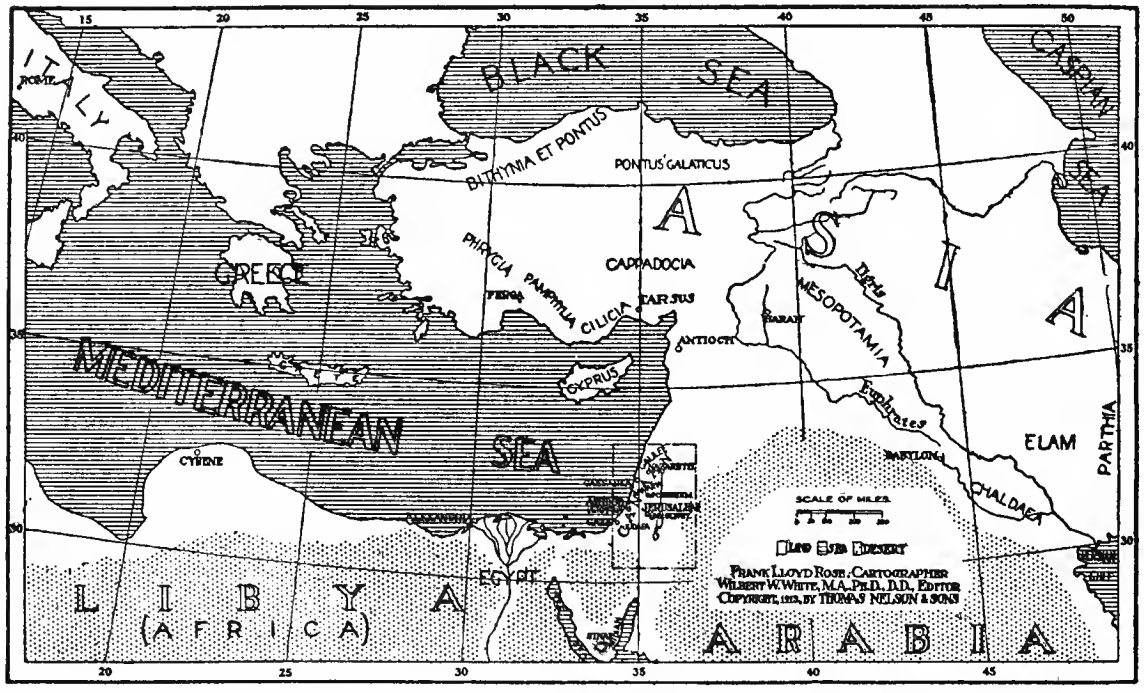
Civilization depends on fertile lands. Look for those and you have the great controlling outlines of the life of an his-

torical period. A mountain-fortress, a boat upon the sea, or a caravan upon the desert must necessarily have reference to some garden-spot. The reason is perfectly plain. It is because in order to produce the extra things of which civilization is made one must have leisure from the pressure of immediate hunger, thirst, heat, and cold. Thinking and invention must be subsidized by nature and also based some time or other on agriculture.

Palestine, which is an old name for the southern part of Syria, seemed, in comparison with the Arabian lands south and east of it, a land flowing with plenty. There was always pressure upon Palestine from its desert neighbors. The same or heavier pressure was imminent upon the much richer lands of Egypt and Babylonia only the Bible does not say so much about it.

Through Palestine passed several of the ancient roads of commerce and Palestinian cities were often stations upon the routes. The languages, thoughts, money, and goods of diverse nations passed through Palestine. Egypt, Babylonia, and the islands of the Mediterranean often reached each other across Palestine.

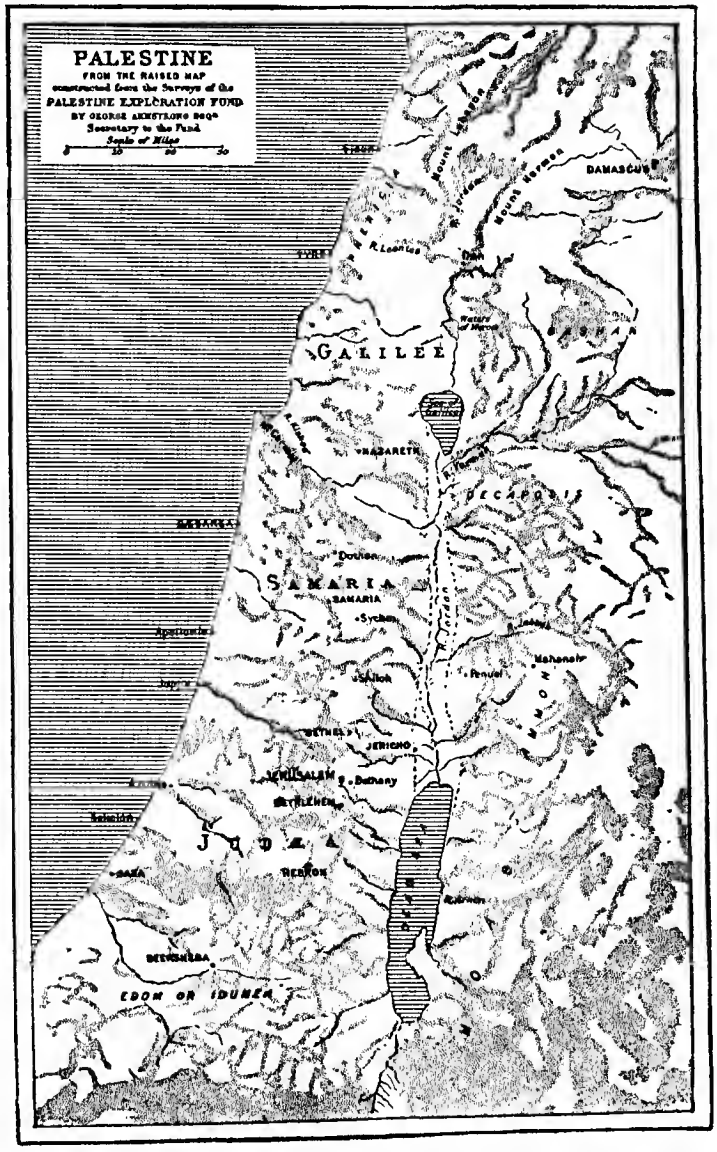
Palestine is the northwestern rim of the somewhat rectangular Arabian peninsula. It is on its rim-like borders only that Arabia enjoys fertility to any extent and there because of the presence of seas or rivers. Palestine is the only border of Arabia on the Mediterranean. Now if we may imagine all of desert Arabia to drop away, or be reckoned along with the sea, to which it is often compared for trackless ness and danger, we shall see on any large map that the neck of land which connects the three continents, Europe, Asia, and Africa, which were joined lands before the cutting of the canal, is Palestine,



PALESTINE AS CONNECTED WITH EUROPE, ASIA, AND AFRICA

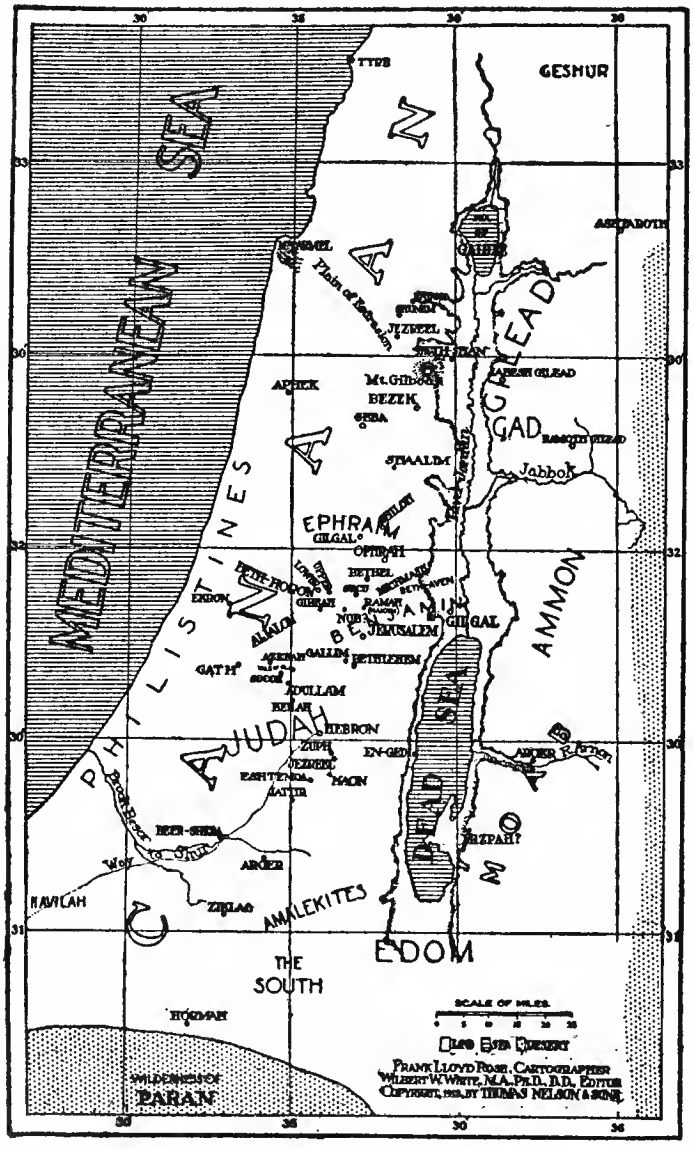
Nature divided Palestine on lines running north and south. Politics more often divided the country by an east and west line. Thus there is a fertile strip of country averaging less than ten miles wide, runing parallel with the sea coast. Next to it is a band of mountainous country about twenty-five miles wide. It has been the graphic portrayal of George

Adam Smith (*Historical Geography of the Holy Land*) that has popularized the fact that this mountainous middle portion of Western Palestine is made up of a lower and a higher region separated by a cleft running north and south. On the higher ridge which is the easterly one are the famous cities, Hebron, Bethlehem, Jerusalem, Bethel, Shechem, etc. The third line is the very deep, fertile valley of the Jordan, a few miles wide. If we cross the river to the eastern bank we reach a tableland which runs off into the desert steppes of the East Jordan and Arabian country.



The Jordan Valley is the eastern boundary of the part of Palestine which most concerns the Bible. The river begins in springs from snow-capped Hermon and its fellows of the Anti-Lebanon range. (See Hastings' *Dictionary of the Bible,* II on "Jordan.") Four times in its course it swells into bodies of water each one larger than the last, the marsh of Huleh, the waters of Merom, the Lake of Galilee (or Genneseret) and the Dead Sea or Salt Sea. In its major course the valley is lower than the sea level; at Galilee 682 feet and at the Dead Sea 1292 feet below the Mediterranean. Now since Jerusalem, which is 2600 feet above sea level, is only about fifteen miles from the Dead Sea, the difference in levels in so short a distance is remarkable for habitable regions. This diversification characterizes the country and its products. Oranges, date palms, olives, almonds, figs, walnuts, wheat, barley, grow within a few hours' walk of each other. There are in Palestine three distinct kinds in the population of the present day which are suggestive of the ancient types. The foundation stock of the country is the Arabian which in its most primitive strain is a patriarchal, nomadic folk dwelling in tents of black haircloth. The peasantry lives in villages and represents the Arabian turned agriculturalist. But it would seem probable that in most cases the peasant is in part descendant from some other blood. What Mediterranean elements enter in would be hard to say, The crusading movement must have brought European blood into the population. In fact through five thousand years Canaan has been the repository of elements from about every race that could reach it, so that there has been no historical period when the people have not been mixed beyond analysis. The third and least permanent portion of the population is that in the cities where many different races, religions, and tongues inhabit.

The south of Palestine is arid and inhospitable, perhaps much more so now than formerly. Next north of it is the country of Judæa which is mountainous but with many pockets of garden land between its hills. Samaria, in middle Palestine, is similar in its southern half to Judæa but has the beautiful, fertile plain of Esdraelon in its northern part. Galilee



PALESTINE IN THE TIME OF DAVID

becomes hillier as one goes on northward. These three names, Judæa, Samaria, and Galilee, were used in Roman times and correspond roughly to the earlier Judah-Benjamin, Ephraim-Manasseh-Issachar, Zebulon-Naphtali. Over east of Galilee is the great wheat growing region of old Bashan. South of Bashan lived the cousinly races of Ammon, Moab and Edom. The last named curved around the south of the Dead Sea and gradually encroached on the south of Judæa, in later times bearing the name of Idumea (Edom) which supplied the family of the Herods to history.

The ancient Philistines lived in the fertile strip along the coast of the Mediterranean. As a race they lost prominence. But their culture and their name survived long in Palestine. It is one of those strange notions in history that thinks of them as uncivilized. Continuing on up the Philistine coast one reaches the ancient ports of the Phenicians, notably Accho, Tyre and Sidon. North of Palestine a great Syrian kingdom flourished until it was overthrown by the Assyrians. Its capital, Damascus, ever remained essential to the trade of those nations that warred and traded across Syrian country.

Still north of Syria and westward in Asia Minor the great race of the Hittites once contended for supremacy with Egypt and Babylonia and extended its conquests along the Euphrates. Still farther north and we are in the country of old Armenia with which Assyria warred for the "open door" of commerce. Persia was in its present general direction, eastward from Babylonia.

When the conqueror, Alexander the Great of Macedon, joined all these Asiatic lands in his Greek empire he set the gaze of Orientals even more westward toward Europe than before. In the days of the Ptolemies of Egypt and the Antiochi of Syria, two of the empires that succeeded the break-up of Alexander's one great world-power, Palestine was controlled first by one and then the other until it gained its freedom under the heroic Maccabees. But Rome

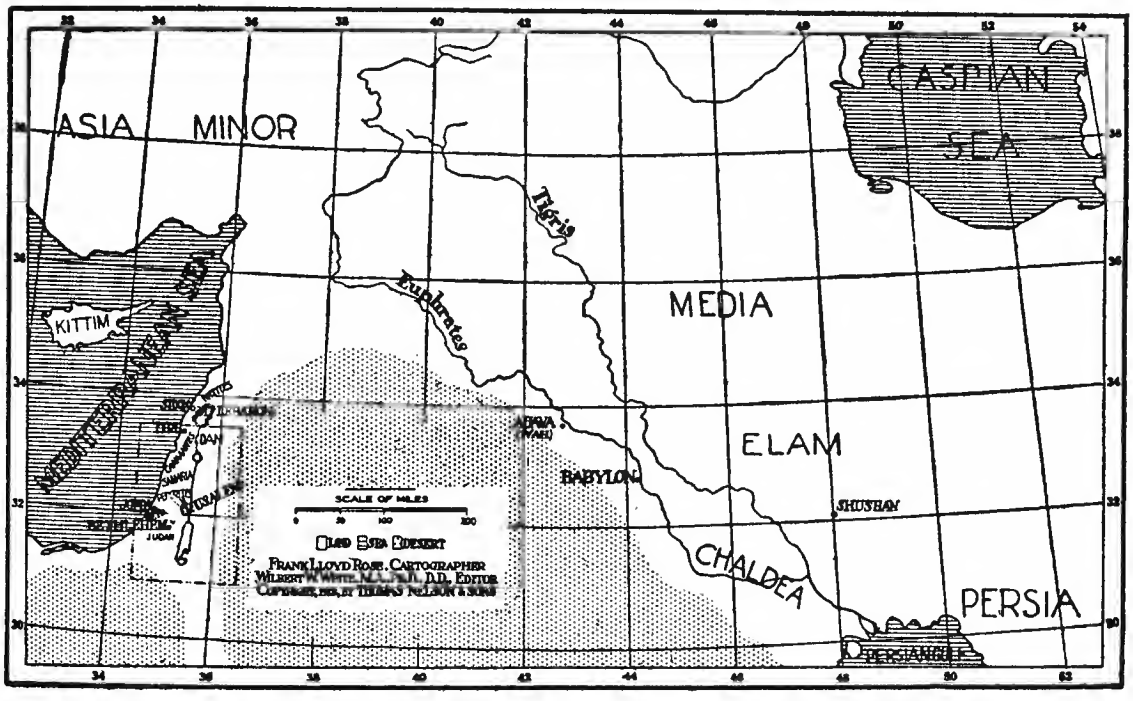
took away the liberties of Palestine and we enter the following period with this explanation of the Greek and Roman interests of Christianity and the New Testament.

The travels of Jesus in Palestine can be traced best in the narrative of Mark. Perhaps Luke succeeds best in attaching the sayings of Jesus to likely localities. For the places in and close to Jerusalem significant in his earthly life use such books as Paton's *Jerusalem in Bible Times* and Baedeker's *Guide Book for Syria and Palestine.*

Italy he must needs reach by water. It is still a debated question as to how much of difficult interior Asia Minor Paul traversed but his routes in Greece and Italy are more plain from Acts and his epistles.

Ephesus in Asia Minor became a great center of that part of Christianity and of the New Testament which fell most under Greek influence.

Rome early and necessarily became important for the new faith since numbers and prestige would favor any society founded there.



WESTERN ASIA IN ANCIENT TIMES

The book of Acts used with a map and such helps as Ramsay's *St. Paul the Traveller and Roman Citizen* will be found a good guide for the rest of the New Testament.

The missionary journeys of Paul take us to three peninsulas and to certain islands. Asia Minor is the first peninsula, Greece and Macedonia the second, and Italy with imperial Rome the third. All this is the Mediterranean world and part of the West. Paul was able to reach Asia Minor from Syria (Antioch) by an overland route and by the sea. Greece and

Students may be encouraged to make sketch maps just sufficient to illustrate such books as Ruth, Amos, Jeremiah, Mark, and Acts. There are books in which the problems are very difficult, either because the places mentioned have not been identified or because several sources and variant points of view are blended in the narrative. Help on these points will be found in the more recent Biblical Introductions and Commentaries.

Such topics as seasons, rainfall, crops, roads, in connection with the known geography will help to bring out the causes of

certain Biblical events and make strong impressions upon the imagination of pupils. The table of contents in Grant's *Peasantry of Palestine* will suggest material for such subjects.

There are excellent colored views of Palestine published by the Detroit Publishing Co. The files of *The Biblical World,* published by the University of Chicago Press, contain a good deal of valuable material, photographs and articles, upon our subject.

The American classic Robinson's *Biblical Researches in Palestine* is still valuable. The publications of the Palestine Exploration Fund (Prof. L. B. Paton, Hartford, Conn., Hon. Secy.) bring all such matters down to date. Many articles on places, natural features, and routes in Bible lands will be found in Hastings' *Dictionary of the Bible,* the five-volume edition, preferably, or the later one-volume edition; also in the one-volume Standard Dictionary of the Bible. The physical changes in the country of Palestine are interestingly discussed in Huntington's *The Transformation of Palestine.* Only the expert will care for a much longer list of books and articles than the above and find them listed in Rohricht's *Bibliotheca Geographica Palæstinæ* up to 1878 (Berlin, 1890). P Thomsen is the present-day German authority.

It is important to help the pupil to keep the sense of out-of-door reality and not to provide more material than he can use.

ELIHU GRANT.

GEOGRAPHY ROOM.—SEE ARCHITECTURE, S. S.; HANDWORK IN THE S. S.; INTERMEDIATE DEPARTMENT.

GERMAN BAPTIST BRETHREN.—SEE BRETHREN, CHURCH OF THE.

GERMAN EVANGELICAL SYNOD OF NORTH AMERICA, SUNDAY-SCHOOL WORK OF THE.—This denomination was organized as the German Evangelical Church Association of the West on October 15, 1840, at Gravois Settlement, St. Louis County, Mo., to meet the spiritual needs of the large numbers of German immigrants then settling in the states of the Central West. Accustomed to thorough and systematic religious instruction in the public schools of their native country, the founders of the Synod, as well as the people to whom they sought to minister, insisted vigorously on the Christian education of their youth, and sought to meet the need, which the public schools of their adopted country did not supply, by the establishment of parochial schools wherever possible, and through catechetical instruction preparatory to confirmation. The Sunday school was made use of in many instances, but, according to the custom in Germany, rather as a children's service than as an agency for Bible study. The exclusive use of the German language in the churches and the lack of organized interdenominational Sunday-school work in the Central West during the formative period of the Synod's development, kept the churches affiliated with it out of touch with the developing Sunday-school work of the country. The publishing facilities were limited and the publications issued, the *"Friedensbote,"* the official organ of the denomination, the Catechism, hymn book and the Book of Worship, were published under the direction of the faculty of the theological seminary at Marthasville, Mo. In the *Christliche Kinderzeitung,* which appeared in 1867, the first effort was made to provide suitable periodical literature for children.

With the coming of the International Sunday School Association and the Uniform Lessons interest in organized Sunday-school work began to increase. The demand for a German treatment of the International Uniform Lessons was supplied in 1886, a German Sunday-school hymnal having been issued a few years previously. *Unsere Kleinen,* an illustrated paper for the Primary Department, appeared in 1887. Three years later the *Jugendfreund,* a monthly magazine for Sunday-school teachers and Young People's societies, was added to the Sunday-school literature already issued. The need of systematic organized Sunday-school work was brought to the attention of the General Conference in 1895 through the local Sunday-school organizations in the Boonville-Cannelton circuit, Indiana District, and the St. Louis circuit, Missouri District, which had been formed almost simultaneously two years before. A Cen-

tral Sunday School Board was created (1895) for the purpose of gathering information concerning Sunday-school work in Evangelical churches, promoting and extending it in every way, and for organizing it for greater denominational efficiency. The members, the Rev. S. Kruse, H. Rahn, and M. Schroedel, recognized the need of training Sunday-school teachers for their work, and at once undertook the preparation of a German teacher-training course. The organization of local Sunday-school conventions and the establishment of District boards for the supervision of the work in their respective territories were also vigorously pushed. In spite of many difficulties, such as the scarcity of German Sunday-school literature and the conservatism of many denominational leaders, the machinery for efficient Evangelical Sunday-school work has been set up in all the stronger Districts and the importance of the worker is being more generally recognized. Dissatisfaction with the method of selecting the International Uniform Lessons resulted in the adoption of the Bible story, or chronological method, by the General Conference of 1909, and the preparation of such a four years' course in German is now approaching completion.

In the meantime the increasing use of the English language in the towns and cities had brought many Evangelical Sunday schools into close touch with the work of the International Sunday School Association, and the spirit and the methods of that organization influenced the development of the denominational Sunday-school work to a very great extent. The demand for English periodical literature was met in 1898 by the publication of the *Evangelical Companion,* an illustrated paper for the Junior and Intermediate grades; a volume of Bible stories for use in parochial and Sunday schools appeared in 1906; *Christian Hymns,* for Young People's societies and Sunday schools, in 1908, and the *Children's Comrade,* an illustrated paper for the Beginners' and Primary grades, was authorized by the General Conference of 1909. The same body also increased the membership of the Central Sunday School Board from three to five and authorized the publication of a complete series of English Sunday-school lessons. The appearance of these lessons, along the lines of the German course already referred to, began with January, 1913.

The present tendency of Evangelical Sunday-school work, so far as it has been possible to organize it for efficient effort, is to make the Sunday school a means of Bible study, evangelization, mission study and effort and a denominational training school for loyalty and service in the local church and the community. The standard of efficiency adopted with that end in view is as follows: (1) A session every Sunday in the year; (2) A weekly or monthly workers' meeting; (3) Representation at denominational conventions with full apportionments paid; (4) Graded instruction; (5) Accurate and regular reports; (6) Denominational publications; (7) Cradle Roll and Home Department; (8) A teacher-training class; (9) Missionary instruction and offerings; (10) Confirmation. It was felt that the standard of efficiency should be within reach of the average Bible school and should encourage denominational loyalty and support of denominational enterprises rather than special lines of interdenominational work, which the individual school is free to enter according to opportunity and ability.

As a result of the action taken at the twentieth General Conference which convened at Louisville, Ky., September 23-October 1, 1913, Sunday-school work in the German Evangelical Synod of N.A. has been considerably strengthened, so that further steady progress is assured. The Central Sunday School Board and the Parochial School Board were merged into the Board for Christian Education of the Young, with separate sections for Sunday and week day instruction, consisting of five and three members respectively. Confirmation, *i. e.,* a personal decision for Christ, was recognized as the pivotal point of Christian education. It is the aim of Primary and Junior Sunday-school work to lead up to such a voluntary decision, while the Intermediate and Senior Departments are to strengthen and develop the fundamental ideas of loyalty and service as begun by confirmation. An Advanced Bible Study Course along the lines already followed in the Elementary course has been adopted and is to be worked out in German and English as soon as possible. The appointment of a Sunday-school

editor was authorized and the appearance of a new paper for children, *The Junior Friend,* with January 1, 1914, rounds out the system of juvenile periodicals by giving separate weekly periodicals to each of the Primary, Junior, and Intermediate grades. Another English periodical for the Senior Department and Young People's work is also contemplated. The finances of the Board were placed upon a sound footing by the adoption of five cents per teacher and three cents per pupil contributions and a national Sunday-school organization for standardizing and unifying the work in the various Districts is to be developed. Detailed information concerning any phase of Evangelical Sunday-school work may be had from the chairman of the Board, Rev. Paul Pfeiffer, 505 Jefferson Avenue, Evansville, Ind., or from the Sunday-school Editor, Eden Publishing House, 1716-18 Choteau Avenue, St. Louis, Mo.

J. H. HORSTMANN.

GERMANY, RELIGIOUS EDUCATION IN.—The Place. As a part of the prescribed course of study for the public schools religious instruction in Germany is, within certain specific limitations, compulsory and touches the life of the whole people. The exact proportion of time given to religious instruction differs with the type of school as also in different states. In the *Volksschulen* of Prussia and Württemberg, for example, an average of four recitation hours out of a total of from twenty to thirty hours per week are given to the subject, while in Bremen and some other states the average is only two hours per week for the same type of school. On the whole, more time is devoted to religion in the *Volksschulen* than in either *Gymnasia* or *Realschulen,* the average for these being a fraction over two hours per week out of a total of from thirty to forty hours.

In some of the German states, as *e. g.* Württemberg, the children of the three religious faiths recognized and aided by the government (Protestant, Catholic, and Jewish) attend different schools. In other states, as Prussia, one finds the *Simultanschule,* that is, the children of the three faiths attend the same school for all classes except for religion, while for this subject one school of an adjoining group is designated as the school in which evangelical religious instruction is given and the pupils of that faith are sent to the building mentioned for that subject; a similar arrangement being made for Catholic and for Jewish children. In Prussia the instruction is given by regular teachers of the school, and all teachers must be qualified to teach religion. In Württemberg the pastor, the vicar, or other person designated by the church, comes to the school to give the religious instruction.

Aim. Classic expression has been given to the aim of religious instruction in the printed courses of study for the public schools in the different states. Among the briefest of these may be cited the statements appearing in the printed curricula for the *Volksschulen* of Bremen:

"Religious instruction must impart a knowledge of the history of the Kingdom of God and awaken, watch over, and nourish the moral and religious life."

For the kingdom of Württemberg:

"The nurture of the religious life in the school requires that the entire instruction and discipline of the institution shall be administered in the fear of God, which is the beginning of wisdom. The opening and closing services of song and prayer should both contribute toward and give evidence of this.

"It is the task of the specific religious instruction to acquaint the children with the facts and verities of salvation in such a manner that both a love for and an intelligent comprehension of evangelical Christianity shall result."

Taken together, these statements of aim for religious instruction in the *Volksschulen* of Bremen and Württemberg emphasize the fact that the religious nature of the child unfolds gradually from within, and that by wise stimulation and proper nurture the process of its unfolding may be furthered. They also suggest that historically religion in its development presents the history of the Kingdom of God, an intelligent comprehension of which is essential to an appreciation of and a love for evangelical Christianity of to-day.

The final aim of religious instruction is the development of Christian personality and the training of the pupils for sympathetic and efficient participation in the life and activity of the Christian home,

church, and community. In the higher schools, *Realschulen* and *Gymnasia,* in which pupils remain for a longer period of years and attain maturer age before graduating, this aim is clearly recognized.

Subject Matter. The subject matter of religious instruction in German education may be conveniently grouped under three heads: 1. *Epic materials* of a graphic historical character and including Old and New Testament history and church history, supplemented by Bible geography, Old and New Testament Introduction and a study of Bible manners and customs. 2. *Didactic materials* of an abstract dogmatic character and including the catechism, Christian ethics and the accompanying memory selections and didactic Psalms. 3. *Lyrical materials* of a devotional, inspirational character and including church hymns and Psalms.

In the arrangement and use of the epic or historical material which forms the core of religious instruction and the background for both the didactic and the lyrical materials, the aim is to set forth in connected form the history of the development of the Kingdom of God, including: (1) The preparation period of Old Testament history; (2) The life of our Lord; (3) The records of the apostolic period and the missionary activity of Paul; (4) The history of the Christian Church since apostolic times.

Running through the whole of this historical material, that is, back of the method of its use in actual schoolroom practice of the best type, is the conception and ideal of the Kingdom of God and its progressive establishment on earth among the children of men. This is the unifying element, the golden thread that joins together the ancient and the modern, the Biblical and the post-Biblical, the pre-Christian and the post-apostolic portions of the one unbroken narrative of the Kingdom's development.

With regard to the lyrical or memory materials the school curriculum for each state prescribes the minimum for its own schools. This minimum still differs materially in different states, but on the whole there is a decided tendency in all states to reduce the amount of such memoriter work. A century ago the number of church hymns studied in the *Volksschulen* was close to one hundred. A Prussian school law of 1854 indicated a minimum of thirty such hymns for memorization. The present average number for the *Volksschulen* of the different states is twenty, while a comparison of the lists of hymns included in the prescribed minimum in different parts of the Empire shows thirteen common to all these lists. These thirteen may, therefore, be regarded as in a peculiar sense the standard church hymns of evangelical Germany with which every Protestant child graduating from the public schools is familiar. In like manner there are six Psalms and about one hundred other Bible verses common to all lists prescribed for memorization in the public schools. The Psalms include the following: 1, 23, 103, 121, 130, and 139. Taken together, these Psalms, hymns, and Bible passages constitute a treasure store of priceless memory gems that have been a blessing and a source of comfort and inspiration to countless lives.

In religious teaching the story or historic narrative (according to the age of the pupils) comes first. Every story or narrative worthy of a place in a course of religious instruction sets forth in concrete objective form a moral or religious principle, the abstract formulation of which in proverb or precept constitutes an important part of the lesson. The narrative is thus interpreted by the proverb and the proverb in turn illustrated by the narrative. In like manner ethical principles of action and statements of doctrine from the catechism are first presented to the pupil in connection with the interpretation of an historical narrative. Each in turn is discussed and its meaning made clear in the light of the narrative it serves to interpret. Later, when a number of such abstract truths, expressions of faith, and principles of action have been thus developed, the connection and interrelation of these are pointed out and the whole organized and systematized. The consecutive study of the catechism and of Christian ethics is therefore reserved for the later part of the course when these constitute, as it were, a summing up and orderly review of truths already discovered in connection with the study of Bible and church history.

Method. In the development of method religious instruction in Germany has, in

the opinion of some, been handicapped by the ultraconservative, dogmatic attitude of the supervising state-church agencies. There is also lacking the intelligent recognition of the results of modern child study and educational psychology which form the outstanding characteristics of the best educational theory and practice in America. Nevertheless, the general principles of the Herbartian method as applied and developed by Herbart's many able successors have been adapted by the more progressive and independent teachers throughout Germany to their work in religious instruction as well as to their teaching in other branches. According to these principles moral and ethical teaching must precede specific religious instruction and furnish a basis for correct judgments of moral and ethical worth without which no real or valuable interest in religious life and experience is possible.

The idea of God is the starting point of religious development, and hence also of religious instruction and training. The first effort of the religious teacher must be to lead the little child to think of God as the loving heavenly Father, the giver of all good gifts, the protector and friend of all his creatures. With such conception of God firmly established in the child's mind, prayer and forms of worship will greatly further his religious development. Example is here more important than precept, as the child gains largely through imitation its first experiences of religious emotion. In the telling of Bible and other stories to little children the teacher's aim must constantly be to lead the children to form spontaneous judgments of the worth of actions represented in the narrative. By the repeated formation of such judgments rules, and later standards, of right and wrong gradually develop.

In the biographical and historical studies from Bible, church, and missionary history which belong to the second stage of religious development the actual daily experience of the pupil is broadened to include "ideal intercourse" with exemplary personages of history who, like himself, though imperfect, were constantly striving for perfection; and in the light of their achievement he comes to realize the possibilities of his own life. In the light of their shortcomings he comes to realize his own weakness, and their reliance upon divine help and guidance teaches him dependence upon like help. Their faith inspires his; their religious experience stimulates and prepares the way for his. In the wise selection and right presentation of such exemplary characters lie the task and the opportunity of the religious teacher.

The experience of religious freedom, which marks the third step in religious development, can be achieved only in the inner life of the individual. So also the experience of forgiveness of sin, which is an essential part of that experience. At this point the study of the New Testament, especially the life and teachings of Jesus, is of fundamental importance in religious teaching. This must be supplemented by a study of church history, in which the perpetual and abiding influence of Christianity in the world is revealed. The study of church history, moreover, reveals the advantages of organized fellowship on the part of those who, through willing obedience to the teachings of Jesus, are seeking to do God's will, and of the ever-enlarging opportunities for service to the Kingdom in service to our fellow men which fellowship and coöperative effort in the Christian Church afford.

Present Tendencies. The close organic relation existing between the Established Church and the monarchy on the one hand, and between the Catholic Church and Rome on the other, makes it inevitable that all the forces of the Empire not in sympathy either with the monarchical form of government or with the organized machinery of the church should question the right of systematic instruction in religion to any place whatsoever in the course of study for the public schools. Nor have there been lacking evidences of a gradual trend toward the secularization of the schools and a disposition to throw the responsibility and burden for all religious instruction on the church, leaving all who are not themselves interested in religion free to bring up their children without any such instruction if they so choose. This radical trend toward secularization, however, has recently received a check in the counter movement toward the reform of religious instruction itself. Progressive leaders in church and school are at present bending their energies toward the removal of certain obvious incongruities in

the existing system. They believe that the objection of those who favor a secularization of the schools is not so much against religion itself as against religious instruction as administered in some places. This reform movement has certain well-defined objectives including the following:

1. It aims at a transfer of the dogmatic and catechetical elements from the school curriculum to the supplemental religious instruction given by the church, leaving only the historical and cultural elements of religion, such as the Bible and church history, for the school.

2. It advocates the universal use of the historical-psychological method of teaching religion.

3. It opposes the influence of the organized church as an external supervising agency in general, educational affairs.

4. It stands for freedom of conscience in the teaching of religion and the elimination of the compulsory element which in most states still requires every public-school teacher to teach religion, regardless of his own attitude toward the subject.

5. It seeks to influence state and national legislation in the interests of these and related reforms.

This reform movement has recently found concrete embodiment in the national *Bund für Reform des Religionsunterrichts,* under the united leadership of prominent educators in all parts of the Empire and with the coöperation of many progressive clergymen. The present officers of this new society (1914) are: Prof. Dr. Wilh. Rein, Jena, President; Prof. Dr. H. Weinel, Jena, Vice-President; Oberlehrer Heinr. Spanuth, Hameln; and Lehrer Aug. E. Krohn, Hamburg, Secretaries; Pastor M. Steffen, Hamburg, Treasurer. The organ of the society is: *Monatsblätter für den evangelischen Religionsunterricht* edited by Oberlehrer Heinr. Spanuth, Hameln; Pub.: Vandenhoeck & Ruprecht-Göttingen.

Church and Sunday School. Aside from the instruction in the day school there are the special services in the church, often called *Kinderlehre,* or *Kinderpredigt.* These services are a survival of the custom in the early church of the Reformation when the congregation came together on week-day evenings or Sunday afternoons to hear the teachings of the catechism explained and to be catechized by the pastor. Older people frequently attend these services, but are not catechized.

Since religious instruction in the day school is a requirement of the state and as school attendance is compulsory Sunday schools are thought by many to be unnecessary. There are, however, a few Sunday schools in the state churches, and they exist in practically all the free churches, where it is believed that free classes accomplish results which cannot always be reached through compulsion and law. Sunday schools were first organized in Hamburg in 1825, and there being at that time no compulsory law for school attendance, children were taught other branches besides religion, as in the Robert Raikes schools in England. When the teaching of these subjects on Sunday became unnecessary it was discontinued. The reports of 1910 give about 9,000 Sunday schools in Germany with about 1,000,000 pupils.

H. H. Meyer.

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GIDEONS, THE.—Two commercial salesmen, John H. Nicholson and Samuel E. Hill, were providentially brought to occupy the same room in the American House at Boscobel, Wis., in May, 1899. Mr. Nicholson engaged in his evening devotions in the presence of his roommate, who, saying that he was also a Christian, asked his friend to read aloud from the Bible. This incident suggested the desirability of devising some plan whereby Christian salesmen might instantly recognize their brethren when meeting on the road or elsewhere.

At a subsequent meeting they again discussed the matter, and decided to call a meeting in the following July at Janesville, Wis. At this meeting they were joined by W. J. Knights, of Wild Rose, Wis., and after making it a subject of prayer they agreed upon the name "Gideon" for the proposed new organization, reading the story as given in Judges 7. From that small beginning the "Gideons" have grown until there are members in every state in the Union, as well as in Canada, where a branch is carrying on the work. The emblem of the society is a white pitcher from which emerges a red flame, symbolizing the weapons used by Gideon's band, and this symbol is now worn by thousands of consecrated Christian salesmen.

The Gideons are influential in churches, prominent in church Boards, are to be found in attendance upon the stated services, and are particularly active in promoting the work of the Sunday school, serving frequently as officers and teachers. In 1908, in order to reach unconverted salesmen more effectively, it was decided to place the Bible in guest rooms of the hotels of the United States and Canada. Since that time over 200,000 Bibles have been so placed, this work being made possible by the assistance of Christian people who appreciated the importance of the service proposed.

The National headquarters of the organization are at 22 Quincy street, Chicago, Ill.

W E. Henderson.

GIRL, THE.—For a number of years the problem of the boy has demanded general attention. Its appeal has been keen and insistent. The judge on the bench, the minister in the pulpit, the teacher in the classroom, the settlement worker, the Sunday-schol teacher, and the public official all have contributed their efforts towards the solving of this urgent and important question of the growing boy. As a consequence of this general and widespread interest, a wealth of material on various phases of this subject has been produced. This published material, coming as it does from such a large number and variety of authoritative sources, could not fail to be of scientific and practical value.

That such material concerning the girl in her teens is not equally available, has been the cause of real concern among persons actively interested in a problem which is hardly less serious—that of the adolescent girl.

The lack of printed matter on the girl problem is not due to a scarcity of valuable data, as is shown by the successful efforts of various individuals and organizations interested in promoting the welfare of youth. This would seem to point to the conclusion that those qualified to speak most authoritatively on the subject, are so deeply absorbed in promoting such work, that they are without the margin of free time necessary for accumulating, classifying, and presenting the results of such research.

Since Miss Jane Addams' marvelous appeal for the rights of youth, through her book, *The Spirit of Youth and the City Streets,* has been given to the reading and thinking public, society has been roused from its lethargy and compelled to face the issue of the moral responsibility for the tragic perversion of the growing boy and girl.

The municipality, the church, and the home must each bear its share in the failure to discharge their responsibility to their future citizenship; but how to attack the problem by the most effective means is the urgent and immediate consideration.

Reticence in studying and analyzing the girl as a "problem" dates back several thousand years to the popular opinion that woman's mission was to serve one useful and indispensable purpose, viz., that of propagating the race. It has

only been within comparatively recent years that the complexities incident to a fuller and more complete life for woman have raised the perplexing questions which face us to-day.

That woman is a thinking, sensible individual, capable of independent action, and that in our modern state of society she manifests these qualities at the early age of adolescence, must of necessity affect present-day thinking and acting.

In a recent publication appearing under the title of *Young Working Girls,* by Woods and Kennedy, a valuable contribution has been made to our knowledge of the present status of young girls in the industrial world. The book is a summary of evidence from 2,000 social workers from various parts of the United States. It is stated in the preface that "The vital and baffling nature of the problem of the adolescent girl of the tenement house family and the city factory and department store, has come to be so keenly felt among settlement workers, that there was no uncertainty as to the topics which should be the first for coöperative study undertaken by the Federation of Settlements throughout the Country."

The published results of this careful study frankly reveal the fact that no panacea has been discovered, that no primrose way to success has been pointed out. It is noteworthy that the hope is expressed that through the "Universal testimony of those who have participated in this undertaking, that the personal and group study of the accumulated schedules has been of marked value in rousing workers among girls to the many-sidedness of their problem and in leading to new and more effectual forms of service." The hope is also expressed that, "The completed presentment may open the way for further analysis, for fresh experiment, and above all, for illuminated and comprehensive action."

While this study has to do particularly with young employed girls, there is much that is readily applicable to young girls still in school. The chapter on "Elements of Good Club Work" is valuable to the experienced as well as the inexperienced club leader. It is not difficult, however, to find in every chapter something which contains inspirational and practical value to those who are daily concerned with the welfare of young girls under all conditions.

It is asserted that the gang instinct inherent in boys of the teen age has no actual parallel in girls of a corresponding age; "our set," so dear to the heart of young girls just beginning to assert themselves as social entities, does not entirely correspond to "the gang" among boys. To explain this, one has only to trace the history of the feminist movement. It is true that girls have to learn to do "team work" which seems instinctive with boys; but girls and women are learning to work well together, as is demonstrated by the work of the Trades Union League and by the vast number and variety of organized movements for womankind which have developed during the last decade.

Leaving out of the question the debatable point as to the permanent value to society of such organized effort on the part of girls and women, it is interesting and valuable to study some of the aims and accomplishments of such organized groups. Within the church we find such organizations as the Christian Endeavor, the Epworth League, the King's Daughters, the Sodality of the Roman Catholic Church, the Loyal Temperance Legion, the Girls' Friendly Society—all of national scope—besides a very large number of local activities more or less successful.

The Young Women's Christian Associations throughout the country carry out a comprehensive plan of constructive work for thousands of adolescent girls. The strong spiritual emphasis, the insistence upon trained leadership, adequate equipment, and graded activities adapted to the various ages is the ideal of this organization.

Through the Playground and Recreation Association of America (*q. v.*) and the recently developed school center work, extensive and well-directed activities are reaching a large number of young people who are attracted to this form of municipal service.

The Camp Fire Girls of America (*q. v.*) and The Vacation Savings Society are among the most popular and useful girls' organizations which have recently come into prominence.

The social settlements—always in the vanguard of this forward movement—have been able, through their peculiarly

intimate and personal relationship to the family unit, to interpret the needs of the young girl, not only to the public, but as frequently to the indifferent and ignorantly unsympathetic family of which she is a member.

The Home. The human value of establishing a sympathetic relationship between parents and children is immeasurable. Among the agencies at work in the interest of the young girl it should be clearly borne in mind that the home is, or should be, the greatest single potential force in the life of the growing girl.

The term "potential" is used advisedly, as it is a well established fact that in many cases the actual home of the young girl has been found woefully lacking in inculcating and developing qualities which make for character building.

No more hopeful sign of the times is visible than the effort which is being put forth by the great social forces at work to unite their efforts with the home, thus becoming supplemental agencies rather than being incomplete and unnatural substitutes.

It is an established fact that the adolescent age is the time of greatest accessions to the church; that both psychologically and physiologically it is the plastic, formative period of life; and it is beyond question that in proportion as the problem of the adolescent youth is successfully solved the problems of later life are diminished.

In taking into account the outside agencies which are influencing and molding the life of the adolescent girl, it is important that we should think of her in the loneliness and self-absorption of an individual soul, looking upon life with a confused, bewildered sense as to its real meaning, and reaching out for the great ideal which she is entirely unable to articulate. How to keep a firm hold on her throughout the critical years when she has the greatest need of the steadfast, protective care of the church, is a problem which is pressing upon the attention of both church leaders and laymen.

The adolescent girl needs sympathetic, patient, and intelligent treatment, such as is suited to her individual needs, as at no time in life are the altruistic and spiritual impulses so sensitized. Consequently, it is of great importance that these impulses be wisely and affectionately guided into wholesome channels.

The church should be one of the most natural channels through which the young girl finds expression for her desire to be of service. She should be given definite, concrete forms of service to perform, and should be held conscientiously to the actual performance of them. However trifling the service may appear to be it should be insisted upon that regularity, fidelity, and cheerfulness should accompany the task. Nearly every normal girl likes to feel that she occupies a place of real usefulness in the home, the church, and the community of which she is a part.

It is the duty as well as the privilege of the church to help these groping young people to find themselves and their places in the great Christian social order, and one may rightfully look to the church and to the Sunday school as among the chief agencies for conserving and directing this vast dynamic power. (See Girl, The City, and the S. S.; Girl, the Country; Home, The, as an Agency in Religious Education.)

GERTRUDE E. GRIFFITH.

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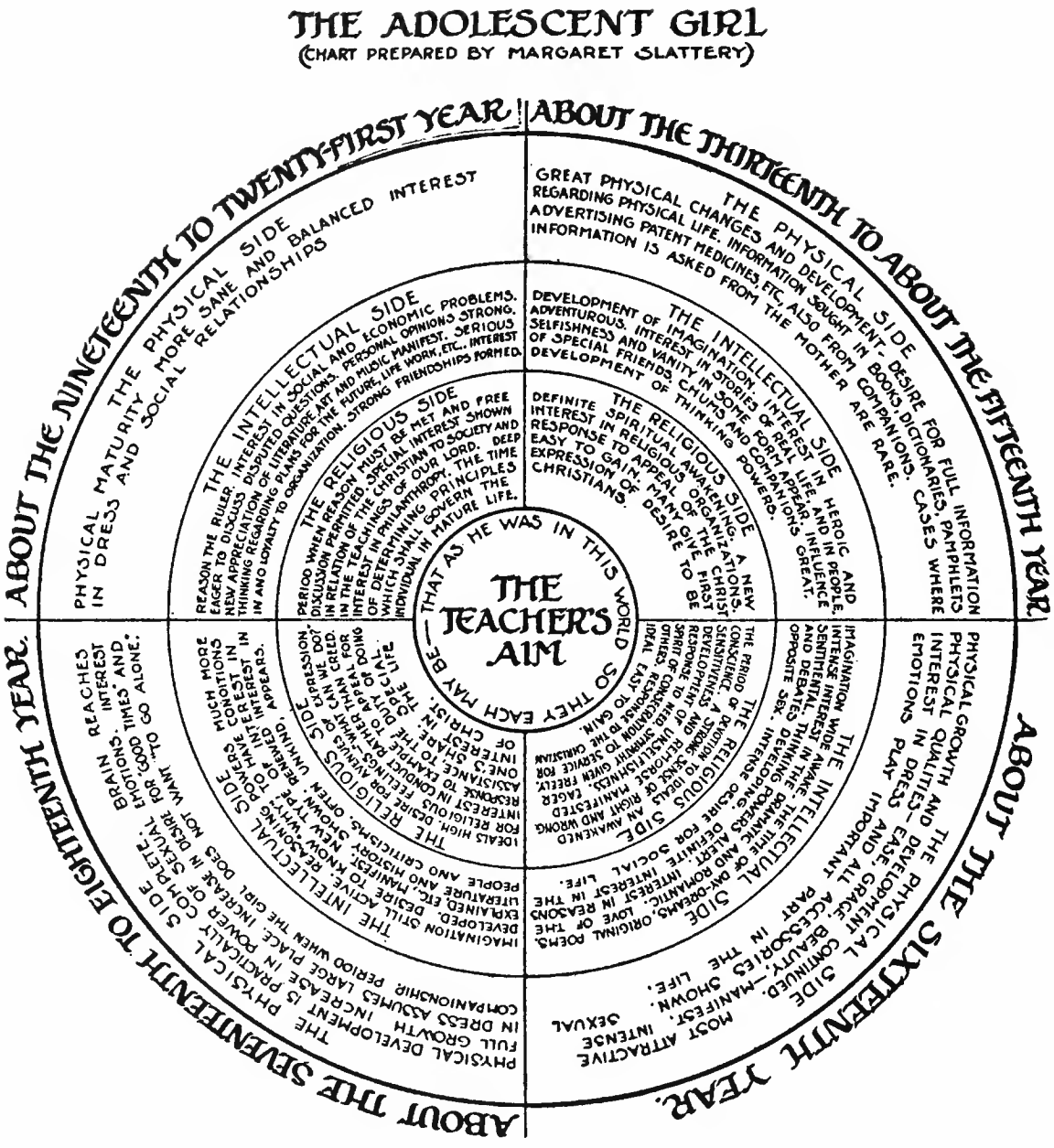
GIRL, THE CITY, AND THE SUNDAY SCHOOL.—The work of the church is the making of character. The purpose and plan for which the vast organization exists, while expressed in differing terms may be summed up in the thought that it is a great institution whose product is, or should be, *character.* Whatever its creed, when translated into terms of human life, it should mean *character.* Whatever its form of organization its test is the character it develops in the individual and collective membership.

Formerly the church found an efficient ally in its work of character making in the home. But as modern life grew more complex and the home gradually relaxed its hold and forgot in part its mission, the church was bereft of its strong right arm. During the last twenty-five years society has been busy developing substitutes for the home. When the organizations now at work for boys and girls are analyzed nearly all of them may be catalogued as substitutes for parental training and good homes. At first these substitutes existed more for boys than for girls, but the steady lessening of home authority and the protection of girls have brought into existence during the last ten years experimental organizations whose underlying purpose is to be to the girl what her home and parents once were. (See Girl, The; Girl, The Country.)

Although times have changed, and life is subject to the high pressure of modern



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environment, the needs and desires of the girlhood of the present day do not differ greatly from those of her grandmother and great-grandmother. The girl of to-day needs a strong body, a pure heart, a clear mind, an opportunity to gratify her right and natural desires. She wants to be admired and loved. To this end she wants to dress well, to be able to add to her natural charms, to make herself attractive both to her girl companions and to the boys and young men in her circle. She wants pleasure—to sing, to dance, to laugh, to enjoy games, refreshments, and companionship, to feel the tingle of new sensations, the adventure of new experiences. She is potentially religious. There are times when the most frivolous and careless girl of the period goes to church, says her prayers, fears God, death and the future; repents of her sins, struggles against temptation, answers to the appeal of great music; responds to high words of challenge from men and women who understand; pledges herself in thought at least to acts of charity and benevolence. Every normal girl under twenty-five, and in the majority of instances up to thirty, wants the love and devotion of a man who desires her above all other women, whose home she can make happy and in whom and with whom she may live out her life. In all these respects she differs in no sense from her grandmother and great-grandmother. The accompanying chart represents a study of the adolescent girl.

While there is very little fundamental difference between the desires of the girl of the twentieth century as compared with those of the eighteenth century, when it comes to the gratification of those desires the girl of to-day finds herself at a great disadvantage. Instead of the shelter of a real home, the quiet of village streets, the association with men whose daily lives and family history are well known to her parents, the simple forms of entertainment in her own home or her neighbor's home, the quiet planning and making of her own clothes with the assistance of the village dressmaker, the rank and file of city girls to-day find themselves free from home restraint, without its shelter and protection, yet unprepared for the liberty which borders on the dangerous edge of license. The quiet village streets have disappeared and cluster lights, theaters, dance halls, and moving picture places have replaced them. The girl of to-day knows little of the men whom she meets and her parents know practically nothing; she can no longer find entertainment in her own home or her neighbor's, for the call of exotic pleasure is insistent, and excitement waits for her at every turn. If she scorns or refuses to answer the call she is left to herself in loneliness—she is "out of things." Instead of the refreshments wholesome and inexpensive which she made herself there are luncheons and suppers at restaurants, costly, indigestible, and surrounded by temptations that gradually weaken moral resistance.

The girl of the twentieth century does not plan a simple wardrobe, into which with great care and much enjoyment she can put her individuality. According to her station in life she makes purchases abroad, turns to the fashionable and expensive modiste and tailor, seeks the higher type of department store, the basement of the cheaper store, the small shop where she may make her purchase, paying a little down and the rest in weekly installments.

These conditions lead the city girl in homes of wealth and fashion, in ordinary homes, in homes of great poverty, and in numberless boarding places to the same result, though by widely differing paths. There is a constantly increasing tendency to lose the sense of personal responsibility, to follow the crowd, to go the pace, to yield natural preferences and thoughtlessly bow in the presence of what "everybody" says, does, wears, and thinks.

While these changes were gradually taking place in the world of young people the church went on in its accustomed way, regretting the increasing loss of boys and girls from the Sunday school, and the lack of vital interest, and the irreverence displayed by those still loyal to its services. The church condemned, exhorted, and prayed, but did not at once adapt itself to changing conditions.

The home feebly protested, but was unable to cope with the new conditions which sent its daughters out into business life, into shops, factories, professions, often far away. Only those who stand always at attention, with eyes keen to detect any opportunity which promises *money* saw what to do—and they did it. They saw

that the home, hard pressed with increasing burdens, did not trouble to provide entertainment for its young people; and that, the church, engaged in a conscientious struggle to maintain the institutions inherited from the past, did not provide for the developing social life of its young people. This, however, the money-makers did, and for years had things entirely their own way. They used music, dancing, pictures, drama, excursions by boat, by train, by trolley, refreshments, and even the lakes and woods. All were commercialized, all imbued with the lure that caters to natural impulses yet fails utterly to steady or to uplift them.

When the results of this commercializing of entertainment and social opportunity began to be apparent men and women awoke and a storm of protest arose which continues with increasing strength and effectiveness to the present day. Protest is a powerful weapon, and it has wrought great things for righteousness, but empty handed protest in the long run loses its power. Protest must grasp the strong weapon by which it has always won final victories—a substitute. Only when the one who protests in strong and vigorous words holds in his hand a substitute can he hope for lasting triumph.

While the church and home protested, and rightly, against the evils crowding upon the young people, *but offered no substitutes,* their words were of little avail. It seems to have taken a long time even for the most interested to provide substitutes. There came at last, however, springing from the hearts of men and women who were themselves home-trained and in the majority of cases church-trained, the Y. M. C. A., and Y. W. C. A., the settlements, neighborhood houses, parks, civic centers, playgrounds, Boy Scouts, Camp Fire Girls and other organizations of kindred aim and spirit. These organizations attempted to provide what home and church failed to give and they have met with a large measure of success. In one point, however, all such organizations are weak and their work, great and glorious as it is, will always be limited, for there still remains the crucial problem of raising the standards of homes, giving to them again their rightful place, and of broadening and deepening the influence of the church that in the life of the individual it may fulfill its mission.

For the making of intelligent, efficient, loyal citizens the state looks to its schools. For the making of intelligent, efficient, loyal Christians the church should also look to *its* schools. But the state has been generous in equipping its schools and the church has not; the state has carefully trained, chosen, and tested its teachers, made their work a profession and honored it; the church has not. The state has called to the making and discussion of its courses of study and their adaptation to local needs, men and women of marked ability and large caliber—the *church* has left the selection of its courses of study, the discussion and adaptation of them to those who were *willing* to assume the task. Sometimes they were fitted for it, often totally unequal to its demands. To-day, in a measure, the church has awakened, recognized its problems, and asked the important question—"How?"

Because that question has been asked certain city churches through their *Sunday schools* are beginning to meet intelligently the problem of the adolescent girl and the church. The churches most successful in their work have a church committee of religious education and on that committee there are two or more women whose chief concern is the religious life of the city girl. The training of the girl in religion, if she is city born, begins in babyhood by means of the Cradle Roll work, it is continued through the work of the Primary Department, changed and adapted in the Junior years and every energy bent to strengthen it when the years of the restless teens begin. To such a committee the neighborhood of the Sunday school is an open book. Every newcomer is noted, visited, given an opportunity to find companionship and a good time, interesting instruction and food for the emotional and ideal-worshiping heart. The city Sunday school which hopes to establish a real bond between the church and the city girl, *of such a nature that the girl may serve and be served,* must have teachers competent to teach in a manner that makes girls *want* to be taught. They must be regular in attendance, able to present ideals, to prove friends and always keenly alive to the fact that their great task is to give to the

individual girl the dynamic power of a willing, sane, and loyal allegiance to Christ and the work to which he calls.

The classes must be large enough to have an *esprit de corps* and to permit of organization. The writer's observation has led to the conviction that when small classes of girls in their teens in the city school have been combined, the regular attendance has increased and in most cases the membership has increased—sometimes has doubled. Such classes may develop the social interests, enter into welfare work of some sort, and foster and encourage loyalty to their membership and eagerness to help and serve each other. As such classes grow in numbers they may be easily divided into groups where the natural talents of the girls will manifest themselves and real leaders will be developed.

Such classes should have courses of study fitted to the particular type of girls which they serve. They should have a suitable place in which to meet both for study and recreation. Those interested in the city Sunday-school girl should infuse into the *church* a warm, sympathetic, and welcoming atmosphere into which the girl may go from the Sunday-school class.

While the city Sunday school may never see its way clear to establish motion pictures, provide a gymnasium in its basement, and enter into other institutional work it can and should see that the neighborhood provides places of amusement free from every form of vice. This is a possible task for the city church which is alive to conditions surrounding it, and which takes its mission seriously.

The city is filled with girls for whom the work of the Protestant Church can be *indirect* only, but even to-day the average city Sunday school does not reach the girls who make up its legitimate field for *direct* service. By what it has been able to accomplish the exceptional school gives one great encouragement and great hope for the future. Hundreds of illustrations have come to the writer, and give reason for the hope that fills the hearts of all close observers of the recent work of the Sunday schools of America during the last five years.

The church has everything to give—the girl needs everything. The problem is how to put what the church has to give at her service so as to meet her needs. Here and there in the cities from the Atlantic to the Pacific, the city Sunday schools are finding the way.

MARGARET SLATTERY.

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GIRL, THE COUNTRY.—It may be said in general that the country girl is most in need of two things; namely, correct ideals and a just appreciation of the opportunities afforded by country life. The chief danger is that she is inclined to have too low an aim for her life; therefore, she needs to be reminded of the higher possibilities that lie before her, in order that she may be able to form a constructive vision of her adulthood. All growing girls are naturally fond of things which are more or less superficial. The youthful and gay are theirs by right so long as an innocent purity pervades their conduct. But this interest in trifling things should be a transitory one.

The Sunday-school teacher's first duty as a leader of adolescent girls is to help the frivolous sixteen-year-old to see that some future time may find her deeply concerned in the duties of household management, of school teaching, of acting in some public capacity, or of serving in some other helpful way, and the necessity withal of keeping her own character pure and Christ-like. If the young girl can be led to catch a vision of her own possibilities, and the essential elements of true womanhood, she may be regarded as in the way of salvation.

The life of the preadolescent country girl is not very different from that of the young city girl. There is perhaps greater need for concern, however, for the adolescent country girl, and the following will appeal more directly to her.

1. The adolescent girl should be spoken with frankly and sympathetically in regard to social affairs. The dangers should be pointed out that may come from her association with other girls who are in any wise depraved, and who engage in secret conversations about things which

are low and vile. She should be helped to be too pure and high-minded to give attention to such things.

2. Standards of social experience for the girls of the class should be thought out and discussed freely and frankly. The teacher should be ready to take their side of the discussion in cases where the parents are overexacting, even at the cost of having her opinions carried home to the parents themselves. On the other hand, she should inculcate a high regard for parental authority and forewarn the girls against the serious consequences of breaking away from such authority. With gentle and earnest persuasion she should insist that they must obtain parental consent for all social affairs attended away from home and school.

3. The Sunday-school teacher of the adolescent class of rural girls may perform a most helpful, though indirect, religious service by planning the social affairs for the girls and by seeing that the details of these affairs are carefully carried out. Mere preaching has little helpful effect upon the lives of girls of this age. However, active and aggressive social planning and leadership will perform wonders in laying the foundations for substantial Christian lives and for service through the church.

4. It is not wise to ignore any of the chief issues of girlhood. During the early adolescent period there is mutual and natural attraction between girls and boys. They would rather hear their teacher talk about boys than about the Bible. The skillful teacher will somehow relate the Bible lesson to these natural interests. It is well to think of the time when these girls may act as Christian home makers, mothers, and general workers in association with adult people. The writer believes that it is entirely right and fair for the Sunday-school teacher to utilize the absorbing social instincts of youth as a means of attracting and holding girls in the Sunday-school class. She can there impress them with the necessity of keeping their own lives pure. It is a duty of the Sunday-school teacher to take advantage of any reasonable opportunity to show that fine clothes, polite manners, easy spending, and a few glittering adornments do not constitute the essentials of substantial young manhood and the promise of worthy adulthood. In other words, assuming that the Sunday-school teacher of adolescent girls has a well-matured conception of the traits of character necessary for worthy young men companions and prospective husbands and fathers, it is altogether advisable that the ideal characteristics of young manhood be concretely placed before the minds of the members of the class. All this may grow out of a discussion of a Biblical passage found in the lesson material.

5. The Sunday-school teacher of adolescent girls should regard herself as indirectly an instructor of these girls' parents. Her opinion will be carried to their mothers and will be discussed most freely; and so she may consider herself as called upon to set up home standards for their lives. Many fathers neglect their duty to provide suitably for the economic needs of their daughters. They fail to see that to dress the girl attractively, to provide her with "pin money," and to pay all other necessary expenses for her care and keeping, will in the end prove to be a most rewarding investment. A father who provides thus thoughtfully for his growing daughter is doing much to prepare her for a happy, successful, and likewise profitable career. The Sunday-school teacher should, therefore, watch for every suitable occasion for applying the lesson of the day to the practice of a helpful daily home life. Parents in rural districts may often be led indirectly to take up the higher standards outlined by their daughter's Sunday-school teacher.

6. The best way to become a successful leader of the adolescent girl is to understand the essential steps in her preadolescent growth. It must be remembered that there are many characteristics common to all girls, without reference to their place of abode. For example, all normal girls will manifest early an inherent interest in play and spontaneity, in work and constructive industry, in sociability and the formation of intimate friendships, in religion and the enlargement of the spiritual understanding, in marriage and participation in the rearing of a family.

These instinctive dispositions may be made good or bad in accordance with the manner of their guidance. Even the religious instinct unaided will not lead its young possessor into a safe and sane reli-

gious life. It is the paramount duty of the trainers of young girls to meet these instinctive cravings with helpful guidance and training.

7. The instinct for play furnishes the trainer of the child his first great opportunity to offer substantial instruction. The country girl is too often neglected in respect to this matter, the pressure and hurry of work being the opposing agency. So the Sunday-school teacher of the girl of the kindergarten age cannot perform a better service than to urge that the child should have her full share of playthings. A sand box, a baby swing, an outdoor place for play and a frequent jaunt through the fields and meadows—all these may be made character-forming agencies in the life of the little girl on the farm.

8. The relation between the rural parents and their children is a reciprocal one. It is not enough for the parents merely to look after the physical needs of their children and to see that a brief course in traditional schooling is completed. There must be training in plain work and household industry. The child's duty in this respect is to perform the juvenile home tasks faithfully and well. The parent's duty is to see that the growing girl assists reasonably with the home work—not for the sake of merely getting the work done or for the sake of the economic advantage thereof, but for the higher purpose of developing the character of the child and finally giving her a mastery over every serious affair that naturally comes into the life of an ordinary woman.

9. The rural church, the Sunday school, and every Sunday-school teacher should possess a singleness of purpose regarding the lives of all the children of the neighborhood, namely, to assist them in acquiring clean, wholesome, and well-rounded development, and in finally consecrating their lives to the service of the Master. Imbued with such a lofty sentiment, the officers of the Sunday school or church may well undertake a brief social survey of the neighborhood, making a complete list of all the children and young people, of their present material, social, educational, and religious advantages. With the results of this inquiry at hand, the Sunday-school teacher of the farm girl may proceed with greater intelligence and directness in the helpful interpretation of the scriptural lessons which are selected for the usé of the classes.

Under proper management of the rural Sunday-school instruction and its allied activities, it should not be a difficult matter to lead the girl into the church and its active service by the time she has reached the middle-teen years. And until such an end has been accomplished, it may be said that the Sunday school has not performed one of its best and most important functions.

10. Finally, having become a sympathetic friend and adviser of her pupils, the Sunday-school teacher of the country girls will do well to assist the girls in attaining some worthy ambitions. For example, one may be fond of music. Every reasonable effort should be made to suggest how she may have this musical taste cultivated.

Other members of the class may be assisted in realizing an ambition which grows out of natural tastes and desires. Another may be unusually fond of literature and may not possess adequate means of obtaining the right books and periodicals. Here then, is another distinctive line of service for the Sunday-school teacher. She may assist the girl to select the most inspiring and instructive books, and may even take time to discuss them with her.

In such ways the Sunday-school teacher of the country girl may help each one of her pupils to find wholesome interest in something which exists in their everyday environment; it may offer possibilities of which the pupil cannot make the best use without adult guidance. Through wholesome religious training, the growing girl will not only obtain much interesting experience, but also she will be better satisfied with her present life and more definitely inspired to strive toward a better future. Thus, she will obtain as food for her secret thought many things which are clean, wholesome, and inspiring. (See Girl, the; Girl, the City and the S. S.; Home, The, as an Agency in Religious Education.)

W. A. McKeever.

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GIRL GUIDES.—See Girls (England), Special Work Among.

GIRL PIONEERS OF AMERICA.—The sister organization to the Boy Scouts of America (*q. v.*) is the national incorporated organization of the Girl Pioneers of America. It gives the outdoor life, the outdoor sports. It helps girls to be brave and upright and provides them with a code of honor for their intercourse with each other and with people generally. The aim of the organization is to cultivate in girls the sterling virtues which were found in the early pioneer women, to create a desire for a wholesome, happy, broad and useful life, and to show girls how to attain it. Truth, honesty, and courage form the firm foundation of the movement, and high ideals are given for daily life. Like a golden thread these principles run through all the policies and all the activities.

To be a Girl Pioneer means to be upright in all sports, to play games honestly and to win honors fairly. It means to be helpful, kind and thoughtful for others, to respect their belongings and in no way injure or trespass upon the rights or property of other people. It also means that girls are to be honest in their work, whatever that work may be, that they are not to slight it, but to perform the task to the best of their ability. Girl Pioneers learn to know and love the big outdoors, to know the wild birds, the untamed animals and nature craft in all its wonderful phases. They learn about the stars, and are encouraged to regard as their friends the trees and growing things, as well as the birds and animals, which they learn to care for and to protect.

Pioneers are taught to appreciate good health, and to keep themselves well and strong. First aid to the injured is one of the many helpful and practical subjects taken up by the organization, the girls being taught how to avoid accidents, and what to do in case of accidents. The Girl Pioneers learn to care for infants and little children, and one of the important aims is to qualify girls to become homemakers, trustworthy, companionable wives and mothers. The organization has its pledge, law, salute, songs, cheers, watchword, banners, badges, signs, colors, and uniform. The straightforward pledge is:

I will speak the truth at all times.
I will be honest in all things.
I will obey the Pioneer Law.

The Pioneer Law, by which to live naturally and happily, is the simple expression of the possibilities for good in every girl. The Law is:

1. A Girl Pioneer is trustworthy.
2. A Girl Pioneer is helpful and kind.
3. A Girl Pioneer is reverent.
4. A Girl Pioneer chooses happy, cheerful, wholesome topics for conversation.
5. A Girl Pioneer keeps herself physically well and strong.
6. A Girl Pioneer is self-respecting and keeps her thoughts clean.
7. A Girl Pioneer is brave.
8. A Girl Pioneer is loyal.
9. A Girl Pioneer does not speak ill of anyone.
10. A Girl Pioneer is cheerful.
11. A Girl Pioneer is industrious and thrifty.
12. A Girl Pioneer always remembers that people are worth more than money or things, and the Girl Pioneer values another for what that other really is, not for what she has.

Each girl when joining a group learns this law.

The organization is divided into groups, each taking the name of an American wild bird, and two or more groups together form a band. Bands are known by numbers. Six or eight girls constitute a group which elects its own leader and assistant leader from among its members. Each band must have its director not under twenty-one years of age, and all leaders help their director as much as possible.

All girls are welcome to the ranks of the Girl Pioneers. Sunday schools, day schools, clubs, societies, institutions, camps, playgrounds, classes, and organizations may come into the Girl Pioneer movement in a body; or groups or bands may be formed among their members. Girls not belonging to any other society may get friends together to form a group and join the ranks of the Pioneers. Pioneers qualify for third, next for second, and then for first class badges, after

GIRL PIONEERS OUT IN THE OPEN.

GIRL PIONEERS GIVING FIRST AID.

which they train for honors and merit badges. There is no initiation fee, and no dues. Further information may be had by applying to Miss A. B. Beard, Secretary, 63 Jamaica avenue, Flushing, Long Island, New York.

LINA BEARD.

GIRLS.—SEE BIG SISTERS; BOYS AND GIRLS, COMMUNITY ORGANIZATIONS FOR; CAMP FIRE GIRLS; GIRL, THE; GIRL, THE CITY, AND THE S. S.; GIRL PIONEERS OF AMERICA; GIRLS (ENGLAND), SPECIAL WORK AMONG; GIRLS' FRIENDLY SOCIETY.

GIRLS (ENGLAND), SPECIAL WORK AMONG.—Among the many indications of increased interest in the social environment of to-day, nothing is more striking than the rapid development of societies having for their aim the work of character building among girls.

Until recently the Bible class and the Sunday school have been considered sufficient. But the outlook has broadened, without depreciating the. form of work which hitherto has been mainly depended upon, and which will continue to be the *Alma Mater* of these new organizations. The girls of the towns and villages claim the attention of all who have their welfare at heart.

One of the greatest perils of the present is the lack of something to occupy young life in leisure moments. In order to secure the undivided attention of the girls they must be kept busy. It is a work which requires much thought to direct into proper channels the energy and forcefulness which characterize these young lives. To meet this need several organizations have been started, chief among which are the Girls' Life Brigade, Girl Guides, and Girls' Clubs.

The Girls' Life Brigade. The aim of the Girls' Life Brigade is to awaken a sense of responsibility in life; to make the best use of the powers of mind and body; and to train girls to be capable and useful women. Girls must be subject to discipline in order to attain this; hence they are encouraged in habits of punctuality, self-respect, courtesy and helpfulness to others. Physical drill forms a part of their routine and helps to develop the body. Lessons given in sick-nursing, first-aid and life-saving, are of tremendous value to them in times of emergency.

The Girls' Life Brigade is composed of companies which are started in connection with a church, or mission, or other Christian organization. According to the rules of the Girls' Life Brigade its members must join the Company Bible class, thus keeping the girls in close touch with the churches. The aim of the Brigade is not only to train the body, but to train the spiritual side of their natures to appreciate and to strive to emulate the Great Example. The Girls' Life Brigade is practically open to all, the only restrictions of membership being that a girl must not be under ten years of age, and she must be an abstainer. Each company is under the command of a captain who has the power to appoint non-commissioned officers from the ranks. The junior officers are lieutenants. The pastor of the church with which the company is connected is usually appointed chaplain.

A uniform is not imperative, but it has proved so popular that most of the companies have adopted one.

Girl Guides. The Girl Guides is an important organization of which Miss Baden Powell is president, and which is carried on along the same lines as the Boy Scouts (*q. v.*). The aim of the movement is to teach girls to be useful and self-reliant; to be healthy and happy; and to learn the lessons of citizenship.

The membership requires a three-fold promise:

(I) To be loyal to God and their king.
(II) To help others at all times.
(III) To obey Guide law.

This law, which every Guide must memorize, sets a high moral standard before the girl. She must do her best to live up to it. The Guide law embraces the following:

(a) A Guide's honor is to be trusted.
(b) A Guide is loyal to the king, her country, her employers.
(c) A Guide's duty is to do at least one kind action every day.
(d) A Guide is a friend to all, no matter to what social class they may belong.
(e) A Guide is courteous.
(f) A Guide is a friend to animals.

(g) A Guide obeys orders.
(h) A Guide smiles under all circumstances.
(i) A Guide is pure in thought, word and deed.
(j) A Guide is thrifty.

Their motto is *Be Prepared,* and they are being prepared by discipline to be able to help themselves and so they are fit to help others.

The training of the Girl Guides consists of *work for the home,* in which cooking, housekeeping, first-aid, making clothes, and the care of children all have part. *Physical development,* which consists of Swedish drill, life-saving and outdoor games. *Woodcraft,* which includes camping, natural history, signaling, swimming, etc. *Discipline,* which teaches obedience, self-sacrifice, the sense of duty, self-reliance, and good manners. Girl Guides are taught to use to advantage both the mental and the physical sides of their natures.

In order to become a Girl Guide, the girl is required to join a patrol or company in her own neighborhood. A patrol consists of eight girls of whom one is the patrol leader, and another her assistant, the corporal. Three or more of these patrols form a company which is under a captain, who has an assistant, the lieutenant. Members are eligible between the ages of eleven and eighteen.

Such training does not make hoydens and tomboys of the girls. Those who are responsible for this branch of work encourage the girls to retain their womanliness, and they endeavor to impress upon the members that the prosperity of the country depends upon the mothers and guides of the next generation, who are the girls of to-day.

In England and Scotland nearly 7,000 Guides are enrolled. There are Guides in Holland, France, Germany and Russia; and in Canada, South Africa, New Zealand (where the girls are called Peace Scouts), India, and China the work is going on.

Girls' Clubs. Girls' Clubs are perhaps the oldest of the organizations set apart for girls, and particularly they reach out a helping hand to the working-girls of the great cities. Such clubs appeal more especially to girls who are a little older than those who join the Girl Guides and Girls' Life Brigade. The age limit is from about sixteen to twenty-five, which is considered the most critical period of a girl's life.

The aim is to stimulate the members to become interested in things which will prove useful to them in later years, and to cultivate in them a greater feeling of self-respect. This work is most successful in missions, and in districts where the factories and laundries are situated in which so much of the girl-life is employed. Physical drill plays a large part in most of the clubs, and from time to time, classes are formed in home-nursing, infant care, cooking, and singing.

A great feature of club life is the evenings spent in the club room. This room should be made as cheerful and comfortable as possible. Games and books are provided; the girls are encouraged in doing needlework, and in the work of making their own clothes. A piano proves a great attraction, and the girls are generally glad to provide the music for themselves. The majority of these clubs are self-supporting, the members giving a weekly contribution of not less than ½*d.* It has been observed that the girls are more interested in the club when they help to support it, as they feel that it is then their own undertaking.

The Girls' Clubs keep the girls off the streets during the evenings. They teach the girls to respect themselves, and awaken in them the striving to make their lives more beautiful, and more nearly like that of the Master.

The three organizations—Girls' Life Brigade, Girl Guides, and Girls' Clubs—have a common aim which is to instill into the minds of the girls fine ideals and a high conception of life. It is a great and rich field for work.

WINIFRED E. DAVEY.

GIRLS' FRIENDLY SOCIETY IN AMERICA.—This Society was founded in England in 1875, by Mrs. Townsend. It was sanctioned by the Archbishop of Canterbury, and the name and few simple rules were chosen. The Society was the first work ever organized by women for women and it has extended over the world wherever the English Church or its sister Church in America is found, until now it is the largest society for

women and girls in the world, numbering over 450,000. The G. F. S. in America was founded in 1877, by Miss Edson in St. John's, Lowell, Mass. It has extended through the United States and Philippine Islands, in 69 dioceses and missionary jurisdictions, with 715 branches and 46,540 members.

It is a religious society founded within the Episcopal Church, and the associates must be communicants of the church, though the members may belong to any religious body. There is but one restriction to membership, stated in the third Central Rule.

The objects of the Society are:

1. To band together in one society churchwomen as associates, and girls and young women as members, for mutual help (religious and secular), for sympathy and prayer.

2. To encourage purity of life, dutifulness to parents, faithfulness in work, and thrift.

3. To provide the privileges of the Society for its members, wherever they may be, by giving them an introduction from one branch to another.

The Central Rules are:

1. Associates to be communicants of the church (no such restrictions being made as to members), and the organizations of the Society to follow, as much as possible, that of the church, being diocesan and parochial.

2. Associates and members to contribute annually to the funds: working associates at least $1 a year; honorary associates at least $1.50 a year, and members at least 36 cents a year.

3. No one who has not borne a virtuous character shall be admitted either as member or as associate; should that character be lost membership in the Society shall be forfeited.

Girls from the age of twelve years and upwards are eligible under Central Rule three. Girls cease to be members on their marriage, but may continue their connection with the Society as married branch helpers. Children from the age of five years are admitted as candidates for membership.

In the G. F. S. A. the work is divided into six departments: Commendation, Literature, Holiday Houses, Missions, Candidates and Social Service. There are 18 Holiday Houses and three Diocesan Lodges, as well as several lunch and rest rooms.

The Commendation work individualizes the G. F. S. among the many societies for girls—friendship and protection being assured to members wherever they may go.

A large amount of philanthropic and missionary work is done.

The central office is in the Church Missions House, 281 Fourth avenue, New York, N. Y., and a branch office is at 1705 Heyworth Building, 29 East Madison street, Chicago, Ill.

There are two publications, a monthly magazine, *The Associates Record,* for associates, and the *Members Quarterly,* for the members. (See Girls' Friendly Society in England.)

MARY A. L. NEILSON.

GIRLS' FRIENDLY SOCIETY IN ENGLAND.—This society represents the greatest effort of the Church of England to fight impurity with the weapon of *prevention.* It grew out of a meeting of five persons held in 1874 to consider a scheme submitted by Mrs. Townsend. There are now over 300,000 women and girls belonging to the Society in England and Wales and in India and abroad. There are daughter societies in all the Colonies and sister societies in Ireland, Scotland, and the United States. The work has spread beyond the Empire and branches have sprung up on the Continent, in South America and in China.

The G.F.S. is a church society and all the associates (those who direct the work) must belong to the Church of England or to some church in full communion with it. (The Scotch G.F.S. is the only exception to this rule.) The Archbishops of Canterbury and York are presidents, the Bishops are vice-presidents and the parochial clergy are *ex officio* patrons of the Society, and G.F.S. work can only be begun or continued with their consent. The Society, however, admits as members not only church girls but Roman Catholics and members of Christian bodies.

The following are the Central Rules of the Society:

I. Associates to be of the Church of England (no such restriction being made as to members), and the organization of

the Society to follow as much as possible that of the Church, being diocesan, ruridecanal, and parochial.

II. Associates (working and honorary) and members to contribute annually to the funds; the former *not less* than 2*s.* 6*d.* a year, the latter *not less* than 6*d.* a year.* Members' payments to go to the Central Fund.

III. No girl who has not borne a virtuous character to be admitted as a member; such character being lost, the member to forfeit her card.

Every member of a branch pays 1*s.* a year, of which 6*d.* is paid to the Central Fund, and the other 6*d.* is retained for the expenses of the branch.

The third Central Rule is the keystone of the G.F.S. and testifies to the belief that a pure life may by God's grace be lived in any surroundings and in any social position. The Society aims at enrolling girls of every class and occupation and at finding for them friends wherever they may go. The G.F.S. has been described as "The Work of the Church for the girlhood of the Empire." By its system of Commendation, associates and members are introduced to a friend in each Branch to which they go, no matter how distant the branch may be. By means of Commendation, Station Cards, workers who meet travelers at junctions, or on the quay, and protected emigration parties, a network of friendship is spread over those who journey by land or sea.

Registry workers do a somewhat similar service by protecting girls from bogus registries, unsafe advertisements and dangerous posts. The Enquiry Office at 14 Holbein place, Sloane square, S.W., verifies positions offered on the Continent and has been able again and again to save English girls from accepting undesirable or dangerous positions and to safeguard those who take up employment in distant countries.

The G.F.S. gives much friendly help to sick members by means of the voluntary gifts of those in health. Grants are given, invalids are introduced to friends who write to them and cheer them with little gifts, free holidays are provided by groups of girls, and small pensions are given to the most needy and suffering. About £3,000 a year is spent in this work, and about 500 invalids and blind members are supplied with work which is sold for their benefit which amounts to the value of about £3,000 a year.

The G.F.S. has in England and Wales 73 Lodges and Homes of Rest which serve as temporary homes for teachers and business women, and are most useful in supplying cheap meals in large cities, or cheap holidays by the sea, besides affording a safe shelter in case of sudden need, as in the loss of a train, etc. (See Girls' Friendly Society in America.)

All particulars may be obtained from the secretary, Miss Ethel Smith, G.F.S. Central Office, 39 Victoria street, London, S. W.

GIRLS' LIFE BRIGADE.—See Girls (England), Special Work Among.

GIVING, TRAINING IN.—See Benevolences in the S. S.; Finances, S. S.

GLASGOW TRAINING INSTITUTE.—See Bible Training Institute (Glasgow).

GOOD FRIDAY.—See Christian Year.

GOOD TEMPLARS.—See Temperance Teaching in the S. S.

GRADED COURSES, BRITISH.—See Appendix; Summary of the Chief British Courses; Graded Lessons, British.

GRADED INSTRUCTION.—See Religious Education, Aims of.

GRADED LESSONS.—See Bible Study Union Lessons; Constructive Bible Studies; Departmental Graded Lessons; Graded Lessons, British; Graded Lessons, International, History of the; Lesson Committee; Lutheran Graded System.

GRADED LESSONS, BRITISH.—The Graded Lesson movement in its fully developed form is a somewhat new thing in Great Britain, though for many years the Sunday School Union (*q. v.*) and other

*Every member of a branch pays 1s. a year, of which 6d. is paid to the Central Fund, and the other 6d. is retained for the expenses of the branch.

bodies have recognized the necessity of special courses of lessons for the younger children.

Until within recent years the International Uniform Lesson has held the field, and, even where the ground has been unoccupied by it, similar schemes under denominational auspices have flourished. One characteristic of religious life in Great Britain, namely, denominationalism, is evident in the lesson courses. Wales has planned out courses of Bible study for itself; Scotland has done the same; and in Great Britain the Church of England for many years has refused to take any lesson courses which have not been framed by Church authorities. The reason in the case of Anglicans is obvious. The Church Year and the Prayer Book are integral parts of her system, and lessons built up on interdenominational principles cannot adhere very closely to the order of the Church Year, or deal with the Prayer Book in a way satisfactory to ardent churchmen, or create that church atmosphere which is so insistently demanded by Anglicans.

The First Steps. Some years ago the Sunday School Union through the *Sunday School Chronicle* published experimental courses for Primaries and for Senior classes. These were the first definite steps in the direction of a graded system. In 1906 the Beginners' Course (American) was started in the *Sunday School Chronicle,* and in 1907 the Primary Course was added. In 1907 and 1908 special Senior Courses were prepared by the Rev. A. F. Mitchell, and ran in the *Sunday School Chronicle* through these years.

They were followed by a two years' Primary Course modeled upon the American scheme, and a Three Years' Junior Course prepared under the guidance of the Primary Committee of the Sunday School Union—a Committee that owed its existence to the highly successful work of Mr. G. Hamilton Archibald and his colleagues.

A comprehensive series of suggestive courses prepared by Dr. A. S. Peake, Principal A. E. Garvie, D.D., and other experts, was published by the Sunday School Union in 1910, together with a two years' Missionary Course compiled by the Rev. Richard Roberts.

These schemes were followed by a more elaborate scheme issued by the Friends First-Day Schools' Association.

At the present time in Great Britain most schools are following the International Uniform Lessons, or similar courses planned by their own denominations, none of which are scientifically graded. But there is a small, and now rapidly growing minority using Graded Lessons for the Beginners', Primary, and Junior divisions of the school, and demanding an extension of the system for the upper grades.

This demand is being met through the British Section of the International Lesson Committee, a body which owes its existence to the Sunday School Union, is financed by it and has recently been enlarged so as to include representatives of all the great denominations. (See Lesson Committee, British Section of the.) Graded courses are thus being prepared by Interdenominational counsel and coöperation.

Graded Lessons in the Church of England. The Church of England through its Sunday School Institute has of late years manifested remarkable activity in the publication of lesson courses and helps for its Sunday schools. This is a by-product of the present educational situation, the Church being threatened with the loss of its religious opportunities in the day schools, and therefore being driven to pay more attention to religious education.

Even here, however, there are but few courses of study on approved modern lines. The system adopted comprises simple courses to meet the needs of Infant, Medium, and Senior Classes—to use the terminology adopted. The age limits of these divisions correspond roughly to the Primary, Intermediate, and Senior Departments. There are, for example, elementary lessons on Genesis, similar lessons on Israel in Egypt and the Wilderness, a Year's Teaching for Infant Classes, Elementary Lessons on Joshua to the Captivity of Judah, Scripture Biographies, Lessons on the Prophets, a number of courses on the Life of our Lord, lessons on the Acts of the Apostles, etc. These are arranged in courses of twenty-six or fifty-two lessons.

The Inter-Diocesan Syllabus (New Series) comprises four years, and each

follows the course of the Church's Year and works in considerable sections of the Catechism and Prayer Book. There is also a five years' course of Bible and Prayer Book teaching, which, however, is not specially graded.

The graded idea is more distinctly recognized in a series of Graded Lessons on the Synoptics. This has recently been expanded into five lesson books supplying a complete course for Graded Sunday Schools. They cover the Babies' Sunday School Lesson (ages three to five), Kindergarten Lessons for the Sunday School (ages five to seven), Heroes of the Faith—a series of biographical lessons for the Primaries—(ages seven to nine), Catechism-idea Lessons (ages nine to twelve), Faith and Character (ages thirteen upwards).

A Significant Experiment. A very full syllabus for a Graded Course of instruction in religious knowledge for church, day, and Sunday schools was issued in 1910 and 1911, helps thereon being published weekly in the *School Guardian.* The significance of this syllabus is the combining of day and Sunday school religious instruction.

The syllabus divided the school into the Kindergarten (ages four to eight), the Middle School (ages eight to thirteen), and the Upper School (ages thirteen and upwards).

For the lower division of the Kindergarten (ages four to six) there were planned talks and stories for Beginners, giving elementary ideas of the Fatherhood of God, the story of our Lord and the Church's year. In the Upper division (ages six to eight) the subjects taken were the life of our Lord, and stories from the Old and New Testament following the Church's year.

In the lower division of the Middle School (ages eight to ten) narrative lessons on the life of our Lord were appointed, and in the Upper division (ages ten to thirteen) the subjects included the story of St. Paul, the first disciples, and the story of St. Peter. The Upper School dealt with the foundation of the Church of Christ, and gave an admirable course of lessons on the Acts of the Apostles with illustrations from the Epistles.

Other Graded Efforts. The Friends First Day School Association (*q. v.*) has taken the keenest interest in the graded movement. This Association is a Quaker organization, and has recently extended the excellent work it has been doing among Adult Schools to younger pupils. Its point of view is that of the newer critical school, and this fact has thrown it upon semi-independent lines, the evangelical denominations not being disposed to allow higher critical views of the Bible to be taught in their Sunday schools.

The Lesson Courses published by the Friends Association are based, in the earlier divisions, upon the Primary Courses issued by the British Section of the International Lesson Committee. The other Courses are prepared by writers selected by the Committee of the Association.

The Graded Lessons issued by them in 1912 included a course of Nature Lessons for the youngest Beginners, intended to serve as the basis of the nature work in the Beginners' and Primary departments. The Beginners' and Primary Courses followed the Lists issued by the Sunday School Union. The Junior Course for children aged nine to twelve included twenty-eight Old Testament stories from Saul the chosen king to the downfall of the Kingdom of Israel, and twenty-four New Testament lessons on Jesus the Hero. The Senior Course consisted of three lessons introductory to the study of the Bible, twenty lessons on Israel before the Monarchy, seven lessons on some of the Christian virtues, illustrated by heroic lives, and twenty-two lessons on the life of Christ. Independent Daily Bible Readings were provided for the Junior and Senior Courses.

In 1913 another special course of Nature Lessons was provided, in which an attempt was made to connect the underlying thought of the nature talk with the Bible Lesson in the Beginners' Department. The Beginners' Course was also a special series of Lessons on the Life of Jesus, with stories of children of the Old Testament, and of other lands. The Primary Course was the first year of the two courses issued by the British Section of the International Lessons Committee. The Junior Course for this year was for ages nine to ten, and consisted of Old Testament history down to David and the life of Jesus. The Intermediate Course

(ages eleven to thirteen) was recently issued and outlined Hebrew history from the Fall of Samaria to the Roman Conquest, and six months dealing with the Acts of the Apostles. Eight months' lessons dealt with later followers of Jesus Christ, *e. g.,* Lord Shaftesbury, Dr. Barnardo, James Stewart of Lovedale, and Livingstone. The Senior Course (fourteen and upwards) consisted of Old Testament Studies, six months' course covering Judges to Solomon, and New Testament Studies, a six months' course in the Acts and St. Paul. Here again lessons from non-Biblical characters were included, such as Alfred King of England, Khama, Mackay of Uganda, John Wycliffe, Martin Luther, George Fox, and John Wesley. Helps on all these courses were given in the Association's monthly magazine *Teachers and Taught.* (See Extra-Biblical Studies.)

The Calvinistic Methodists of Wales have a somewhat fuller Graded Scheme of Bible study with helps in Welsh and English. The Junior Section (under 12 years of age) is studying the Standard Lesson books to which reference is made below. The Middle Section, in two divisions, (*a.* those under sixteen years of age) study the Standard Lesson books (vii-ix), or the book of Joshua; (*b.* under twenty-one years of age) the book of Joshua; and the Senior Section (*c.* over twenty-one years) the Epistle to the Hebrews.

According to the present system the Standards are divided into three grades each with work arranged as follows:

Grade 1. *Infants.*

Standard 1. To master the first elementary reading book.

Standard 2. The second elementary reading book.

Standard 3. The third elementary reading book.

(These reading books consist of easy graded lessons from the Bible so worded as to be suitable for children, and illustrated with pictures.)

Grade 2.

Standard 4. (a) The creation of the world to Moses; (b) the life of Jesus to the commencement of His public ministry.

Standard 5. (a) Moses to David; (b) the public ministry of our Lord.

Standard 6. (a) Solomon to the Captivity; (b) the latter portion of our Lord's ministry to Pentecost.

Grade 3.

Standard 7. (a) Adam to Moses; (b) the life of our Lord to the beginning of His public ministry in Galilee.

Standard 8. (a) Moses to David; (b) the public ministry of our Lord.

Standard 9. (a) Solomon to the Captivity; (b) the latter portion of the life of our Lord to Pentecost.

In all these standard portions of Scripture and hymns are set to be memorized, and no child is removed from one standard to another unless it satisfies the examiners in reading, in knowledge of what is read, and in memorizing the portion of the catechism designated.

Many Biblical catechisms have been published in the Welsh language, and much use is made of them in the schools. (See Wales, Sunday School in.)

The Episcopal Church of Scotland issues a syllabus for religious instruction which has four grades:

1. Elementary (under eleven years of age).
2. Junior (eleven to thirteen).
3. Senior (thirteen to fifteen).
4. Advanced (over fifteen years of age).

The subjects taken in the Elementary division are:

(a) The Creation, the Fall, and the Flood; (b) Outlines of the life of our Lord.

In each of the other grades there are two years' Courses given:

Junior 1. (a) Abraham and Isaac; (b) St. Luke.

2. (a) Jacob and Joseph; (b) a fuller knowledge of Luke's Gospel.

Senior 1. (a) The life of Moses; (b) the life of our Lord according to St. Mark (chapters 1-8).

2. (a) The Life of David; (b) the life of our Lord (Mark 9-16; Acts 1 and 2).

Advanced 1. (a) The Lessons appointed for the principal festivals of the Christian year; (b) Acts 1-15.

2. (a) The Psalms appointed for the principal festivals of the Christian year; (b) Acts 16-28.

In all the grades use is made of the catechism, the Prayer Book, and the memorizing of hymns and collects, and in the Advanced section lessons in Scottish Church history are appointed.

The Standard Graded Courses. The most serious and elaborate attempt yet made to grapple with the problem of Graded Lessons in Great Britain is that of the British Section of the International Lesson Committee, under the lead of Principal A. E. Garvie, D.D.

The Standard Graded Courses (as they are called) cover three years in three grades—Junior (nine to eleven), Intermediate (twelve to fourteen), Senior (sixteen to eighteen). As courses for Beginners and Primaries were already in use the Committee allowed these to stand, but the higher grades do not grow out of these existing lower grades, and have distinctive principles of their own.

They are built up in cycles of nine months, but no dates are inserted.

So far as is possible each grade of the school is studying the same main division of Scripture simultaneously. (It has been found difficult to apply this principle consistently.)

The Seasonal Lessons (Easter, Whitsuntide, Christmas) are the same for all grades.

Missionary Lessons are inserted (chiefly on review Sundays) in all the grades.

Some difficulty was felt about the age at which the Intermediate Grade should end and the Senior begin, as in some schools boys and girls do not pass to the Senior Department until the age of fifteen is reached; while in others, especially in districts where they go to work at an early age, they do not remain in the Intermediate Department beyond the age of fourteen.

To meet this difficulty a *Special Course* for the fifteenth year has been arranged, adapted to the needs of adolescents, for religious stimulus and moral guidance, entitled accordingly, "Decision, Duty, and Discipline," and gathering together for this special end the instruction of the previous years.

The scheme for three years in each grade is as follows:

1. First Nine Months.—Life of Jesus (according to the Synoptic Gospels).

Junior. Life of Jesus, incidents, etc.

Intermediate. Ministry of Jesus, including Parables.

Senior. The Teaching of Jesus.

2. Second Nine Months.—Genesis to Judges.

Junior. Lives of Abraham, Joseph, Moses, etc.

Intermediate. Beginnings of World, Tribe, Nation.

Senior. Teaching of the Law.

3. Third Nine Months.—Acts, Epistles and Johannine Writings.

Junior. Lives of the Apostles.*

Intermediate. The Early Church.*

Senior. The Teaching of the Apostles, etc. in the historical setting.*

4. Fourth Nine Months.—1 Samuel to end of Old Testament with some Lessons from the Apocrypha.

Junior. Lives of Samuel, David, etc.

Intermediate. History of the Nation.

Senior. Teaching of the Prophets, etc., in the historical setting.

In the Intermediate Grade a few Supplemental Lessons on the Structure of the Bible are suggested from a number of specified books. (See Supplemental Lessons.)

Pictures for the Two Years' Primary Courses are issued by a joint arrangement with the Sunday School Union and the Wesleyan Sunday School Union. Helps on the Courses are given in the *Sunday School Chronicle* and in three Quarterlies (the Primary, Junior, and Intermediate); in various denominational magazines, and in textbooks issued by the Sunday School Union and other Houses.

All the principal denominations have also agreed to the annual publication of a Standard list of dated Graded Lessons for a year, built up from these Graded Courses. This has been made possible by starring certain lessons for omission or combination, and by the provision of Special Lessons for Christmas, Easter, Whit Sunday, and Temperance Sunday.

A general idea of the scheme may be obtained from the tables given in the Appendix. For all the lessons Golden Texts are provided together with portions of Scripture: (a) for the teachers' study; (b) for class reading.

In the two upper grades short lists of books for reference and study are added.

For the adult section of the schools the Committee recommend "Studies in Christian Truth," a series of suggestive courses issued under the ægis of the Committee

*It is intended that the last three months be given to lessons from the fourth Gospel as the witness of the beloved disciple.

by the Sunday School Union, 57 & 59 Ludgate Hill, London, E.C. (price 6d.)

The Standard Graded Courses were so planned as to come into use with January, 1914, all the principal denominations having approved them in the main, and having recommended that their schools give the scheme a trial.

Obviously the courses are experimental. Already criticism is at work. The nine months cycle is challenged: some think the grades overlap too much, giving Uniform lessons in a changed form: others think the principle of all grades studying the same main division of Scripture has not been thoroughly worked out. Other defects will doubtless be discovered in use. All that the Committee hope to do is to blaze out tracks of Bible study that they themselves, or others later on, may make into broad highways of divine truth.

Great Britain is clearly resolved to give Graded Lessons a trial, though fine grading is distrusted, and many still believe that the International Uniform Lesson might be built up from the child's standpoint in a way that would meet all the evangelical needs of the average school.

Probably the more advanced schools will try the Graded Lessons, and a new cycle of International Lessons will be issued framed on the lines of children's interests, and keeping in view the limitations of village schools and the necessities of the mission field.

FRANK JOHNSON.

SEE APPENDIX: SUMMARY OF THE CHIEF BRITISH GRADED COURSES.

GRADED LESSONS, INTERNATIONAL, HISTORY OF THE.—The term Graded Lessons as now understood in America applies to lessons in which the choice of material and the methods of presentation have alike been governed by the thought of the specific needs to be met in the life of the pupils for whom the lessons are intended. These needs are both religious and ethical. In general, the graded idea involves a distinct course of lessons for each year of childhood and youth, making in all seventeen different courses for simultaneous use in the same school.

The idea of Graded Lessons came into being, and has grown apace, with that of the Sunday school. In the Sunday schools of England and Wales in the early part of the nineteenth century, the lessons were graded to suit the varying ages and degrees of intelligence of the pupils. Before the adoption of the Uniform Lessons, in 1872, there were several courses of Graded Lessons issued and used in America. So strong were the advocates of the uniform lesson idea at Indianapolis Convention in 1872, that the vote for the adoption of such lessons as against a graded system was carried in spite of ten influential opponents.

The success of the Uniform Lessons soon temporarily quelled the agitation. At a meeting of the Lesson Committee held in Cincinnati, April 15, 1885, a memorial was presented which asked for the preparation of a separate series of lessons for younger classes. The Lesson Committee did not, however, consent to issue such lessons.

The advocates of a graded scheme of lessons continued to grow in influence and power. Criticisms of the Uniform Lessons were so direct and telling that Dr. Peloubet, in an address at the First World's Convention in London in 1889, answered one of the sharpest critics by retorting that his opponent was suffering from "an acute attack of inadequate information," in that he did not distinguish between graded lesson texts and graded helps.

The early criticisms of the Uniform Lessons by advocates of graded lessons were answered in part by the comment writers who prepared graded helps, based on the same Scripture lesson, but designed for different departments of the Sunday school. This did not, however, dispose of the matter. One of the first open breaks was that of Rev. Erastus Blakeslee (*q. v.*), a pastor of a Congregational Church in New England, who promulgated a series of inductive Bible lessons which were graded, and at the same time possessed a unity and continuity not found in the Uniform Lessons. The success of this scheme revealed at least some of the possibilities outside the pale of the Uniform Lessons. (See Bible Study Union Lessons.)

In the Lesson Committee's report at Pittsburgh, June 25, 1890, one of the requests from the London Sunday School Union was "for a system of graded les-

sons, in which the same subjects shall be considered, but with different Scripture chosen first for the primary classes, and then for more advanced classes."

The insistent and persistent demand for something quite different from the Uniform Lessons led Dr. C. R. Blackall (*q. v.*) of the American Baptist Publication Society to issue, in 1893, an *Inductive Bible Lesson Quarterly* which was an expansion of the Uniform Lesson, in that it embodied in the lesson there assigned the short assignment of the Uniform Lesson. While this scheme served a good purpose with the Baptists, it was not permanently successful.

At the Seventh International Convention held in St. Louis, in 1893, the Graded Lesson advocates were able to secure attention. The leaders of Primary workers, Mr. Israel P. Black (*q. v.*) and Mrs. M. G. Kennedy, with a company of their teachers passed the following resolution: "That as a company of primary teachers we earnestly desire the continuance of this plan [the Uniform system], confident that the International Lesson Committee will carefully consider the little children in the selection of the lesson material." No instructions were given the Lesson Committee, nevertheless they were fully aware of the purpose, which lay behind the very mild and conciliatory resolution passed by the Primary workers.

At its meeting in St. Louis, September 6, 1893, the Lesson Committee received a note from the London Sunday School Union. One of its resolutions was, "That for the Infant Department a special course of simple lessons, extending over, say, two years, on Elementary Bible Teaching, and more especially upon the life and work of our Lord Jesus Christ, should be published as a preparatory series to the regular International Lessons." This appeal was recorded for future consideration.

The Lesson Committee, at a meeting in Boston, December 6, 7, 1893, prepared and issued a circular which invited suggestions from Sunday-school workers and organizations as to the best methods of promoting the International Lesson System. Among the topics in the circular are the following: "(a) Separate Lessons for Primary Classes; (b) Lessons for Adult or University Classes; (d) Graded Lessons; (j) Lessons not in the Bible, but about the Bible." These interesting statements are contained in the circular: "Any system of teaching may be applied to the Lessons selected—the Inductive, the Socratic, or any other Scientific Method. The selection and use of these methods belong to the lesson writers and teachers, and many Sunday schools using the International Lessons have for years, under the graded system, employed these methods."

In order the better to understand the persistence of the graded lesson idea, it is necessary to take a backward glance at the training ground of its advocates. As early as 1870, two years before the Indianapolis Convention, there was an organization in Newark, N. J., called "The Newark Association of Infant Class Sunday School Teachers," under the leadership of Mrs. Samuel W. Clark (*q. v.*) For ten years she trained and guided these Primary workers, using at first her own lessons, then the *Berean Series* edited by Dr. John H. Vincent (*q. v.*). Although Mrs. Clark removed from Newark in 1880, her personality, inspiration, and suggestions gave the work a perpetual impulse. This association became a kind of training school for Elementary workers through decade after decade. In the early nineties are found among its corps of teachers Mrs. J. W. Barnes and Miss Josephine L. Baldwin, now well known in the Graded Lesson movement. This center of enthusiasm, inspiration, and achievement supplied a large element in the aggressive character of the Primary Teachers Union. (See Graded Unions of S. S. Teachers.)

Reference must be made to the results of the circular sent out by the Lesson Committee at its Boston meeting December, 1893. On January 10, 1894, Miss Bertha F. Vella, acting in accord with the Lesson Committee's request, sent out a circular to all Primary Union lesson writers and teachers asking them to prepare a series of questions which should be submitted to the Lesson Committee at its meeting in Philadelphia, March 14, 1894. From the three hundred replies received some very specific conclusions were drawn. The Executive Committee of the International Primary Teachers Union, at its meeting in Philadelphia, March 13, 1894, adopted the following among other reso-

lutions: (1) "That we recommend to the Lesson Committee now in session in Philadelphia, that they select a separate International Lesson for the Primary Department, to begin January 1, 1896, and that it consist of one-half the length of time used to cover the regular course; (2) that it is the judgment of the Executive Committee of the International Union of Primary Sabbath School Teachers that this separate and special Primary course should be in addition to the regular course, and shall not interfere with the present lesson helps, which are prepared for the Primary Department, but it shall be optional for each denomination to prepare helps for the Primary Department, as at present upon this course, and it shall be optional for each school to adopt this course"; these resolutions were signed by Mrs. M. G. Kennedy, Mrs. S. W. Clark, Mrs. James S. Ostrander, Israel P. Black and Wm. N. Hartshorn.

On the next day, March 14, 1894, and at the invitation of the Lesson Committee, representatives of several organizations and of denominational publishing houses, editors, Sunday-school officers and workers, met with that Committee in Philadelphia to discuss various matters pertaining to the selection of Sunday-school lessons. There was the greatest freedom in expressing opinions. Dr. C. R. Blackall strongly favored the issuance of Graded Lessons. Mr. Israel P. Black presented the resolutions adopted the day before by the Executive Committee of the International Primary Teachers Union asking for a separate course for the Primary Department, and he was vigorously supported by Mrs. Kennedy and Mr. Hartshorn. After a full, frank, and animated discussion of the issues involved it was agreed that a separate course of lessons for the Primary Department should be selected, the same to be ready for use January, 1896, and that the use of it should be optional with publishers and schools. The Lesson Committee appointed a special committee of three, B. F. Jacobs (*q. v.*), Prof. J. D. S. Hinds and Dr. Warren Randolph (*q. v.*), "to confer with the International Primary Teachers Union, with lesson publishers who already have separate Primary courses, with the Correspondence Committee in London, and with such others as they may select, to procure outlines of a Primary course to be submitted to the whole Lesson Committee, to assist them in making up a separate Primary course."

The special Committee, in coöperation with the officers of the International Primary Teachers Union, prepared the proposed Primary course. It was formally issued in the autumn of 1895 under the title, *Optional Primary Lessons for 1896.* Prefixed to the lessons was this statement: "This list of optional primary lessons is prepared by the International Lesson Committee in response to a request from many primary workers who wish a separate primary course, while the [Lesson] Committee still believe in the wisdom of *one uniform lesson for all.*" The denominational publishing houses prepared no helps for the use of this new course of lessons. *The Sunday School Times* alone issued it.

About the same period another force was at work in New Jersey. Dr. E. Morris Fergusson organized in 1894, "The New Jersey School of Methods for Sunday School Workers." This has been the training school for such marked leaders and teachers as Miss Anna Williams of Philadelphia, Mrs. J. W. Barnes of New Jersey, and Miss Margaret J. Cushman (later Mrs. Haven). The far-reaching results of this school can never be measured in the agitation for better methods and graded lessons. One immediate tangible result was the publication of a series of lessons for Beginners in the *New Jersey Sunday School Messenger,* edited by Dr. Fergusson. Revell & Co. later published a *Two Years' Course of Lessons for Little Beginners,* edited by Miss Elizabeth D. Paxton, aided by Miss Josephine L. Baldwin. These lesons were again published in the *International Evangel,* edited by W. J. Semelroth.

The friends of the Graded Lessons were not discouraged by the failure of the Primary Course issued in 1895. Sentiment in favor of them continually grew and multiplied. Another attempt was demanded in order to find a solution for this problem that kept reappearing. Sunday-school workers, editors, comment writers, and teachers were insistent in petitioning the authorities, because the Uniform Lessons were considered inadequate both in material and method of presentation.

The Lesson Committee again called a conference in Philadelphia, March 17, 1897, of Sunday-school specialists, publishers, editors, comment writers, teachers, and others. The discussions covered a large range of themes touching lesson systems. Many suggestions were made regarding Primary, Advanced and Supplemental courses of lessons. After this conference the Lesson Committee appointed a special committee of five "to confer with primary workers and others in their vicinities, and each to bring to the next meeting of the Committee a scheme of primary lessons for one year." That special Committee consisted of Messrs. Schauffler, Pepper, Rexford, Jacobs, and Dunning. The Committee secured from specialists several outlines of such lessons, some for one year, others for two or more.

The Secretary of the Lesson Committee, Dr. A. E. Dunning, with these outlines before the special Committee says in his report to the Ninth International Convention at Atlanta, Ga.: "After extended investigation, it was made evident, your committee believes, that it could not at present unite on any separate plan of lessons for primary classes which would be generally acceptable in connection with the International Lesson System. Yet we recognize the importance and reasonableness of the demand for separate primary lessons, and shall welcome any light which may guide us to the adoption of a plan that may be adapted to harmonize with the International System." Nothing definite resulted from this special effort. However, the agitation for Graded Lessons grew to large proportions.

At a meeting of the Lesson Committee in New York, April 25, 1900, a standing Subcommittee on Graded Lessons was appointed, consisting of Drs. Schauffler, Potts, and Hinds.

On April 16, 1901, the Editorial Association, an organization of editors, publishers, and comment writers, was formed in New York city. (See Editorial Association, S. S.) This new body vigorously handled Sunday-school problems, including those connected with Graded Lessons. On the following day the Editorial Association met in conference with the Lesson Committee, then in session in New York, and presented to it the following resolutions: (1) "We favor a separate course of lessons for one year, for beginners in Bible study, of six years and under, and we will heartily coöperate with your Committee in making a success of such a series as you may propose." (2) "From our knowledge of the field, and the demands of many Bible students, we believe that there should be prepared a two years' course of study, at least, that shall be topical and historical, for the adult or Senior classes. We think the times are ripe for such a course, and request your Committee to provide the same in such a way as will not interfere with the present International Uniform plan." To the above was added the following: "In making these recommendations we desire to assure your Committee of our hearty sympathy with you and your work, and to assure you further of our earnest wish and purpose to conserve the best interests of our common cause and increase the efficiency of the International Lesson System." Signed by M. C. Hazard, Chairman, C. R. Blackall, W. J. Semelroth, J. A. McKamy.

The content, spirit, and presentation of the resolutions so impressed the Lesson Committee that at the conclusion of a rather extended discussion, it appointed two subcommittees (1) Drs. Dunning, Schauffler, and Sampey to prepare a two years' course for advanced students; (2) Drs. Schauffler, Hinds, and Rexford, and Messrs. Jacobs and Pepper to prepare a Beginners' Course of one year. At the same time Chairman Potts was requested to confer with the British Section on the new departure.

A Beginners' Course for one year, prepared by a joint committee of the Lesson Committee and the Primary Union, was issued December, 1901, and soon used in many schools.

At the Denver Convention in June, 1902, the advocates of the Uniform Lessons and the Graded Lessons again found their ideas in conflict. The report of the Lesson Committee mentioned the fact that one of its subcommittees had prepared an advanced course of lessons, and that it was ready for publication at the option of the Convention. This caused much discussion, which finally terminated in the following resolutions passed by the Convention: (1) *"Resolved,* That the following plan of lesson selection shall be observed by the Lesson Committee to be

selected [chosen] by this Convention. One Uniform Lesson for all grades of the Sunday school shall be selected by the Lesson Committee, as in accordance with the usage of the past five Lesson Committees; provided, that the Lesson Committee be authorized to issue an optional beginners' course for special demands and uses, such optional course not to bear the official title of 'International Lesson.'" (2) *"Resolved,* That at this time we are not prepared to adopt a series of advanced lessons to take the place of the Uniform Lessons in the adult grade of the Sunday school." It should be mentioned in this connection that at a meeting of the Elementary workers held just before the Denver Convention, a vote of thanks was tendered the Lesson Committee for the one year Beginners' Course, and a request was made for a course to cover two years.

At the Lesson Committee's meeting in Washington, D. C., April 15, 1903, the Subcommittee appointed at Denver to prepare a two years' course for Beginners reported the completion of the work, after the four separate sessions of about two days each, and much conference with the Primary teachers in various parts of the country. The course was adopted and issued as an "Optional Two Years' Course for Beginners." It very soon came into great favor.

A conference of the International Executive Committee, the Editorial Association, and other Sunday-school workers was called and met at Winona, Ind., August 6-10, 1903. The publishers had prepared for this meeting by sending out a circular proposing the discussion of this question: "Which is better, an International Lesson, uniform for all grades, or an International Lesson uniform within certain defined grades?" These questions aroused the whole conference to engage in a frank and full discussion of the Graded Lesson idea. Some wanted the Uniform lesson with supplemental lessons, others wished to have lessons which should be graded from the Beginners up to adults, both in the material itself and in the method of presentation. Even in the most heated of the debates every one conceded the necessity of retaining the Uniform Lessons for the majority of Sunday schools. The old education, said one of the speakers, put the material first, the child second; the new education puts the child before the material. Supplemental material to be used with the Uniform Lessons had already been published by some houses, as a kind of compromise between advocates of the Uniform Lessons and those of the Graded Lessons; but the solution promised to be merely transitory in character. At the International Convention at Toronto in June, 1905, Elementary workers sent a message to the Lesson Committee thanking them for the Beginners' Course and requesting the preparation of a Primary Course as soon as possible. The report of the Lesson Committee at that Convention recommended that the Lesson Committee be authorized to prepare an Advanced or Senior course. At the conclusion of a vigorous debate the request was granted. The Lesson Committee appointed Drs. Schauffler, Sampey, and Rexford to prepare such a course.

The first lessons prepared by this Subcommittee were rejected by the Editorial Association. In response to this treatment the Subcommittee asked for suggestions from that Association. This request produced some elaborate schemes of advanced lessons prepared by members of that Association. After examination of those plans the Subcommittee did not adopt any of them, but decided to prepare another course for 1907 on "The Ethical Teaching of Jesus." It was issued in the Spring of 1906, as an advanced course and in accordance with the resolution of the Toronto Convention. The attitude of the denominational publishers toward this second attempt revealed little interest in such a course. Less than four houses prepared and published any helps on the course. Some adult classes used the Lesson Committee's lists without any published helps, and secured good results. The Lesson Committee also prepared and issued advanced courses for 1908 and 1909, but the publishers did not undertake to offer them to their constituency, either with or without helps. Hence, since the course of 1909 no advanced course has been issued.

To revert now to the Elementary Division of the Sunday school: In August, 1906, the International Executive Committee gave Mrs. J. W. Barnes, the Elementary Superintendent of the Interna-

tional Association, considerable freedom in working out a plan for graded lessons. Her instructions were to coöperate with the Lesson Committee and editors and any others interested in preparing Graded Lessons for the Primary and Junior departments, and to report to the Primary Committee of the Executive Committee any findings which she might have for their consideration and approval.

The persistent agitation of the Graded Lesson problem by a large number of able workers, called for leadership of the right kind. In order to secure united action toward a common goal, Mrs. Barnes called together and organized at Newark, N. J., October 19, 1906, a group of Elementary workers who were especially interested in Graded Lessons. These represented various denominations, and were persons skilled in Elementary work, who were ready to give time, energy, and money, if need be, in the attempt to produce such lessons as they conceived to be necessary for the Elementary Department of the Sunday school. They agreed to work two days a month for two years. Besides this time they met in special committees, and also consulted with Sunday-school specialists on particular phases of the work. This group of workers was named several years later the "Graded Lesson Conference."

The Lesson Committee was fully informed regarding the organization of this "Graded Lesson Conference," and was likewise invited to select some of its members "to assist, supervise, or make suggestions" regarding the conduct of the work. The Lesson Committee seems to have taken no action in the premises. Nevertheless the "Conference" proceeded with its work. It had decided that its task should be the preparation of lessons for the Primary and Junior grades, together with a revision of the Beginners' Course then in use. In order to preserve a proper perspective, persons who represented older departments of the Sunday school were invited to aid in this important undertaking. The work was to be carried on without any publicity whatsoever until the whole task should be completed. The lessons were to be the property of the Conference, and not that of any one person. The completed list of lessons was to be the joint property of the Lesson Committee and of the denominational publishing houses.

Within a year the Baptist (North), Congregational, Methodist Episcopal and Presbyterian publishing houses became so interested in the plans as (1) to ask that the members of the "Conference" representing their respective churches, should act as official members; (2) to offer both financial and editorial aid in the prosecution of their task. On March 29, 1907, the chairman of the "Conference," Mrs. J. W. Barnes, in a letter to Dr. A. F. Schauffler, Secretary of the Lesson Committee, set forth the loyalty of the "Conference" to the International Association, their recognition of the necessity for a continuance of the Uniform Lessons, and also the demand for Graded Lessons in a proportion of Sunday schools too large to be neglected. The letter also expressed the feeling that such graded material should come from the Lesson Committee; that it should be such material as could be used by teachers under present circumstances; that it should conform to the truth discovered in child study, and represent the best modern methods in teaching practice; that its end and ideal should be the salvation of the pupil and the upbuilding of his character. It also recalled the fact that the "Conference" was called together by the chairman, Mrs. Barnes, with the approval of the International Executive Committee, on the ground that the demand for Graded Lessons should be led, and not merely yielded to, by the International Association. The letter also recites some facts about the character of the members of the "Conference," their methods of work and the progress already made towards the high ideal set before them. It also respectfully asked for sympathy in their efforts, and cognizance of their existence and purpose.

To this long and well-written message the Secretary of the Lesson Committee replied, that the matter would be brought before the Lesson Committee at its next meeting in Boston (April 24-26, 1907); that thus far the Lesson Committee had had no instructions to issue a graded course of lessons. The Boston meeting of the Lesson Committee after facing the issue for two days, voted to recommend to the next Triennial Convention to be held

at Louisville, in 1908, "that the Lesson Committee be authorized to prepare a fourfold grade of lessons as follows: (1) A Beginners' Course, permanent, for pupils under six years of age. (2) A Primary Course, permanent, for pupils between six and nine years of age. (3) A General Course as at present planned for pupils over nine years of age. (4) An Advanced Course parallel with the General [or Uniform] courses to be prepared by each Lesson Committee for such classes as may desire it." This action was submitted to the Joint Conference of the American and British Sections of the International Lesson Committee in London in June, 1907. The whole question of Graded Lessons was rather secondary at that conference, and no action was taken on this matter.

The "Graded Lesson Conference" pressed on steadily towards its goal. While these lessons were being constructed, they were submitted to experts who tested them doctrinally, to others who subjected them to a pedagogical test and correlated them with the knowledge which pupils of a given age should receive in public schools, in order to ascertain whether they could be properly understood by the pupils for whom they were designed. This carefully planned and well-executed scheme produced a set of Graded Lessons, and at the same time brought together into harmonious coöperation several of the leading denominations. Since the task of introducing the public to such a plan rested entirely in the hands of publishers, it seemed prudent to lay the matter before the Editorial Association. Their standing Committee on International Lessons, of which Mr. C. G. Trumbull was chairman, was requested to confer with the "Conference" and to give it such aid as it should need.

In the meantime Mr. W. N. Hartshorn, Chairman of the Executive Committee of the International Association, who had been conversant with the work and progress of the "Graded Lesson Conference," called a conference of leading Sunday-school workers to meet in Boston, January 2, 1908. There were representatives of the International Executive Committee, of the Lesson Committee, of the Editorial Association, and of the "Graded Lesson Conference." At the conclusion of two days' discussions, in which fifty-four men and women engaged, the results were formulated in the two following resolutions: (1) "That the system of a general lesson for the whole school, which has been in successful use for thirty-five years, is still the most practicable and effective system for the great majority of the Sunday schools of North America. Because of its past accomplishments, its present usefulness, and its future possibilities, we recommend its continuance and its fullest development." (2) "That the need for a graded system of lessons is expressed by so many Sunday schools and workers that it should be adequately met by the International Sunday School Association, and that the Lesson Committee should be instructed by the next International Convention, to be held in Louisville, Ky., June 18-23, 1908, to continue the preparation of a thoroughly graded course covering the entire range of the Sunday School."

The Boston Conference now cleared the way, so far as that large representative gathering of influential Sunday-school editors and publishers could do it, for the Lesson Committee to begin, in the near future, to plan definitely for Graded Lessons. Very soon thereafter the "Graded Lesson Conference" turned over to the Lesson Committee for its study and scrutiny the lessons of the first year of each of the first three departments, of the Sunday school, viz.: Beginners', Primary, and Junior. This was a new problem for the Lesson Committee. There were placed in its hands Graded Lessons whose preparation had been made by experts in Sunday-school work, in consultation with experts in doctrine and pedagogy, and with the approval of several denominational boards, and the Editorial Association. The seal of approval already put upon them was sufficient evidence that they were precisely the type of lessons desired—at least, by those who had so carefully planned and completed them.

Before any definite action could be taken on the part of the Lesson Committee in regard to this new scheme, the matter had to be submitted to the International Convention. In its report to the Convention at Louisville in June, 1908, the Lesson Committee unanimously recommended the findings of the Boston

Conference recited in the two resolutions given above. The Convention heartily and unanimously adopted the report of the Lesson Committee and thus instructed it to carry out the recommendation of the second resolution, "to continue the preparation of a thoroughly graded course covering the entire range of the Sunday School."

The Seventh Lesson Committee as soon as elected at Louisville, took steps to carry out the letter and spirit of the resolution already given. A strong Subcommittee on Graded Lessons was appointed and instructed to proceed at once with the task of examining, putting into proof form, and issuing the "Conference" Graded Lessons. This Subcommittee was authorized to act for the full Lesson Committee, reporting only to the full Lesson Committee at its regular meetings.

That there might be an understanding with the publishers as to the method and order of issuance of the Graded Lessons, the Lesson Committee held a conference with representatives of the principal publishing houses at the close of the Louisville Convention. As a beginning, the large majority favored the issuance at once of the first year of the Beginners', Primary, and Junior courses, in order that helps could be prepared and published for use October, 1909.

The Lesson Committee's Subcommittee on Graded Lessons carefully scrutinized the first year of the three departments above mentioned, put the material into proof, distributed this to more than seventy expert Sunday-school critics, considered the criticisms and suggestions which were returned and issued these three lists in their final form to the lesson writers on January 18, 1909. After employing the same thorough process, the second year each of these courses, and the first year Intermediate were issued in January, 1910. That is to say, with the approval of the full Lesson Committee the Subcommittee on Graded Lessons issued the first seven years of the Graded Series. Early in the spring of 1910—less than eighteen months after the first lists of Graded Lessons were issued—criticisms of the lessons appeared, which arose mainly in the South. These attacked an alleged absence of doctrine, the presence of extra-biblical lessons, the omission of many important topics, and an attempted interpretation of Scriptures for the Sunday schools. The Southern Baptist Convention in Baltimore, May, 1910, adopted a series of resolutions which were a protest to the International Sunday School Association against the Graded Lessons as then promulgated. A committee of five of their Convention was appointed to study the problem and report to that body at its next meeting. In the same year the Executive Committee of Publication of the General Assembly of the Southern Presbyterian Church sent a "letter to Pastors, Sessions, and Sunday-school workers" with criticisms of like tenor with those already voiced by the Southern Baptists.

At its meeting in Washington, D. C., May, 1910, lasting from Tuesday morning to Saturday noon, the Lesson Committee earnestly discussed the threatening situation. To protect its Subcommittee the full Lesson Committee unanimously voted "that the Lesson Committee as a whole for the future assume the same responsibility for the preparation, revision and publication of the Graded Lessons as for the Uniform Lessons." After the Washington meeting the Graded Lessons were subjected to the same detailed treatment of the full Committee as were the Uniform Lessons. At the meeting of the Lesson Committee in Chicago, December 29, 1910, the following resolutions were unanimously adopted: "Whereas, The constituency of the International Sunday School Association is divided with respect to the use of extra-biblical lessons in the Graded Series now in course of preparation; and, Whereas, We desire to meet the varying needs and wishes of our large constituency: therefore,

"*Resolved,* First, That we adhere to the historic policy of making the Bible the textbook in the Sunday school, always providing the best possible courses from the Bible for the use of classes in every grade in the Sunday school.

"Second. That a parallel course of extra-biblical lessons be issued with our *imprimatur,* whenever, and to the extent that, there is sufficient demand for them on the part of Sunday-school workers; the regular Biblical and the parallel extra-biblical courses alike to pass under the careful scrutiny of the Lesson Committee

as a whole before being issued, and the extra-biblical lessons also to be related as closely as possible to the Scriptures.

"Third. That the Graded Lesson Subcommittee be instructed to provide Biblical lessons wherever lessons of extra-biblical material occur in the seven years' Graded Lesson Courses issued prior to May, 1910, making such minor changes as may be involved in carrying out this provision."

In accordance with the third resolution above a special Subcommittee met in Louisville, Ky., February 13, 1911, and prepared, in consultation with a subcommittee of the Southern Baptist Convention, a set of Biblical lessons to be placed parallel with the extra-biblical lessons that appear in the Graded Series. After submitting these lessons to the full Lesson Committee they were issued in April, 1911.

The issuance of the full Biblical Series for the extra-biblical material removed the objections urged by the Southern Baptist Convention in Baltimore, May, 1910, and the Sunday School Board of the Southern Baptist Convention took steps, after the Convention's approval in May, 1911, towards publishing, and is now issuing, the International Graded Lessons for use in its Sunday schools.

Up to the present time (December, 1914) Graded Lessons have been issued as follows: Beginners' (four and five years) two years; Primary (six to eight years) three years; Junior (nine to twelve years) four years; Intermediate (thirteen to sixteen years) four years; Senior (seventeen to twenty years) three years; with the fourth well under way.

The present stage has been reached only by serious difficulties. The last five years have given freedom to the Sunday-school world which will put to a test the whole scheme of lessons already issued, and will doubtless evolve from this experiment a series which will meet the demands of the age.

For the facts of this article the writer is largely indebted to the Reports of the International Sunday School Conventions, and to Prof. J. R. Sampey's book *The International Lesson System.*

IRA M. PRICE.

SEE BIBLE STUDY UNION LESSONS; CONSTRUCTIVE BIBLE STUDIES; DEPARTMENTAL GRADED LESSONS; GRADED LESSONS, BRITISH; LESSON COMMITTEE; LUTHERAN GRADED SYSTEM; SUPPLEMENTAL LESSONS; UNIFORM LESSON SYSTEM.

GRADED LESSONS SUPPLIES, CARE OF.—SEE LIBRARY, THE S. S.

GRADED SUNDAY SCHOOL.—A graded school is one that is organized upon the following principles: (1) The grouping of the pupils in departments and grades according to the natural periods of development, and into classes which make normal social units; (2) the selection of teaching material adapted to the mental powers, the interest, and the spiritual needs of the pupils in the different periods of development; (3) the application of teaching methods suited to the interests and attainments of the pupils; (4) promotion from grade to grade and from department to department upon the basis of a standard which takes account of age, capacity, and effort.

A graded school demands a correlated and unified scheme of organization. The work of the entire school should be unified under: (a) An executive head and head of instruction. (b) Heads of departments, acting together. (c) A church committee to correlate all educational work.

The executive head should be the visible head of the school, should preside over the school when massed, and presumably, though not necessarily, he may conduct the worship periods of the upper departments. He should have oversight of the department of records. Complete and permanent records are necessary to effective educational work. Churches should have detailed information upon the life and activities of the young person within the school. It is essential that those in authority should be able to know, at any time and accurately, such things as when the pupils entered the school; when they advanced and how; under what teachers they studied; who are church members and when they joined; something of their vocational record. (See Registration, Systems of; Secretary, S. S.; Statistical Methods for the S. S.)

Over each department there should be a superintendent or principal selected be-

cause of natural adaptation to the ages represented and should also have had or should secure special training for the work of the department. In small schools this person may be at the same time a teacher in the department. (See Organization, S. S.)

Students of child nature recognize in each individual distinct periods of development in which he differs from his previous self in many ways. Nature requires two strongly marked, approximately twelve year periods to bring the individual to maturity. The first may be called childhood, the second is called adolescence, the age of puberty being the dividing line. Both these periods are subdivided into three periods, early, middle and later childhood, and early, middle and later adolescence. (See Adolescence and its Significance.)

The departments of the Sunday school should be so planned as to recognize and utilize the development periods. The International Sunday School Association, following in the main the day school terminology, but adhering more closely to psychological groupings, divides the Sunday school into three divisions, the Elementary, the Secondary and the Adult. The Elementary division coincides with the period of childhood, and the Secondary division with the period of adolescence up to about the twentieth year. The Elementary division includes three departments: the Beginners, which is the equivalent of the kindergarten, up to five years of age; the Primary, grades one to three, from six to eight years of age; the Junior, grades four to seven, from nine to twelve years of age.

The Second division includes two departments: the Intermediate, grade eight and the first three high-school grades, from thirteen to sixteen years of age; the Senior, from seventeen to nineteen or twenty years of age.

Other graded systems slightly modify the age limits of the departments and extend a year the Elemcntary department, but the divergence is slight. The names are arbitrary and there is a movement looking toward the adoption of a uniform and a better terminology. These departmental groupings, however, correspond closely to the generally recognized periods of development and furnish a basis for meeting the spiritual, mental, and social needs of the unfolding life of childhood and youth.

The class groups must be so formed as to make social units. The best work cannot be done when there is great disparity in age and attainment. In grouping the pupils both age and day-school standing should be made the basis of grading. Ordinarily the school grade should determine the place in the Sunday school. If the pupil is older than his day-school grade would indicate his age may be made the basis of grading in the Sunday school. If the pupil is younger than those in his grade in the day school he should always be placed in the corresponding grade in the Sunday school.

Under the conditions in which Sunday-school work usually must be done the classes between the Primary and Senior departments should number from six to eight pupils. Ideal conditions would give to each class a classroom furnished with wall maps, seats with arm rests for note-taking, or a table around which the class may gather and work. Most schools are far from this ideal. Much, however, may be accomplished in the way of segregation by means of curtains and screens and by the use of corridors and galleries during the teaching period.

Effective grading is entirely and easily possible in a small school. The needs of a small group of children are the same as those of a larger group and they make the same demand for adjustment and adaptation. If the numbers are too few to permit the grouping into yearly grades and into classes of the same age, the pupils may be organized into convenient class groups of as nearly the same age as possible. Boys and girls may be grouped together. It may be that each department will constitute a class. In a school of fifty or less there will be four to six groups. The grouping should not be so large as to lose a sense of unity, nor so small as to lose the enthusiasm of numbers and solidarity, and create a feeling of self-consciousness.

When the grouping is made, the textbook prepared for the age which is the average of the pupils in each group should be selected and after that, year by year, each group may follow the sequence of studies. By enlarging the age range of

the groups every pupil can secure a graded curriculum with every study in its proper sequence.

There are two methods of reorganizing the school and placing it upon a graded basis.

(1) Ignoring all former class groupings. A committee on religious education may divide the pupils into departments, grades, and classes and may assign teachers to these newly formed classes. This method is preferable because it introduces at once the best conditions for work. Since all are treated alike there is no occasion for complaint that partiality has been shown, and if the day-school grading is made the basis of the new grading the pupils will instantly see the reasonableness of the rearrangement. Furthermore, the teachers may then be placed in the school where they can teach most effectively and happily. Whether they shall remain in that place is a problem to be solved locally. Some teachers prefer to remain in the same grade, and unless the teacher is already an efficient teacher this is highly desirable up to the ninth or tenth grade. The plan makes for efficiency and breadth of influence on the part of the teacher and it gives to the pupils a sense of progression. However, a teacher may remain in the same class, within the limits of the department, without serious infelicity, and teachers of young people fourteen or fifteen years of age and upwards should have full liberty to go with their classes as far as they like.

(2) The change may be made gradually by grading the lower departments, and leaving the upper departments to become graded by the accession of graded classes from the lower departments. The disadvantage of this plan is that while the needs of some of the pupils are being met, full justice is not done to the others.

The pupils should be promoted from grade to grade partly by reason of their being a year older and, therefore, having acquired deeper interests and larger powers, but also by virtue of some real work done. All pupils may be promoted. Those who have not done the required work may be carried forward without recognition, but those who do work should be given recognition and certificates of promotion. (See Promotion Day; Recognition Day.)

A specified percentage of the required memory work, class study, and suggested notebook work should be required before any recognition or honors are given. Examinations (*q. v.*) should be optional and may be given to enable a pupil to bring up his standing, if in the class work he has fallen below the standard demanded for promotion with a certificate.

At the completion of the graded studies, graduation exercises are fitting and desirable. A graded course should have an end as well as a beginning. Following these should come the post-graduate or Senior or Adult courses which should be elective. A sense of definite progression and a definite objective with increasing privileges will clothe the studies of the Sunday school with dignity and will furnish an appeal which will tend to retain the young people in the school. Graduation exercises may be held on Children's Day, or at a special Sunday evening or week-night service. (See Graduation and Graduate Courses.)

A graded curriculum and graded methods of teaching are essential elements in a graded school. A graded curriculum is a course of studies which gives to each pupil a sequential and orderly progress in his educational life. Each year's work is based upon that which precedes it and prepares for that which is to follow.

Modern educational principles regard the individual as an active, developing being, growing as a plant grows, by appropriating what it can use from its environment. The pupil, therefore, is the central and objective point of all effort. Each individual should have the opportunity of living out his own life completely at each stage of development as the only preparation for the next stage.

The lessons for each year should be selected with reference to the interests and capacities of the pupils and also with regard for his ability to act in response to the truths the lessons teach. The present lives are the field in which the acquired knowledge must function. (See Activity . . . in Religious Education.)

Equally with the selection of material, the types of lesson and the methods of teaching must be based upon the nature and needs of the pupil. Both types of lessons and methods of teaching change from year to year. The Uniform Lessons

have presented hitherto a single type, the expository lesson. The graded lessons present as distinctly different as the story lesson the narrative lesson, the biographical lesson, the topical lesson, the historical survey and the liberative study.

M. S. LITTLEFIELD.

SEE AUTHORITY IN THE S. S.; CURRICULUM FOR RELIGIOUS INSTRUCTION; DECENTRALIZED S. S.; GRADING: DIFFICULTIES IN RELATION TO; RELIGIOUS EDUCATION, AIMS OF; SPECIALIZATION IN S. S. TEACHING; SUPERINTENDENT.

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GRADED UNIONS OF SUNDAY SCHOOL TEACHERS.—Throughout the United States of America and the Provinces of Canada, in cities, towns, and rural districts are groups of Sunday-school teachers who within a given locality have banded together under the name of "The —— Graded Union of Sunday School Teachers." They are commonly designated as "The Brooklyn Union," "The Birmingham Union," "The Toronto Union," etc.

The programs of the present day Unions indicate that now, as throughout their entire history, they adapted themselves to the needs and opportunities of their locality, some furnishing a program for the teachers of the younger grades only, and others for every department and grade in the Sunday school, including the general superintendents and adult leaders. In some few instances the Graded Union has united with "The City Institute," retaining its own organization to a certain extent but combining its programs, administration, and general educational efforts for Sunday-school teachers within the city, in order that but one organization might be at work.

The aim and purpose of the Union has never changed, though its form of organization, its name, and relationships have altered from time to time as it became necessary to adapt its plans to its ever widening opportunity locally and nationally. The Union movement has had an interesting history and has exerted a controlling influence in the evolution of Sunday-school progress.

Aim. A Union is an organization of Sunday-school teachers of one or more grades, meeting regularly to help each other in supplying immediate needs, in forming higher ideals, and in gaining knowledge and teaching ability.

Historical Statements. Beginnings, 1870. The idea that the teacher of little children in the Sunday school needed any special training originated in the minds of a few teachers in the city of Newark, N. J. They organized on February 19, 1870, and called themselves "The Infant Class Teachers' Union." It is a common belief that they were influenced in forming this organization by the fact that the previous year there had been held in the First Baptist Church of Newark the Fourth National Sunday School Convention, at which time the work for children had been under discussion.

To appreciate the situation which they faced at that time, one must remember that in those early days there was but one so called "infant class" teacher in a church and to her were frequently committed all the children up to eleven, twelve, and sometimes thirteen years of age; that little or no equipment was furnished for teaching; no printed helps; and that there were very few separate rooms for the children's classes. In addition to this the International Uniform Lesson system had not yet been introduced and teachers' meetings furnished no aid for the varied and difficult problems which this "infant class" teacher met. A union of teachers from the different churches who were teaching under like conditions and facing similar problems offered the only opportunity for improving the character of and

conditions for their work. This pioneer union faced first of all the question of a lesson course and solved it by choosing from the lists of stories furnished by the teachers those Bible stories which the children seemed to love and to which they had responded. The organization of this Union was very simple, having only a leader, Mrs. S. W. Clark (*q. v.*), and a secretary, Miss Julia H. Nichols, who remained as secretary of the Union for over thirty-five years. Mrs. Clark was an adept in the use of the blackboard and it was because of her skill in holding the attention of the children in the "infant class" of St. Paul's Methodist Episcopal Sunday School that the teachers of the city were so grateful for her assistance. She served as teacher of the Union for ten years.

1871. On February 8, 1871, in New York city, the New York Sunday School Association formed a class for infant class teachers. This later (1881) became known as the New York Primary Teachers' Union. It was presided over by Mrs. Wilbur F. Crafts. Mrs. S. W. Clark, having removed from Newark to New York city, became the leader of the New York Union. The Newark Union, bereft of its leader, faced a problem which they solved by choosing twelve leaders who taught once a quarter. The plan of voluntary leadership was followed through their entire history, and by this method leader after leader was developed.

1879. In the city of Philadelphia, April 26, 1879, an organization was effected and the Philadelphia Primary Union thus came into existence with Mr. Israel P. Black (*q. v.*) as its president. He continued in this position for the first five years of its history. The progress made is indicated by the name, and they were first to use the name of Primary Union.

The Sunday School Union of the District of Columbia formed a Primary Teachers' Department in October, 1881, which soon became an organization called The Primary Teachers' Union of Washington, with Mr. Frank Hamilton as president.

The unions corresponded with each other, exchanged constitutions, and through visitation had an interchange of views and topics. The result of the relationship of these few unions was a strong desire for a better acquaintance and a closer union between them, which grew into a settled conviction that there ought to be a central organization, not only for the improvement of existing unions but for the spread of the union idea. The idea was expressed in articles from each of the unions in the religious papers of that day.

National Organization, 1884. The National Primary Union of Primary Sunday School Teachers, or the N. P. U., as it was familiarly known, was organized in connection with the Fifth Anniversary of the Philadelphia Union, May 13, 1884, the officers being Mrs. W. F. Crafts, chairman; Mr. Israel P. Black, vice-chairman, and Mr. Frank Hamilton, secretary and treasurer. The national organization was announced by its president at the Fourth International Convention held in Louisville, Ky., that year, when the Primary teachers under the leadership of Mrs. Crafts had a full session devoted to Primary Sunday-school work. The national organization assumed at once a missionary attitude, and while continuing their close relationship of mutual helpfulness, they endeavored as well as their limited means permitted to establish other Primary Unions. This was done through correspondence and by the distribution of a leaflet literature which was distributed freely at all gatherings of Sunday-school teachers, and was sent to all Primary teachers whose addresses could be obtained. One result of this missionary activity was the discovery that Unions in Albany, N. Y., and Brooklyn, N. Y., as well as the New England Primary Teachers' Union were in existence prior to the formation of the national organization.

International Organization, 1887. The three years' activity of the National Primary Teachers' Union resulted in forty such Unions being represented at the International Convention in Chicago, June, 1887. The National Union had issued leaflets setting forth the benefits of a Primary Union, its organization, methods of conducting it, and topics for discussion. These leaflets also contained what was then known as a normal course of study for teachers in the Primary Union, as well as suggestions for private reading.

Examinations were given through correspondence on application to the secretary, and those passing successfully received a diploma and their names were placed on the Roll of Honor. In addition to the thousands of leaflets which had been circulated among the Unions, thirty-seven manuscript papers on vital topics had been circulated.

Membership in the National Primary Union consisted of such Primary Unions as desired to be a part of the national organization, and individual teachers. Mothers of young children and adult students desirous of becoming teachers were considered as corresponding members. The organization of the National Primary Union consisted of an Executive Committee which was composed of one person from each of the Unions, and the officers were chosen from the largest or first Unions organized. The Union was supported by the voluntary gifts of its members.

The National Primary Union conducted two sessions for Primary work in connection with the International Sunday School Convention at Chicago, June, 1887, and during these sessions it was decided to reorganize and change the name of the National Primary Union to the International Primary Union inasmuch as the Unions had spread beyond the confines of the United States and were organized also in Canada. The officers chosen were: Mrs. W. F. Crafts, president; Mrs. M. G. Kennedy, vice-president; Mr. W N. Hartshorn, secretary and treasurer. In November, 1887, Mr. Hartshorn resigned and Mr. F. P Shumway, Jr., was appointed secretary and treasurer. Mr. Shumway filled his office till April, 1889, when he resigned and the position was vacant until April, 1891, when Mr. Israel P. Black accepted the office.

International Department, 1896. The International Primary Union continued with the same form of organization up to 1896, the only change being the secretaryship, Miss Bertha F. Vella of Massachusetts having been made secretary at the meeting of the International Primary Union held in connection with the International Sunday School Convention at St. Louis, 1893.

From the reports of both the National and International Primary Unions, and as was apparent by the lack of separate rooms and proper equipment it was evident that the Sunday schools were paying little regard to the needs of the children. A comparison of the conditions of the Sunday schools during the earlier years of the Union with the program and reports at the meeting of the International Primary Union in Boston, 1896, indicates that the activities of these Unions brought about great results. The kindergarten movement was making its impression upon the Sunday-school world, with trained kindergartners coming into the Sunday school as teachers; child study was introduced into the Unions and became a part of its training courses; annual institutes in connection with the Unions had broadened the outlook of the teachers by bringing them into contact with educators of high standing. As a result, the chaotic conditions of 1870 had given place to a vision of four distinct departments for the ages which, during the early days, the "infant class" teacher had covered. Cradle Rolls had been established; kindergarten classes formed; Primary departments, covering the ages from six to nine and subdivided into classes, were common, and in some schools the pupils from nine to thirteen had been organized into Intermediate departments, now known as Junior departments. This practice, however, was by no means universal.

It is not surprising, therefore, to find, in 1893, the International Primary Union deeply concerned over the instruction which should be given to young children, or that on March 13, 1894, at the meeting of the executive committee of the International Primary Teachers' Union they should petition the Lesson Committee then meeting in Philadelphia to provide an optional course for Primary children. The signers of this petition were: Mrs. M. G. Kennedy, vice-president of the International Primary Union and representing the Philadelphia Union; Mrs. S. W. Clark, the New York Union; Mrs. J. S. Ostrander, the Brooklyn Union; Mr. Israel P. Black, the Philadelphia Union, and Mr. W. N. Hartshorn (*q. v.*), the Boston Union.

Until 1896, the National Primary Union and the International Primary Union had no organic relationship to the

International Sunday School Convention, later called Association. There had been the greatest sympathy between the two organizations and as state and county associations were developed, the Unions inspired the officers to present the cause of the children in their annual conventions. The Unions, wherever established, had had a large share in assisting the county officers in their programs. A Union was not a territorial organization, *i. e.,* it drew its membership sometimes from several counties and was in every way an independent educational unit. One hundred and ten of these Unions were reported at the triennial meeting of the International Union in 1896, the majority of which were to be found along the eastern coast, twenty-one of them being in Massachusetts, twenty in New Jersey, and twenty-three in Pennsylvania. The other Unions were scattered from coast to coast with one to three Unions in a state, with the exception of Missouri which had seventeen. The great increase in the number of Unions in these four states was due to the fact that the state associations, appreciating the value of these Unions as an educational force, had appointed secretaries or superintendents of Primary work. Miss Vella (later Mrs. Charles Borden), as the appointee of Massachusetts, was the first to enter the field in 1892. The fact that she was devoting her time to Sunday-school work in that state, and in 1893 accepted the secretaryship of the International Primary Union, made it possible for a great advance in Union work from 1893 to 1896.

Two plans of state work were developed, one dealing directly with the counties and the other with the Unions. In the one case they appointed Primary superintendents within the counties allowing the Unions to continue as directly responsible to the International Primary Union, and in the second uniting the Unions into a state body called a Council though preserving the independent relationship to the national body.

A closer relationship of the International Primary Union with the International Sunday School Convention is evidenced by the fact that at the International Sunday School Convention held at Boston, one entire afternoon was given to the Primary work in the *main* convention, while the International Primary Union had in addition its own institute. The development of the Union and the state organizations as previously referred to, together with the spread of interest in Primary work throughout the entire country, made it evident that the time had come when either a closer relationship must be established between these two independent organizations or else that the International Primary Union must expand its activities, raise money, and in other ways enlarge its work.

During the time Miss Vella was secretary, she devoted a large share of her time to the editing of The International Bulletin, which increased its circulation, enlarged its scope, and changed its form to a magazine size, and was issued as a monthly publication. It would not have been possible for the Union to make such progress had it not been for the support at that time of Mr. W N. Hartshorn, both in the matter of the services of Miss Vella and of the financial support he assumed for the Bulletin.

The result of many conferences was that the International Primary Union was called the International Primary Department, auxiliary to the International Sunday School Convention (or Association). In order that its organization might be in harmony with that of the International Convention, instead of an executive committee of the International Primary Union, there was established an International Primary Council consisting of one member from each state and province, thus equalizing the representation of the Unions throughout the entire field. For the purpose of administration a central committee was chosen which had the power to meet as frequently as might be needed.

1899. The International Primary Department made its first report to the International Sunday School Convention at Atlanta, April, 1899, and thus the reorganization of 1896 became effective. At the Boston meeting, a committee on teacher training had been appointed, and during the interval they had perfected a plan covering practically a four years' course of study. This was adopted at the Atlanta convention. The relationship between the Primary Union and the county and state organizations had been

greatly strengthened, and the number of Unions had doubled.

On the educational side great progress had been made in the establishment of Junior departments, the word *Beginners* was formally accepted as the term to be used instead of kindergarten as formerly, while certain of the Unions had accepted for experimentation the Beginners' course known later as *The Cushman-Haven Course,* outlined and printed by the New Jersey State Primary Council.

At this first meeting of the International Primary Department, financial recognition was given by the International Sunday School Convention. They contributed $500.00 a year and the Unions raised the remaining $700.00 necessary to provide for the work.

1902. Nineteen hundred and two marked another era in the evolution of the Primary Union. Up to this date the propagation of the Unions and the extension of the Union's ideals had been through correspondence, through interchange of visits from the officers of the Unions, and the Quarterly Bulletin which again had been increased in size and had become the official organ for the Primary and Junior teachers. The International Primary Union as an organization had practically conducted its work without salary to the workers, maintained an office with stenographic assistance, published its convention programs, issued printed matter, and in every way stimulated the work throughout the country so far as it was possible to do so from an office.

The central committee in charge of the affairs of the International Primary Department during the interim between Conventions had for some time been conscious of the weak places in the work and there had been a growing conviction that the work done in the field must be brought into closer harmony with the plans issued from the International Primary Department. From time to time the International Sunday School Association had placed various workers in the field, but there was no direct connection between the field work which they were doing and the ideals which were propagated from the office of the International Primary Department.

When the International Primary Department held its meeting in connection with the International Sunday School Association at Denver in 1902, it again became apparent that the International Primary Department and the International Sunday School Association must harmonize their work in order to meet the growing needs and correlate the plans of the field. To meet this need the International Primary Department which, up to this time, had been auxiliary to the International Sunday School Association, became at Denver an incorporated part of the International Sunday School Association. That the ideals of the Primary Union and the International Primary Department, so called, might be preserved in this new incorporation of the work into the International Sunday School Association, the former chairman of the International Primary Department became the Primary superintendent for the International Sunday School Association. The office and field were thus consolidated and the oversight of the Primary Unions was joined to the oversight of the work in the state associations.

The plan of organization of the International Primary Department was preserved so that in each state and province the representative for primary work was continued and the International Primary Council was carried over into the International Sunday School Association and was practically the Committee in charge of the new superintendent.

In connection with the Denver Convention, the International Primary Department held a two-day institute. At that Convention also the voice of the Primary Unions was heard in a demand for a two years' Beginners' course under International auspices; a series of supplemental lessons for the Beginners', Primary, and Junior departments was adopted; standards of organization for the Cradle Roll, Beginners', Primary, and Junior departments of the local Sunday schools, as well as standards of attainment for the elementary department in the county and state associations were considered and adopted; and the Primary Unions were reorganized so that they became known as Graded Unions instead of Primary Unions and Primary and Junior Unions, as they were previously known.

The change of name meant the adop-

tion of a change in constitution providing for all grades of the Sunday school under the care of vice-presidents. The policy of the International Sunday School Association not to issue a periodical made it necessary to discontinue the publication of the Bulletin. The occasional news letter from the Association office and the monthly letter of the International superintendent served to keep the Unions in touch with the work in the field.

International Elementary Council. 1905. The International Primary Department in connection with the International Sunday School Association at its meeting in Toronto, 1905, completed the change of plans begun at Denver, so that while the International Primary Department had become a regular department of the Association, the influence of the Union was felt through its Council and was again expressed in an institute which was held for several days previous to the opening of the Convention. The success of the Beginners' course encouraged the Unions to ask for a Primary course at the earliest possible moment. The fact that the Junior departments had increased in number and that it was found necessary to have some term which would be inclusive enough in speaking of the Beginners, Primary and Junior sections in Union and field work or whenever a joint term was needed, the International Association granted the use of the word *Elementary.* Thereafter the Council became known as the Elementary Council of the International Sunday School Association. The International Primary Department became the International Elementary Department and the term Elementary was also applied to its superintendent.

The Present Situation.—The plan of organization adopted in 1902 and completed in 1905 is still effective.

As in the beginning every Union is an independent and an individual educational unit. Any one interested in the advancement of religious education may organize such a Union, but its success now as through the years since its first organization will depend upon the quality of leadership which it can command.

The present form of organization (adopted in 1902) for a Graded Union of Sunday School Teachers, provides for a president, and a vice-president for each of the grades recognized in the work of the Union; a secretary and treasurer, and such other officers as the work may require. This form of organization makes possible a Union at work for all grades and all departments of the Sunday school.

To-day (1915) Graded Lessons are issued by denominational boards, teacher-training courses have been outlined, while conventions, institutes, and schools of method provide expert instruction for all departments, and yet the Graded Union is even more necessary than it was when the realization of its need led to its formation. For a list of Unions in the United States and Canada, or information concerning their organization, programs, or maintenance, apply to the International Sunday School Association, Chicago, Ill.

Officers of the International Primary Department.

Presidents:

1884-1899, Mrs. W F. Crafts, Washington, D. C.

1899-1902, Mrs. W J. Semelroth, St. Louis, Mo.

1902-1905, Mrs. J. A. Walker, Denver, Colo.

Secretaries:

1884-1887, Mr. Frank Hamilton, Washington, D. C.

1887 (June to November) Mr. W. N. Hartshorn, Boston, Mass.

1887-1891, No secretary.

1891-1893, Mr. I. P. Black.

1893-1896, Miss Bertha D. Vella.

1896-1903, Mr. I. P. Black.

1903-1905, Mrs. J. Woodbridge Barnes.

Chairmen Executive Committee:

1884-1899, Former presidents.

1899-1902, Mrs. J. Woodbridge Barnes.

Officers of the International Elementary Council.

1902-1908, Secretary and Superintendent—Mrs. J. Woodbridge Barnes, Newark, N. J.

1908-1914, Secretary and Superintendent, Mrs. Mary Foster Bryner.

1914- , Secretary and Superintendent, Mrs. Mary Foster Bryner.

MRS. J. WOODBRIDGE BARNES.

SEE BEGINNERS' DEPARTMENT; CONVENTIONS, S. S.; GRADED LESSONS, INTERNATIONAL, HISTORY OF THE; INTERNATIONAL S. S. ASSOCIATION; JUNIOR DE-

PARTMENT; PRIMARY DEPARTMENT; SUPPLEMENTAL LESSONS.

GRADING.—SEE DECENTRALIZED S. S.; GRADED S. S.; GRADING: DIFFICULTIES IN RELATION TO.

GRADING: DIFFICULTIES IN RELATION TO.—The first difficulty in grading Sunday schools is not ways or means, but the mind which looks to the old, and condemns the new, because it has never seen the vision of that to which it leads.

In details of Christian service the most conservative mind insensibly gives way, for however confined it may be it is not dead. Little by little the manners and phraseology of the past give place to those of the new generation. But the framework in which the details are set remains. Certain proper ways for conducting the Sunday schools may trace direct descent for a century. A forgotten infant class in some unvisited corner, or marshaled into the main school for an opening hymn or prayer; a main school with benches placed chess-board-wise; a secretary going the rounds of the classes; Bible classes from which at any time, and without preparation, a student might be demanded to take the place of an absent teacher; "reading round"; blackboards for teachers' exclusive use; a program suitable for an adult service—these are some of the familiar things of the ungraded school that the conservative mind would retain.

Some of the ideals behind the framework are: First, the *love of the mass.* To group together children of all ages in one place and at one time is very impressive—to have a full school, great singing, and all under the eye of the superintendent. Many teachers have been puzzled to know why their classes are inattentive during the opening service; many of the older boys have joined in the closing service with the younger children under strong protest; many large girls have asked to be excused when the lesson was over; many a superintendent has grown weary in the service. Yet the cause of failure has not been attributed to the organization of the school, but to the idea that the children of the present day are naturally antagonistic to religion. The problem, however, must be viewed from a different angle.

The conservative mind is sometimes the superintendent's. His is platform work: he loves the mass, and perhaps he has not studied the child. He has never been a teacher and learned to see the child as an individual. The suggestion to grade fills him with alarm and fears that the school will be split up so that no unity will be possible. But the only true unity is that of the spirit, and the ungraded mass is separated by inner interests and desires that need their own expression. If the older boy is to worship in truth, his prayer, his song, his Bible reading must express and direct his own powers and needs: the little ones need training in the simple forms of worship before they can enter into its more difficult literature. Many times the demand for grading, formulated among the teachers who best know their children, has been frustrated by a superintendent whose idea of leadership is only that of mass management. Or, it may be, that the mind of the church itself is conservative. Superintendent and teachers may agree that the old methods are hindering the work, but the consent of the church is needed for the desired change, and this consent cannot be secured.

More formidable than the conservative mind, and closely related to it, is the *confused mind.* To many persons new methods are inextricably bound up with new doctrines, and it is almost invariably taken for granted that the new is false. It is good to be zealous for truth which never grows old, but true zeal will see that truth is always larger than its channel, and while methods change, truth itself remains. In a report of a recent Sunday-school anniversary this sentence appeared —"Gradation is good but conversion is better." To put ideas into opposition that are closely related as cause and effect is only to confuse judgment. To grade a Sunday school is a means to an end; it makes possible specialization of effort, economy of time, seizure of opportunity, and its object must ever be the true conversion of the child—the daily turning of the heart to God, and daily nurture of the will to choose and love His way.

The confused mind is not confined to any one class of persons. Earnest teachers sometimes speak of the introduction of graded lessons as a sign of the last days showing unbelief in the Word of God. Such objection is made not to any special

series of graded lessons, but to the principle of grading in the selection of the lesson material. Another ideal that stands behind the ungraded school is that the scale of importance of the classes is in direct ratio to the age of the pupils. If any one doubts this let him visit the Infants' classroom of an average school, then go directly to the young ladies' parlor. Or, if the school demands a reorganization of its premises or staff, let him consider whose class is the last to be disturbed. But the graded school has come to set the confused pieces into a unified whole.

How shall conservatism and confusion be met? The root of both is generally ignorance, and that can only be dispersed by knowledge. Cases of opposition have been wonderfully changed into cordial support through the magic of a child's hand. Parents and teachers look differently upon changes in materials and methods of instruction when they observe the development of the child along lines of practical helpfulness and usefulness. The new methods should be known and their essentials recognized; every real objection should be weighed; the church should exercise its rightful function of judgment under the guidance of the Holy Spirit, but should recognize that back of every question the determining one must be, "Is it good for the child?"

If the conservative mind has been willing to part with the worn out form in order that it may better conserve the living spirit of the Sunday school, what remains to interfere with immediate reform? Probably the difficulty that is oftenest recognized is the lack of capable workers. It is said that the graded school demands more teachers. It was very difficult, however, to supply a teacher to each large class under the old régime. Is it possible that we can make the divisions that grading demands? A sufficient answer is that it has been done and is being done in hundreds of places to-day. Resources unthought of have been discovered in the young people themselves. In spite of the demands made during the week by educational and business requirements, they are coming in large numbers to be trained to serve the Master, and so practically to embody the principle that Christian service can suffer no lower standard of preparation than that required for the daily calling.

The church has lost many an excellent worker because it missed the psychological moment when God first put His call into the heart of some youth. The graded school is making room for training such. The real difficulty in the graded school is that of leadership. Each department must have its leader—one who trains his teachers, as well as one who plans and conducts the weekly service. To put the standard of leadership low is to invite inefficiency and failure; to put it high should not be to discourage, but to stimulate to more enthusiastic service. The superintendent of the ungraded school may "conduct" a service without direct connection with the lesson subject for the day, without having confronted the difficulties of the teacher, nor the problems of the child mind; but the office of department leader offers a different service: it calls for constant and systematic study, close observation of the child, and the exercise of sympathetic tact in dealing with his teachers. Leader and teachers are "workers together"—and with God. Doubtless in each church and Sunday school there are embryo leaders who may become capable of holding together a band of young people, having the grace of continuance, gifted with the spirit of the child-student rather than the child-master, and young enough in heart and humble enough in spirit to grow in power. Leaders will not be found ready made; they may not be recognized in the teachers who have worked quietly with difficult classes; it may not be known that they are in the church though outside the school, and longing for an opportunity of service that will demand their best. The challenge to church and school is to make the best preparation in its power for such leadership. Whenever possible it is well for the church to send its workers for a course of training at some training school; or, in any case, the workers should be informed of the possibilities of training. The librarian of the graded school should be in touch with the best books and provide them for the leader's use. (See Librarian, S. S.) Attendance at the most helpful conferences also should be made possible. The conservative person may say that the teachers of the past needed no such helps; that their own Bible study was

enough and more. But a better understanding of the child is possible at the present time. The child of to-day is to prove his Christian life in the world in which he lives, and the aim of training is not to make Bible study unnecessary, but to stimulate and illuminate it in order that the Word of God may be given week by week as bread on which the children may feed.

It is sometimes objected that "all this costs money . . . and the church is in debt!" There is no better plea for a recasting of financial methods in the church and Sunday school. The system of finance that makes no allowance for growth is not a spiritual system. Every one knows that growth in nature has times of sudden shoots, as well as periods of steady increase. The finances of the Sunday school should be adjusted in order that sometimes old things may be disposed of and new ones may take their places. It is possible to form a system of finance by means of which the school subsists on regular supplies rather than on special donations.

Let the special needs be occasions for special gifts. The first step is to inspire the interest and imagination of the church in the movement that is going forward. If the parents once feel that the demands spring from, and are related to, the real well-being of the children, finance will no longer be a serious barrier to reform.

But perhaps the most formidable difficulty is the utterly inadequate premises, the one room school, or one room vestries and cellar, which make grading almost impossible. It must be recognized that buildings do form an important factor in the best work, but wonders have been wrought in unpromising places as the ideal has transformed the actual. Dark rooms have been brightened and beautified; rows of box-like classrooms have been thrown into one for Senior departments; reorganization of the school has made department services possible in the same room at different hours; the auditorium of the church being used for the older pupils an extra room has thus been provided for a department; partitions have divided unwieldy halls. But these are compromises made for lack of the best housing of the school. Back of the typical Sunday-school building of the past there was an ideal. Sometimes the desire for a good tea-room and lecture-hall has determined Sunday-school organization for a half century; often the ideal was that of convenient management of the mass. To-day the only worthy ideal is that the building shall bear close relationship to child-life and needs. We can tolerate the buildings already standing, for sooner or later, they will be replaced, but it seems intolerable to have new buildings erected on the model of fifty years ago, and thus to handicap reform for the same period of time to come. It is the business of the child lover to make sure that the architects of Sunday-school buildings understand the needs of the child and of the Sunday school, and to see that these interests are represented on the Committees which select plans. The Young People's departments of the denominational bodies are prepared to advise on building schemes, and the London Sunday School Union has suggestions for typical graded schools. (See Architecture, S. S.) What is needed is the recognition that it is the office of the church to make possible the best kind of work for the children. Every one who has seen the vision has his part to play in bringing it to pass. (See Decentralized S. S.; Graded S. S.)

EMILY HUNTLEY.

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GRADUATE COURSES.—SEE GRADUATION AND GRADUATE COURSES.

GRADUATION AND GRADUATE COURSES.—Every Sunday school, small or large, can and should be graded. There should be a definite and manifest progression from class to class, from year to year. This should extend to the subject matter, as well as to the form of presentation, or the questions asked. Therefore, it can only come by introduction of a subject-graded curriculum. This curriculum should be fully comprehended and understood as a scheme, not left hazy and indefinite, known only to the superintendent. Every teacher and every pupil should have it tabulated in print, as a clear-cut plan, so that pupils and parents, as well as teachers, may see just

where in the machinery their particular class wheel is revolving. Instinctively, the effect of publishing such a scheme (say on little cards or in the parish paper) is to attract pupils onward, step by step, until under "step-psychology" one is impelled to complete a prescribed course, rather than drop out, ere it be traversed. (See Graded S. S.)

This graduates pupils from the school in place of letting them merely absent themselves from Sunday school. It puts a premium on thorough work, on leaving with honor, on keeping up the required studies until the end, and it especially develops the "student attitude," the "inquiring attitude," as Professor Manny terms it. It places the church school in the same category, in the student's mind, as the day school. It fosters the love of study, and the result is seen in eager thirst for religious education far into adult life. Moreover, graduation, after a progressive course of study, leads to post-graduate work, just as it does in secular education, so that a graduation fixed at, say eighteen years of age, invariably means that by that period the "habit" is fixed, and the post-graduate classes carry pupils on of themselves until twenty-one or twenty-two.

Commencements. Commencements are now becoming quite popular, marking the definite completion of the school program or curriculum, preceding the work of the graduate school. Many of the larger churches of New York city and the East, that are properly graded and organized, have such commencements. Notable ones have been held in the Protestant Episcopal Church, particularly in the Sunday schools of St. George's, St. Andrew's, Intercession, and St. Luke's, New York city; St. Paul's, Yonkers; and Church of the Ascension, Mt. Vernon. Usually they are held on a week-day evening, the program consisting of devotional exercises, an address of welcome, a salutatory, reading of the Roll of Honor for the year, valedictory, class prophecy, baccalaureate address, the conferring of diplomas; interspersed with classical musical selections, and preceded by an exhibit of the manual work of the school. Even in a very small school such a commencement is advisable in that it brings to a focus the intellectual result of the school work and centers the attention of the pupil upon his definite part in the personal activities of the adult church life, coinciding as it does with the commencement in which he will take part in his secular education. (See Diplomas.)

Graduate Courses. In the average Sunday school the pupil will *graduate* at about seventeen to eighteen years of age. Graduation should not, however, terminate his connection with the school. He should be encouraged to remain in the school, in the highest department which might, perhaps, be called the *graduation class* and enter upon full adult responsibility in the church. The longer young men and women can be held in the atmosphere of research, inquiry, and study (the attitude that hungers to remain through life a "seeker after Truth"), the better it will be for the world and education. The graduate school might profitably provide for further study such topics as "The Epistles," "The New Testament," "The Prophets of the Old Testament," "Methods of church work," "Christian missions," "Sociological outlines for altruism," "Making of the Bible," "Geography of the Holy Land," etc.

W W. Smith.

GRAHAM, ISABELLA (1742-1814).— Teacher and philanthropist. Born in Lanarkshire, Scotland. Her husband, a surgeon in a British regiment, died in the island of Antigua in 1773, and Mrs. Graham and three small children returned to Scotland. She had received a superior education, and in order to support herself and children she opened a boarding school in Edinburgh which became very successful. Mrs. Graham was interested in several charitable objects in Edinburgh. She founded the "Penny Society" and out of this grew "The Society for the Relief of the Destitute Sick."

She removed to New York in 1789, and there established a girls' school which also proved successful. In 1796 she founded the "Society for the Relief of Poor Widows with Children." In the same year she founded the "Society for the Promotion of Industry among the Poor." Her daughter, Mrs. Divie Bethune, and her husband visited England in 1801 or 1802, and there saw the Sunday school, and on their return to America they began the first Sunday school in New York city, in the house of a Mrs. Leech, in Mott street. This was so successful that on the second

Sabbath of June, 1814, in Greenwich Village, which is now a part of New York city, Mrs. Graham organized the first adult school in the United States. She died July 27, 1814. S. G. AYRES.

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GREAT BRITAIN, PRESENT STATUS AND OUTLOOK FOR SUNDAY SCHOOL WORK IN.—A. The Sunday School As It Is. 1. *A growing body.* The Sunday school in Great Britain has passed its hundredth birthday. It is no longer content to do things just as its fathers did them. It is now struggling to understand itself, to find the bed rock of principles upon which it may step out boldly into new ways. At the dawn of the twentieth century one might have described a typical British Sunday school with tolerable certainty that the type would be recognized in the large majority of schools. The type is still there, but it is scarcely consistent anywhere. Here and there are schools that have boldly discarded it; others are putting little patches of new cloth on the old garment.

2. *A representative body.* Everywhere the Sunday school has the closest connection with the church. It is organized by the church, staffed by it, and has as its ideal the preparation of the children for membership of the church. It is the church in its teaching ministry to the children. And this is true in spite of all that is heard about the isolation of the school and the lack of support from the church. Indeed the very expression of the complaint is the best recognition of the acknowledged ideal. Here and there are cases of Sunday schools that have sprung up apart from churches. Sooner or later their orphan condition becomes evident, and the aim of the workers directs itself towards linking the members with foster parents, or even towards the growth of a church from the school itself. Practically every church in the land has something in the nature of a Sunday school as its instrument of training its childhood in the "nurture and admonition of the Lord." There are churches where the membership is small and the Sunday school very large. The down-town church is frequently of this type. A certain idea of "respectability" holds back the "down-town" people from linking themselves with the church that prides itself upon its traditional past. But the Sunday-school doors are wide open and the "down-town" children flock in; there are still a few parents in Britain who do not want their children to be more religious than they are. It is the task of such churches to fulfill their function and make clear the way between the packed Sunday school and the half-empty church. There are other churches where the membership is large, the minister "popular," but the Sunday school very empty. Children do not swarm in the homes of the rich as they do in the streets of the poor, but they are there, and if the "respectable" Sunday school is not fully representative of the church, a generation of young people may be growing up who have been robbed of their religious heritage. It is one of the hopeful signs that the direction of the present growth in our Sunday schools concerns itself largely with fulfilling the ideal of the church teaching its children.

3. *It stands for teaching the Bible to the children.* Whether the task has been fulfilled ill or well, that has been its ideal from the first. From the old spelling class to the modern story class, the aim has been one. It is based on the fundamental conviction that the Word of God has vital power to correct, to direct, to nurture the spirit of the child. In a marked way the history of Sunday-school growth has been the story of development in the selection and treatment of Bible material for children.

4. *It is the church's finest training-ground for service.* It is remarkable that the large majority of workers who have done notable service to the church began that service in the Sunday school. The secret is that the impulse to serve comes early in the Christian life, and that the first open door that does not bristle with impossibilities is the door of the Sunday school. It seems so easy to teach a class of children. Sometimes the service started here does not fructify; the task is not so

easy as it looks. Sometimes it is deflected into other channels; addresses to adults perhaps offer a less thorny outlet for the gifts of youth. But the fact remains that missionaries, ministers and deacons, Christian parents, mission workers and strong church members, acknowledge that in the Sunday school their lips were first opened in witness of the things of God.

5. *It stands for the exercise of personal Christian influence upon the lives of the young.* The personality of the teacher is by far the strongest factor for good in the life of many a Sunday-school child. The memory of the teacher, of things done for love of him, of dreams of goodness framed around his approval, is often the silken thread that has pulled at the heart strings through the maze of life, and drawn the wanderer back to the things the teacher loved. This is why fine lessons and good reforms are sometimes decried, and men say "Give us the kind of teachers we used to have." But the law of the finest personality is that it must always follow the light. The personal factor remains, as it always was, supreme in the school; only its influence is now flowing through deeper channels. (See Teacher, S. S., Personality and Character of the.)

6. *In Great Britain the specific object of the Sunday school is the training of the young.* This is a general statement that needs qualification. In Wales (*q. v.*) the old ideal that the Sunday school is not limited to a grade, but rather represents the church in its special function—that of Bible teaching—still prevails. Little children and great-grandfathers may meet in the same school. In a modified form one finds this in other districts, but the tendency is for adult work to become more and more conducted under distinct organizations, while the Sunday school concerns itself with childhood and youth. There was never a time when the problems and opportunities of adolescence were more present to the consciousness of the school than they are to-day. The leakage of youth in response to the call of the modern world is the question with which the Sunday school is grappling. And some believe that to strengthen the foundations in childhood is the surest way to fulfill the school's true function for youth.

B. The Sunday school as it is becoming. The main directions of present-day Sunday-school development are closely connected with the foundations of the Sunday school as it is.

1. *It is passing from the ideal of uniformity to that of unity through grading.* The study of the child has entered the consciousness of the Sunday-school teacher. He is seen to be the key to every Sunday-school problem. A great wave of child-interest is passing through the land. From remote villages as well as from great cities the demand is coming: "Show us how to study the children." And the first result is the recognition of unfolding in childhood, and of special opportunity corresponding with development. The issue in Sunday-school organization is the grading of the school. Some diversity exists with regard to the true limits of grades, but the principle is generally accepted.

(a) *The Primary Department* (*q. v.*) is taking the place of the Infants' Class. It plans for the early childhood period that closes somewhere about the time of second dentition. There are now at least a thousand Primary Departments in Great Britain. The most striking change visible between Infants' Class and Primary Department is the separation of the latter into small class groups for the actual teaching period. Where formerly there was one class of sixty children there will now be perhaps fifteen classes with four in each, under the charge of fifteen young teachers whose work it is to tell the Bible story. Such division makes possible the introduction of individual expression exercises when the little ones represent in some way the story they have heard. The Cradle Roll Department is one of its most important branches. Formerly the "baby" was merely a problem in the school; now he is an "honorable member." The Cradle Roll (*q. v.*) is growing in grace and power. It is beginning to learn its true function of linking home closely with school where, through the baby, the link may be forged the strongest. The Beginners' Department (*q. v.*) is the practical recognition that life has special aspects and needs even under the age of six years.

(b) *The Junior Department* (*q. v.*) recognizes the difference between the period of boyhood and girlhood and the complex days of adolescence. As a rule

it organizes for children from about nine to twelve years old.. There is a growing sense of the opportunities springing from the active memory, the enthusiastic hero-worship, the vigorous sense of justice, and the habit-forming propensities of this period. The chief difficulty which at present retards the increase of Junior Departments is that of buildings that have no relation to ideals.

(c) *The Intermediate Department.* This includes the days of early adolescence from about twelve to sixteen. It recognizes the dawning sense of personal responsibility, and has as its aim decision for Christ and his service.

(d) *The Senior School or Institute.* Ideals are just forming here. As a rule the nucleus of the Institute is the Bible classes. Procedure varies much with regard to connection with the Sunday-school service. In schools where there is a separate Intermediate Department (*q. v.*) the Senior classes may join its opening or closing services. In other cases, especially where the Institute has a large membership, the entire service is separate. Many organizations are connected with the Institute. Leagues of social service, sports clubs, reading and study circles, plan to nurture the social instincts of youth, and direct all into Christian channels.

A Sunday school graded into four such departments is not four Sunday schools, but one. Each department performs its separate service, but all are linked by an inner unity of purpose and continuity of plan. Teachers' meetings for business and prayer, and such occasions as Anniversary Day, Rally Day, Missionary Sunday, form the meeting points of the departments. The Intermediate and Senior departments are often more closely linked. The general superintendent should hold the threads that bind the school together. (See Senior Department.)

2. *It is passing from the "Uniform" to the "Graded" Lessons system.* In this it is in line with its whole history. To present the Bible as fit food for the child is its task. In the past it said that any part of the Bible was capable of adaptation to the child of any age; in actual fact teachers were often driven to the device of substituting illustrations for the Bible lesson. The recognition of child-grades inevitably had one of its first issues in specialized selections of Biblical material for the various grades. The British Sunday School Union has been at work on the issue of graded courses for some three or four years. In January, 1914, there was issued a complete set of British Standard Graded Lessons courses consisting of

One Year's Stories for Beginners.

Two Years' Bible Course for the Primary Department.

Three Years' Course, chiefly Biographical for Juniors.

Three years' course for the Intermediate Department.

One Year's Special Course dealing with the great topics of decision and service.

Selected Study Courses for Senior Classes. (See Graded Lessons, British.)

The study of the courses themselves is helping teachers to recognize more clearly the real correspondence between the child and the Bible. Methods of sermonizing are giving way to truer methods of teaching the lesson. The Bible story is coming to its own as the very instrument of God's message to childhood. To many teachers and pupils the Bible is becoming a new book.

As yet there is no *general* movement towards the adoption of graded lessons. The Uniform Lesson has its roots deep in the affections of British Sunday schools. Its sentiment appeals, and its helps are easily available. In many schools, however, the Primary Course entered some years ago almost without controversy. The others are following as the organization of departments develops.

3. *It is becoming a more efficient instrument for training in Christian service.* For the past fifty years or more there has been recognition of the call for training Sunday-school teachers. The Sunday School Union was the pioneer in offering training courses based on the study of textbooks. A large number of teachers have greatly improved their teaching power through these courses. Local Sunday School Unions have also made many attempts to cope with the problem. Classes have been formed and invitations issued to all Sunday school teachers in the local area. The classes have been of varying duration, but all have proved the principle that the most difficult people to persuade in regard to the necessity of

training are those who most need training. At present new plans are developing. A number of schools have formed special classes within themselves, where a training course is substituted for the ordinary lessons course; but the most wide-spread and significant movement is that connected with the graded school where weekly attendance at a teachers' training class is the first condition of service in the Primary and Junior departments. This makes possible the acceptance of offers of service from young people of fifteen or sixteen years old and upwards.

Many of the best workers of the past began service at an early age, but many who might have become efficient became discouraged because of the difficulties in the way: had training run parallel with service for the early years, difficulties could have been met, errors of method revealed, and power developed. Adolescence is the period when the energies of life run outward. At sixteen desires to count for something, to do, to take part, to serve, are there in rudimentary form, and the moment of personal decision for Christ, or the sense of personal relationship with him, is the moment of impulse to give him service. The Primary training class with its Bible study, child study and training in the art of telling the Bible story, is meeting the first need of thousands of these young people in Great Britain to-day: they are among the enthusiasts of the Sunday school. It is found that when the training class is made an absolute condition of service, its work can be efficiently done. The voluntary element enters first when, of their own will, the young people accept the condition.

The greatest difficulty to be met in such a plan is that of arranging a training-class hour when all the young people are free. It is well, however, at a time when life is demanding specialization in all branches of its work, that the Sunday school should stand for a high standard of preparation for Christian service. If the teacher of the future is to fulfill his function of bringing the influence of a Christian personality to bear upon the pupils he must be equipped for his work equally as well as the teachers in the day school.

Much of the best service given in the Sunday schools is that of the day-school teachers. Instead of claiming exemption because of their daily task, many of them offer their gifts to the service of the church on Sunday. A large number become leaders of Primary and Junior departments. The office of the leader of the department is to train the young teachers. Such an office necessarily makes demands that far exceed those made on workers under old systems; but the work is bringing the workers. Trained teachers, well-equipped men and women, as well as experienced workers and inexperienced ones, who are willing to study and learn, are all coming forward to aid in the task.

There is an increased sense of the need for the special training of leaders. There are now two institutions for such training —St. Christopher's College, Blackheath (*q. v.*), of the Church of England, and the interdenominational college at Westhill, Bournville. The fact that upwards of two hundred students have taken a training course of three months or more at the latter college during the last six years, is full of significance as to the vitality of the movement towards teacher training in Great Britain. (See Training Institute for S. S. Workers, Westhill, Selly Oak.) In some instances churches and in others Sunday school unions have supplied the cost of such training; but the majority of students have trained at their own expense.

(4) *There is a great development of organizations that exist for the help and direction of the Sunday school.* Of these the pioneer and most farreaching agency is the Sunday School Union. (See Sunday School Union, London.) It has initiated through its agents practically all the reforms of recent days. In the course of its development it has formed special Committees for the furtherance of Primary, Junior and Institute work; it is largely responsible for the India and China Sunday School Unions and its workers have carried its message to Australasia and South America. But there is a closer touch possible with individual schools and teachers through denominational organizations, and these are full of activity. The Wesleyan Methodist Sunday School Union is in touch with 951,-468 out of the 6,813,428 English and Welsh school children. It issues its own

lesson helps and publications, and specializes on its teacher-training scheme. So with the Congregational, and Baptist Young People's Unions, and the Presbyterian Instruction of Youth Committee and other bodies having special charge of young people's work—all are conscious as never before of the significance of the present moment with regard to children. The hopeful sign of growth in all this development is the far closer connection between the real principles at issue in children's work, and the organization that plans to direct it. Our work is still overburdened with non-essentials but all our organizations are recognizing more and more that the permanent factors are the little child, the loving teacher, and the Living Book.

C. The Outlook of the Sunday School. What is it going to be? Status without outlook is dead. What shapes are forming in the vison of the Sunday school to be?

1. There is the vision of the day when the child shall be really "in the midst," not in word but in fact. He will be in the theological seminary, in the consciousness of the ministry, in the church where fathers and mothers meet, in the places where missionaries are trained. His claim will be first in the deacons' meeting; the church meeting will plan for him; the church week will reserve an evening sacred to the training of the children's teachers. He will be in the midst of the home. The Sunday school has visions when every parent of its children shall be in touch with counsel that will make them more conscious of the first great privilege that is theirs.

2. It has visions of teachers who care for their work, who are Bible students and child lovers; who are constant, punctual, and reverent. The teacher is the pivot of the school.

3. The Sunday school of the future is going to be built for the child, not for tea meetings first and the child second, but in all of its architectural details it will be considerate of the life of the child. At present it is not so. Sometimes the room is an underground chamber, low and with many pillars, with small dull windows, with tortuous stairways leading to back doors; and sometimes the darkest room in a forgotten corner is fitted up for the infant department. The ideal building has three or four department rooms, and the sunniest corner for the Beginners; with the walls bright, the windows open, the pictures beautiful, all the Bibles whole, the chairs fitted for those who will sit in them, a piano in each room —each furnished as a place of children's worship.

There are those who say that the influence of the British Sunday school is on the decline, but the facts do not seem to indicate it. The churches are beginning to think of the school as never before and the teachers are beginning to esteem their work more highly. The present is a time of growth. If for one generation the best kind of work were done with every child within the doors of the church the future would show marvelous results. (See United States of America, Present Status and Outlook for S. S. Work in the.)

EMILY HUNTLEY.

GREAT BRITAIN, SUNDAY SCHOOL HISTORY OF.—See IRELAND, HISTORY OF SUNDAY SCHOOLS IN; RAIKES, ROBERT; SCOTLAND, SABBATH SCHOOLS IN; SUNDAY SCHOOLS IN ENGLAND BEFORE ROBERT RAIKES; SUNDAY SCHOOLS IN ENGLAND FROM ROBERT RAIKES ONWARD; WALES, S. S. WORK IN. See also the various denominational articles.

GREEK ORTHODOX CHURCH.—The term "Greek Orthodox Church" designates all churches of the Greek or Byzantine order, separated from the communion of the Roman See, and joined by the ties of a common creed and common dogmatic tenets to the Patriarchal See of Constantinople. The proper title of the church is the Holy Orthodox Greek Catholic Apostolic Church and she declares herself to be the mother church of Christendom.

The so-called Orthodox churches are not entirely composed of a Greek-speaking membership, nor of a clergy officiating in the Greek language. The term "Greek" only indicates that the Orthodox churches owe their origin and their doctrinal position to the Byzantine hierarchy. The term "Orthodox" has reference to the purity and correctness of doctrine which these churches claim to have preserved from the earliest days of Christianity. They reject papal supremacy and infalli-

bility, as well as all doctrines proclaimed by Rome since the two churches separated in the eleventh century, and base their constitution upon the principles of a religious nationalism. Being a federation of Patriarchates, Holy Synods, and Independent churches, they all use the same liturgy and do not differ materially in usages. They claim to constitute a single body united by the spirit of charity and oneness of belief and guided by the Canons of the first seven General Councils.

The main Orthodox Church is the so-called Ecumenical Patriarchate of Constantinople. The fourth General Council (Chalcedon) gave the Patriarchate *equal* spiritual powers with that of Rome. In the sixth century the use of the title "Ecumenical" caused a growing coldness which, after 400 years (1008), ended in a schism between the Greek hierarchy and papacy that popes and Byzantine emperors attempted in vain to overcome. The Russian Church, which is now the most numerous in membership of all the national churches and is practically ahead of Constantinople in power in the midst of all the Eastern churches, proclaimed itself autonomous at the close of the sixteenth century.

In the seventeenth century attempts were made to introduce Calvinistic tenets into the Greek Church, but they failed. In the same century the opposition against Western Christianity reached its climax in the issue of a patriarchal letter proclaiming the invalidity of baptism as administered in the Western churches. At the beginning of the following century the war for Greek independence resulted in the formation of the Hellenic kingdom. Because of this political division the Orthodox Greeks submitted to the religious leadership of the Ecumenical Patriarchate, but the unity of the church as a whole did not disintegrate. At different times Serbs, Roumanians, and Bulgarians severed the bonds uniting them to the Church of Constantinople, but quickly settled their differences. The Arabic-speaking Orthodox Christians of Syria and Palestine are under the two ancient Patriarchates of Antioch and Jerusalem. The Patriarch of Antioch is a Syrian, while the Patriarch of Jerusalem is a Greek. The Syrian influence predominates in the north, while Greek seems to have a stronger hold in the south.

With regard to language and racial origin, the Greek Orthodox churches may be divided into five distinct groups; *Greek, Slavic, Roumanian, Georgian,* and *Arabian* churches. The Greek churches have four patriarchates, two archbishoprics independent of foreign ecclesiastical authority and the autonomous church of the Hellenic kingdom.

Greek Orthodox Churches. (a) *The Patriarchate of Constantinople.* This does not claim for itself either apostolic origin or the antiquity of the three other Greek patriarchates. But the fact that the city of Constantinople was the capital of the Byzantine empire lent peculiar significance to the decrees of its spiritual heads and made it equal in importance to Rome. The authority of the modern patriarchs of Constantinople has been considerably lessened during the nineteenth and twentieth centuries by the gradual decline of the Turkish empire. Prior to 1908 their jurisdiction spread over 74 metropolitan sees and 20 dioceses scattered through Turkey in Europe, in Asia Minor and in the islands of the Ægean, with 5,000,000 adherents. Since that time the proclamation of political autonomy in the island of Crete; the annexation of Bosnia-Herzegovina to Austria; the war of the Balkan States against Turkey, and the territorial conquests of Greeks, Serbs, and Bulgarians have decreased the jurisdictional limits of the Ecumenical Patriarchate. The patriarch of Constantinople is assisted in the discharge of his duties by a Synod composed of twelve metropolitans, and a mixed council consisting of representatives of both clergy and laity.

(b) *The Greek Patriarchate of Alexandria.* The church of this patriarchate is said to have been founded by St. Mark the Evangelist. The adherents within its jurisdiction number 80,000. Nearly all the Greeks depending upon this patriarchate dwell in Egypt.

(c) *The Patriarchate of Antioch.* This church claims to have been founded by St. Peter. Those of Orthodox belief, in Syria, Cilicia, Mesopotamia, and Isauria speaking either Greek or Arabic, are under its jurisdiction. Damascus is the seat of the patriarchate.

(d) *The Patriarchate of Jerusalem.* The church of Jerusalem is considered the most ancient among the Orthodox churches. This, however, was under the authority of the metropolitan of Cesarea Philippi till 451. The titular rulers reside ordinarily in Jerusalem.

(e) *The Archbishopric of Cyprus* was cut off from Antioch in the council of Ephesus (431) and recognized as an autonomous church. During the Middle Ages, the Orthodox Greeks of this church endured bitter persecution from the Latin clergy. At present the Cyprus Orthodox church numbers three dioceses with 182,000 adherents. Missionaries of the Anglican Church have founded some churches and chapels, but their attempts to win Greeks from their national church have not been successful.

(f) *The Autonomous Archbishopric of Sinai.* The autonomy of this church was proclaimed in 1575 and ratified by the patriarch of Constantinople in 1782, after an obstinate struggle with the patriarchates of Jerusalem and Alexandria. The only archbishop of this church resides in the monastery of Mount Sinai, erected in 527 by Emperor Justinian, and since the ninth century called St. Catherine. His jurisdiction is exercised solely over the brothers of the monastery.

(g) *The Autonomous Church of the Hellenic Kingdom.* After the war of independence, Greek bishops, instead of the patriarch of Constantinople, were engaged by President Capodistria to take charge of church affairs. A council of 36 bishops of the new kingdom, held at Nauplia in 1833, proclaimed the independence of the Hellenic Church from the Ecumenical Patriarchs, who raised an unsuccessful protest. The autonomy of the church of the Hellenic kingdom was again asserted in 1850, and a constitution promulgated in 1852. The territorial extent of this church was increased by the annexation of the Ionian Isles (1863) and in 1881 Thessaly and a part of Epirus to Greece. The Church of Greece is ruled by a synod sitting in Athens, and presided over by the Metropolitan of Athens.

Slavic Orthodox Churches. *Russian Orthodox Church.* The Russian Church is regarded as the stronghold of Orthodox Christianity. Its foundation dates from 988 of the Christian era, when Vladimir the Great received baptism, threw aside the old Slavic idols and forced his subjects to embrace the Christian faith. At first the Russian Church was ruled by Greek metropolitans; but later it sought independence of the patriarchs of Constantinople. In 1589 the see of Moscow was raised to the dignity of a patriarchate. Peter the Great reorganized the Russian Church according to new ideals. He abolished the patriarchate and centered the supreme ecclesiastical authority in the hands of a small group of bishops and priests who were aided in matters affecting the State by a layman called the Chief Procurator of the Holy Synod. At the present time the Russian Church has three metropolitan sees: Petrograd, Moscow, and Kiev embracing 120,000,000 adherents. Russian Orthodox influence is powerful over the whole body of Orthodox Christianity, especially upon Slavs and Arabs. It has flourishing missions in Japan and in North America. All of its churches have parish schools, it prepares a very learned priesthood and distributes the Scriptures freely to its members.

The Serbian Church. The conversion of Servia to Christianity took place in the nineteenth century. In 1351 the Serbian Church declared itself independent of the patriarch of Constantinople, and had a supreme ruler in the patriarch of Ipek. This patriarchate having been abolished in 1766 by the Greek hierarchy, the Serbians lost entirely their ecclesiastical autonomy. In 1879, after the reëstablishment of the ancient kingdom of Servia, the autonomy of the Serbian Church was reorganized. It is ruled by a synod consisting of the metropolitan of Belgrade and four bishops for a population of 3,000,000.

The Church of Montenegro. This church is under the jurisdiction of the metropolitan of Cetinje, and the bishop of Zachlurnje-Rascia. The archbishop metropolitan of Cetinje is consecrated by the Russian synod.

The Church of the Bulgarian Exarchate. Bulgaria is indebted for its conversion to Christianity to Byzantine missionaries, who labored there in the second half of the nineteenth century. Bulgarian Christianity was very active at the beginning and strongly influenced Russian and Serbian orthodoxy. The centers

of religious culture in Bulgaria were the patriarchates of Tirnovo, abolished in 1393, and of Ochrida, abolished in 1767, by the Greek hierarchy. After a violent struggle with the patriarchate of Constantinople, some Bulgarian bishops, instigated by the leader of Bulgarian nationalism, planted the first foundations of an exarchate, whose constitution was outlined in an imperial *firman* dated February 27, 1870. Two years later, a synod of Greek bishops presided over by the Ecumenical Patriarch Anthime VI (1871-1873) anathematized the Bulgarian exarchate as a schismatic church, but the decision of this synod was not ratified by the Slavic Orthodox churches. The jurisdiction of the Bulgarian exarchate is exercised over Orthodox Bulgarians residing in Macedonia, and, to some extent, within the limits of the Bulgarian kingdom.

The Serbian Churches of Austria. Several times in order to avoid Moslem persecutions, Orthodox Serbs migrated into Austrian territory. An imperial decree issued in 1691 by Emperor Leopold I, gave an ecclesiastical constitution, with a metropolitan see in Carlowitz, to the Orthodox Serbians who were established in Croatia, Smyrna, and Hungary. In 1848 the metropolitan of Carlowitz was raised to the dignity of patriarch. In 1867, Orthodox Roumanians and Orthodox Serbs of Dalmatia placed themselves under the jurisdiction of the Carlowitz patriarchs, whose jurisdiction extends over six dioceses (Bacs, Budapest, Carlstadt, Parkraz, Temesvar and Versecz). The two Serbian dioceses of Zara and Cattaro in Dalmatia, in 1873, formed a separate church under the supervision of the metropolitan of Bukovina and Dalmatia, who resided in Czernowitz.

According to an agreement between the Ecumenical Patriarchate and the Austrian government in 1880, the Serbians of Bosnia-Herzegovina became a partially autonomous church, which is divided into four metropolitan sees: Sarajevo, Mostar, Zwornik, and Banjaluka.

Roumanian Churches. The Roumanians living in the provinces of Wallachia and Moldavia were also converted to Christianity by Byzantine missionaries. Their church was almost Hellenized in the seventeenth and eighteenth centuries by the so-called hospodars (princes) phanariotes. After their political renaissance the church of the kingdom of Roumania, in 1859, proclaimed its independence of the Ecumenical Patriarchate.

Roumanian Church in Austria. There are in Hungary and in Transylvania about 4,000,000 Roumanians, both Roman Catholics and Orthodox, under the jurisdiction of the Serbian patriarchate of Carlowitz. In 1864, Roumanians separated themselves from the Serbian ecclesiastical organization and constituted an autonomous church. An imperial decree issued December 24, 1864, granted them a metropolitan see in Hermannstadt, and two bishoprics (Arad and Karansebes).

The Georgian Church. According to Georgian historical sources, Christianity was introduced in the Caucasus region by St. Andrew the Apostle. It seems, however, historically certain that Armenian missionaries preached the Gospel to the Georgians, who attributed their conversion to a virgin saint, named Nino. The church of Georgia depended at first upon the patriarchate of Antioch; in the eighth century it attained its independence and during the Middle Ages distinguished itself by the zeal of its missionaries, the high culture of its monks, and the constancy of its adherents in defending the Christian faith against the Mohammedans. In the opening of the nineteenth century the kingdom of Georgia became a Russian province. The ancient dioceses were suppressed. Russian bishops were substituted for Georgian bishops, and were placed under the jurisdiction of an exarch dwelling in Tiflis, and directly subject to the Holy Synod of St. Petersburg.

Arabic Orthodox Churches. Arabic churches organized on the basis of nationality are now in process of development. The bulk of the Arabic Orthodox population is to be found nominally in the patriarchates of Jerusalem and Antioch. Many of the hierarchy are Greeks, but most of the faithful are Arabic-speaking people and have long sought to rid themselves of Greek bishops. In 1899, they succeeded in investing with patriarchal dignity an Arab prelate, named Meletios in the patriarchate of Antioch. Since then the separatist movement of Orthodox

Arabs has spread to Syria and Palestine, and aims to exclude the Greek-speaking Orthodox Christians from those countries. In the Greek hierarchy, the Orthodox Arabs are of the Greek race, but speak the Arabic language.

The Dogmatic Teaching of the Greek Orthodox Church. The Eastern churches are the most conservative of the Christian denominations. They regard both Roman Catholics and Protestants as severed from the Ancient Church of Christ, and misled into heretical blunders. The term "orthodoxy" as used by them applies to the true doctrine of Jesus Christ and his apostles, as contained in the Holy Scriptures and preserved in their sacred traditions and they profess loyalty to the dogmatic definitions of the seven ecumenical councils. They deny the theories of Roman Catholic and Protestant theologians in regard to the development of Christian doctrine. The Orthodox Church has never perceptibly changed in doctrine, discipline, or worship from subapostolic days.

The doctrinal contest between Roman Catholics and Orthodox Greeks dates from the age of Photius, who anathematized as Latin novelties and sacrilegious errors the insertion of the *Filioque* into the Nicene Creed, fasting on Saturday, celibacy of the clergy, and denial to priests of the right to administer the sacrament of confirmation. Michael Cerularius reproached the Latins for the use of *azyme,* or unleavened bread, for the liturgy, the shaven face and the tonsure, some liturgical customs and disciplinary laws of the Western Church.

Russian and Greek theologians do not agree as to which beliefs are in controversy by the two rival churches. A famous Russian theologian, Matlzev, declares that the doctrine of papal infallibility is the sole true and irremovable cause of the separation of the Eastern churches from the Roman Catholic Church. On the contrary, Anthime VII, patriarch of Constantinople (1895-1896), designates thirteen controverted points of doctrine, by which Orthodox Christians differentiate themselves from Roman Catholics. The most important points of disagreement between the two churches are as follows: The perpetual procession of the Holy Spirit from the Son as well as from the Father (Filioque), Purgatory, the Immaculate Conception of the Blessed Virgin, the infallibility of the Pope, and his supremacy over the whole church, the use of azyme, baptism by pouring, etc.

Protestantism has exercised a potent influence upon Orthodox theology, but the substantial doctrines have not been shaken. The Greek Orthodox Church from Patriarch Jeremias II to the present day disapproves of some of the fundamental tenets of Protestant theology. In opposition to Protestantism, it venerates the Sacred Tradition as a source of revealed truths; admits seven sacraments; believes in the doctrine of "transubstantiation" of the bread and wine in the Holy Eucharist; rejects the doctrine of salvation by faith alone; teaches the divine institution of the hierarchy; lays great stress upon especial honor to the Blessed Virgin as well as reverence for images and relics; condemns the insertion of the Filioque into the Nicene Creed.

The main cause of antagonism between Orthodoxy and Protestantism lies in the exaggeration of the external side of religion by the Orthodox churches. Inimical Russian writers assert that the Orthodox faith, as practiced by the lower social classes, is superstitious, neglects inner experience and the moral elevation of the soul, consists in worshiping sacred images, and in attending pompous liturgical ceremonies. The Orthodox churches, crystallized in the statements of a former age, are unable to eradicate from the hearts of their adherents this tendency to materialize religious sentiments. Indeed like all historic churches the Orthodox Church believes that religious bodies which throw aside ceremonial worship soon lapse into nothingarianism. Thus she calls attention to the fact that Protestantism is now trying to correct its poverty of ceremonial.

Religious Education in the Greek Orthodox Church. After the conquest of Constantinople by the Turks, the high religious culture of the Byzantine empire almost vanished. For a long while it was impossible for Orthodox Greeks to open schools in their ancient capital. In order to deceive their conquerors, some popular schools were designated as houses of correction, and thus they led a precarious existence. According to Crusius, some

primary schools were attached to the parish churches in the large towns of the Turkish empire; their pupils, however, were very few, and a single teacher instructed them in reading the Psalms and liturgical books. The influence of such schools was small. The clergy were ignorant and their task was confined to the training of children in the first precepts of the Christian life. In the churches they seldom heard the explanation of religious truths, and if sometimes a learned priest preached literary sermons to the faithful, they were not understood, because of the corruption of the common Greek language and general ignorance in regard to ancient Greek literature. There were many Greek monasteries in the Turkish empire, but they had ceased to be centers of learning. Young men who were educated by monks were scarcely able to read and write, and they possessed small knowledge of liturgical books.

This state of things was suddenly changed after the middle of the seventeenth century. The clergy took a leading part in the religious and intellectual revival of Greek Orthodox Christianity. In 1714 Alexander Helladius, a Greek of Thessaly, who lived some years in Germany, published an interesting Latin volume entitled *Status Præsens Ecclesiæ Graecæ*. He describes the methods of the religious training of children in the clerical schools. The curriculum covered five years. The textbooks used by the pupils were generally passages selected from the *Octoichos* of St. John of Damascus, from Psalms, the *Triodion* (a liturgical book of the Greek church), the Gospels and the Acts of the Apostles. The pupils of the first classes were taught to read by using some "abcedaries," which had the first letter of the alphabet preceded by the sign of the Cross. Before beginning to read, the children implored the aid of the crucified Lord by saying: "*Σταυρέ, βοήθει μοι*."

These popular schools were placed under overseers (*ἐπίτροποι*), appointed by the metropolitan and the notables of the village or town. The work of education generally fell to the lot of the clergy. Teachers were obliged to give instruction every day except Sundays and holy days. They did not exact fees from their pupils or ask them for presents. Nevertheless, they were allowed to accept bread, wine, and fruits from the parents of those who were to be taught reading and writing. The candidates for the priesthood learned the prayers of the *Euchologion* (Missal) and the method of administering the sacraments.

These rudimentary schools preserved in the Turkish empire both Hellenic culture and the Orthodox faith. Higher religious education was confined to some secondary schools after the conquest of Constantinople by Turks. Some patriarchs showed themselves to be leaders in the religious and literary renaissance of modern Hellenism. A synod convoked at Constantinople in 1593 ordered the Greek bishops to devote the chief resources of their dioceses to the enlightenment of their congregations. The Patriarchs Athanasius III, Dionysius IV, Paisius II, Samuel I, Seraphim I established gymnasia, exalted the advantages of culture in their synodical letters, and founded libraries. The monks of Mount Athos opened the doors of their monastery to youth thirsting for knowledge, and the famous homousious Academy counted among its teachers Eugene Bulgaris, the most learned monk of the eighteenth century.

In the second half of the eighteenth century all the great centers of the Greek race in Turkey had flourishing gymnasia. The heads of these schools were generally priests or monks and bore the title of teachers of the gospel (*διδάσκαλος τοῦ Εὐανγγιλίου*). Besides literature and science, theology was included in the program of teaching. The Orthodox Confession of the Metropolitan Peter Moghilas was adopted as a textbook.

After the war of independence, the Greeks of the Turkish empire and the Hellenic kingdom gave particular care to organizing schools which bore a religious character. Gregory VI (1835-1840; 1867-1871) established the central ecclesiastical commission or board charged with the supervision of all the schools of the patriarchate. Censors were appointed in order to examine and approve the books to be used in the primary schools. Anthime VI (1871-1873) instituted a central pedagogical commission, including as members three priests and three laymen, appointed by the Holy Synod and the Mixed Council of the nation. The su-

preme educational authority is vested in this institution.

Since 1897, children's schools have been placed under the jurisdiction of a general committee (*ἐφορία*) of the parish schools, and are dependent upon the central commission of the patriarchate. Besides this general committee, there are special committees of three or five members in the individual parish churches. These primary schools, supported by the parish treasury and voluntary gifts, and connected with the Greek churches, are very numerous—in the Turkish empire alone they give religious instruction to 150,000 children. Gymnasia or high schools employ special teachers or preachers (*ἱεροκήρικες*) for the religious training of their pupils. The program of teaching comprises ecclesiastical history, the liturgy and the Orthodox catechism.

For the training of the priests, the Greek Orthodox churches have three theological academies at Halki, an island in the Sea of Marmora near Constantinople; at Jerusalem, in the monastery of the Holy Cross; and in Athens, the so-called Rhizarion. Among ecclesiastical seminaries, the most important are those of St. John Baptiste at Cæsarea in Cappadocia, and of St. John the Evangelist, in the island of Patmos. In connection with the religious instruction given in both primary and secondary schools, the Greek Orthodox Church has no Sunday schools. In 1858 a Greek missionary of the American Board, Dr. M. D. Kalopothakis, established a Sunday school in Athens, but it was mobbed in 1861. Further attempts to establish them have been unsuccessful.

AURELIO PALMIERI.

GREEKS.—SEE RELIGIOUS EDUCATION, ANCIENT, HISTORY OF.

"GREELY PLAN" OF BIBLE STUDY.—SEE RELIGIOUS DAY SCHOOL.

GREGORY, JOHN MILTON (1822-98).—An American educator, editor, and author; born at Sand Lake, N. Y., in 1822; in 1846 he was graduated from Union College; later he studied law and theology. In 1852 he removed to Detroit, Mich., where he was principal of the classical school and preached in the Baptist Church. In 1858 he was chosen superintendent of public instruction for the state of Michigan, and served five years. As state superintendent Dr. Gregory's annual reports were of unusual value because the educational problems were treated in a broad and philosophical manner. From 1863-67 Dr. Gregory was president of Kalamazoo College, and was then elected president of the Illinois Industrial University (later the University of Illinois), in which capacity he served until 1880.

Dr. Gregory died at Washington, D. C., and by his expressed wish was buried within the grounds of the University. In the memorandum adopted by the Chicago Club of University Alumni it was said that Dr. Gregory was "A man of pure life, of high ideals, a leader of men, a friend of humanity, devoted to the progress and advancement of those whose education was intrusted to his care, faithful and watchful as a parent." He was the author of the *Seven Laws of Teaching* and other works.

EMILY J. FELL.

GUILDS FOR YOUNG PEOPLE, ANGLICAN.—How to retain under religious influences the young people who pass through the Sunday schools has been for many years a serious problem. There is little difficulty in obtaining the attendance of the smaller children at Sunday school, but when they reach the age at which they go to work, and with boys in many cases even before this, they leave the Sunday school, and often at the same time cease attendance at church. So much does this custom prevail that the Sunday school is sometimes reproached as a failure, because of the small proportion of those who in their earlier years attended, and are still in later life regular members of the congregations.

With a view to stopping the leakage various plans are tried, all of them founded upon that well-known characteristic of adolescent nature, the social instincts of young people of this age. They have a craving for society, they go about in gangs, they delight in organized games, they will do for their club, or side, what they would not trouble to do for themselves. Hence they may be appealed to by the guild, the society, the brigade, and they are ready to respond. Organizations have, therefore, been formed

Boys' Gymnasium. The Basketball Game.

Girls' Gymnasium Class.

for banding young people together under religious influence with some simply expressed objects and rules.

Foremost among them may be mentioned the *Girls' Friendly Society* (*q.v.*).

Of somewhat similar character is the *Church of England Women's Help Society,* a wide-spread guild for women and girls of all ages and classes with appropriate rules of life. It has a junior section with very simple rules.

The Church Lads' Brigade was formed in 1891 with a view to retaining boys at the time when they pass into the freedom of wage earning. The military organization appeals to them, and at the same time teaches lessons of order and obedience, while the manly games and the opportunities of wholesome society supply a need of their nature at this age. Attendance at the Bible class is a condition of membership of the Brigade.

The Church Scouts' Patrols has borrowed what seemed the best features of the Boy Scout movement, but it is definitely a church organization with the avowed object of teaching the habit of prayer and public worship, as well as the lessons of discipline and self-control.

The Brotherhood of St. Andrew is mainly a guild of men founded with the object of bringing others to Christ. It has two rules: (1) To pray daily for the spread of Christ's kingdom among men, especially young men, and for God's blessing upon the labors of the Brotherhood; and (2) to make at least one effort each week to lead some man nearer to Christ through His Church. A junior department has been formed, the special work of which is to hold boys after confirmation, and to train them under two simplified rules of prayer and service for work in the larger Brotherhood when old enough.

In addition to these guilds which have a wide-spread organization, there are numerous parochial guilds for young people, resembling each other in broad outline but differing in certain respects. The following are typical sets of rules of such guilds: I. (a) To pray daily morning and evening, to say grace at meals, and to avoid evil company; (b) To be present at a celebration of the Holy Eucharist every Sunday, and if possible on all other festivals; (c) To attend the weekly guild meeting. II. (a) To say private prayers each morning and evening and to use the guild prayer at least once a week; (b) To say grace before each meal; (c) To attend church regularly each Sunday; (d) To be a regular communicant at least once a month; (e) To be reverent about holy things and to endeavor to keep the baptismal promises. III. (a) To pray earnestly and systematically morning and evening; (b) To pray daily for the guild, for its officers and members; (c) To prepare for and to receive the Holy Communion on the great festivals and at all corporate communions of the guild; (d) To attend the guild meetings. IV. (a) To say prayers morning and evening; (b) To say grace before and after meals; (c) To attend church on Sundays; (d) To read a few verses of the Bible daily.

In addition to the plans indicated by these rules the members' sense of corporate work is developed by interesting them in home and foreign missions, hospitals, or other suitable objects. There is also at least one evening a month devoted to recreation, and as many more as possible, in order that provision may be made for their social needs.

In parishes where adult guilds exist the guilds for young people should be linked with them, and the members encouraged to pass on from the junior to the senior. It often happens where the two are kept distinct that on growing older the members leave the junior guild, but from lack of previous connection do not go on to the senior. The senior guild also becomes weaker from lack of recruiting from the junior.

Modified guilds are established in connection with various missionary and philanthropic societies. Although these are generally founded primarily in the interests of the particular societies, at the same time they often provide for their members the advantages of the guilds to which this article refers. (See Young People's Societies [Great Britain].)

HENRY DAWSON.

GUILDS OF THE SCOTCH CHURCHES. —SEE YOUNG PEOPLE'S SOCIETIES (GREAT BRITAIN.)

GUNCKEL, JOHN ELSTNER.—SEE NEWSBOYS' ASSOCIATION, NATIONAL.

GURNEY, WILLIAM BRODIE (1777-1855).—Born at Stamford Hill, London. Founder and first secretary of the London Sunday School Union and an ardent advocate of unpaid teachers for the Sunday school. The family removed to Walworth in 1787. There was a school in the neighborhood which was opened on Sundays for religious instruction, but which he found to be poorly conducted. In 1796 Mr. Gurney with Mr. Joseph Fox, took charge of this school and reorganized it, installing gratuitous teachers. The same year he united with the Baptist Church at Maze Pond, Southwark. In 1801 Mr. Gurney and some friends established the Maze Pond Sunday school, the boys' and girls' schools meeting in separate places.

He moved to the western part of London in 1803 and his house became a resort for all Sunday-school workers, and there was first suggested the practicability and desirability of teachers' meetings. Out of these meetings grew the London Sunday School Union which was organized in 1803. Mr. Gurney was successively secretary, treasurer, and president. Besides being one of the most active leaders of the Sunday School Union, he combined with other gentlemen in 1805 to issue the *Youth's Magazine,* which was devoted to religious subjects and one of the most widely circulated magazines for young people. He was editor for ten years, and treasurer for thirty years. He died at Denmark Hill, Camberwell, 1855.

S. G. Ayres.

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GYMNASIUMS, CHURCH.—The purpose of the church gymnasium is not merely body building, though it should work toward that end, but the opportunity for the expression of fellowship and play under church auspices and in the church atmosphere.

Some churches are remodeling their basements to be used as gymnasiums. Much good scientific work and some games are possible in a low room in which there are supporting pillars, but basket ball and other running games are played with difficulty in such a place. A room built for gymnasium purposes ought to be at least sixteen feet high, and the space should be free from iron posts. (See Architecture, S. S.)

The equipment need not be expensive. Free play is the favorite activity, and the modern setting-up exercises are performed without apparatus. The first apparatus to buy is that for basket ball, then the swinging rings, the parallel bars, and the spring board. Wands and Indian clubs are useful, but not necessary. Shower baths are desirable. A swimming tank is popular, but unless kept scrupulously clean it is an abomination.

The church should decide at the outset whether the use of its gymnasium shall be confined to its own Sunday-school pupils, or shall be open to the neighborhood. The writer is convinced that the latter is usually the more fraternal plan, though there should be scrupulous care not to proselyte for the Sunday school by means of the gymnasium. It is well to make one condition in the use of the gymnasium—that all public-school pupils who use it must maintain in some Sunday school an average attendance of two-thirds of the time. The writer is also convinced that charging a small fee is wholesome because it is only fair; it conduces to discipline; it causes the pupils to appreciate the open privileges; and by this means, with care, a gymnasium may be made nearly self-supporting.

The chief expense is for the teachers. Sometimes these may be secured from the local Y. M. C. A., or Y. W. C. A. Sometimes there is a public-school teacher who has had sufficient training. It is ideal when Sunday-school teachers are competent to teach their own pupils. Many an enthusiastic Sunday-school teacher will appreciate the opportunity it gives for added influence, if he can secure in a local Y. M. C. A., the training necessary to do this in case he has not had it already. Best of all, older high-school boys should constitute a leader's class, and in pairs should take charge of classes of younger boys.

The gymnasium should be carefully graded, and the various classes should follow closely in their divisions the main grades of the Sunday school. Usually there will be boys who will wish to con-

stitute a "representative team" and to play basket ball with other teams. This is not objectionable so long as the gymnasium is not monopolized by them, and the work of the gymnasium is not narrowed to the training of such teams. The whole gymnasium should be in charge of a committee of responsible men, elected by the church, and one of the early decisions of this committee should be as to clubs with which the church gymnasium classes shall be allowed to play. It is usually better if such games are largely restricted to teams from other churches. (See Athletic Leagues, S. S.)

The sessions of a well-conducted class should begin with brisk setting-up exercises, and should conclude with lively floor games. Basket ball is the most popular sport at present, but gymnasium leaders feel that its value has been much over-estimated, and other games, like indoor baseball, volley ball, and Newcomb, should be persistently introduced. Many feel that folk-dancing is not only beautiful in itself, but is a distinct antidote to the abuses of the modern ballroom. If an adjoining room can be fitted up as a bowling alley and restricted to adults, this will bring the fathers of the children into the gymnasium. By setting apart an invitation night, admission to which is offered on condition that a man, a boy, or a girl shall bring another as a guest, the usefulness and popularity of the gymnasium may be largely extended.

The gymnasium should be closely related to the Sunday school. It is sometimes effective if a boys' class uses the gymnasium on Sunday for its Sunday-school sessions, thus physically relating the boys' week-day play with their Sunday Bible study.

W. B. Forbush.

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H

HABIT.—Were it not for the law of habit we should be unable to profit by experience. It is in a sense the widest and most fundamental of the laws of mental life. We owe to it all that we *acquire,* whether of ideas or skill, as distinguished from what we possess by native endowment. Without it, we should be unable to learn, to remember, to perceive, to understand, to reason, to will, or to act in other than instinctive ways.

Physically, habit depends upon the fact that nerve cells and their connections are modified through use. A cell that has once functioned is so changed that it is easier for it to function a second time. A functional connection that has once been made by the transmission of a nerve impulse from one cell to another, is likely to be made again. And the more often that connection is made, the more definitely established the pathway becomes.

The law of habit may be stated in two propositions: (1) *Any connection, once made, tends to recur.* Things that have happened together tend in future to recall one another. The feeling or action with which we respond to a given situation, tends to be repeated in similar situations. (2) *The degree of the probability of recurrence of a given connection depends upon (a) the frequency, (b) the recency, (c) the intensity and (d) the resulting satisfaction with which that connection has been made in past experience.* The more often repeated, the stronger the habit. Other things being equal, that pathway will be followed which is freshest. When a connection has been established under emotion or with effort or in the full light of attention, it is more likely to persist than one incidentally made. A connection that has resulted pleasurably is more apt to recur than one that has had a disagreeable outcome.

The applications of the law of habit fall naturally into two great groups, according as it deals primarily with ideas or with actions. We form *habits of thinking* and *habits of action.*

As applied to thinking, the law of habit lies at the foundation of what is called the *association of ideas.* The ideas that come to one's mind in thought or that serve subconsciously as a basis for his understanding of some new experience, present themselves neither as a matter of caprice on the one hand nor as the result of choice on the other. They are called up by the hidden mechanism of habit. The idea that will be available in any given situation depends upon what connections that situation or some one of its aspects has had in past experience. And to acquire a new idea in such a way that we shall not only retain but be able to use it, we must establish connections between it and such experiences and other ideas as may in future serve to recall it. In establishing such connections, we may provide for the factor of frequency by repetition; for recency by review; for intensity by clear, distinct, intelligent presentation in the full light of attention; seeking the while to make the experience one of pleasurable satisfaction.

Because of its part in determining what ideas shall be available at a given time, the law of habit underlies everything that is done by intellect and will. It thus has much to do with all one's behavior, whether he thinks of it as habitual or not. It helps to determine actions because it first determines ideas. But it may also determine actions directly, without the intervention of ideas. In such cases, the action may best be described as an acquired reflex. It is carried out with more speed and accuracy and with less fatigue than one that requires conscious attention. The acquired coördinations of speaking and writing, of walking or riding a bicycle, are examples. Once these are mastered, the mind pays no more attention to their details; they are mechanically taken care of by habit, which acts

to this extent as the executive of one's decisions.

The law of habit, naturally, is of first importance in the educative process. Every teacher should understand it. He must appeal to it as he seeks to impart facts, to store the memory and to shape the life. From one point of view, all education may be looked upon as a building of habits.

But there are times when the teacher should aim directly at the creation of habits, as contrasted with the imparting of ideas or the eliciting of judgments. The multiplication table, for example, should be mastered in such fashion as to become an acquired reflex, quick, mechanical and absolutely sure in its response. The same is true of any material that is to be memorized word for word or of any habit of skill that is to be acquired. In such cases the plan and method of the lesson should be different from that of one which seeks to develop ideas. It should be a drill lesson, rather than a recitation or discussion lesson.

Rowe formulates the following four steps for such a lesson: (1) *To help the pupil develop the idea of the habit;* that is, to get him to know definitely and clearly just what he is to commit or acquire; (2) *to work up his initiative* or zest for the task; (3) *to secure abundant and genuine practice* through attentive, painstaking repetition; (4) *to guard against exceptions, lapses, and modifications.* Professor James' well-known maxims of habit-formation are: (1) Launch yourself with as strong and decided an initiative as possible; (2) never suffer an exception to occur; (3) seize the very first opportunity to act; (4) keep the faculty of effort alive by a little gratuitous exercise every day. Bain, whom James followed in this matter, summed it up in two conditions: "Adequate initiative and an unbroken persistence."

L. A. Weigle.

See Application of Religious Teaching; Industrial Guild of the Great Commission; Instinct, Nature and Value of; Psychology, Child.

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HAGGARD, RICE.—See Christian Church.

HALL, JOHN (1806-94).—Presbyterian clergyman; born in Philadelphia. Was graduated from the University of Pennsylvania. Began the practice of law at the Philadelphia Bar, but five years later he decided to enter the ministry. He was elected secretary of the mission work of the American Sunday School Union, in which field he secured his training for the ministry. He was licensed to preach in 1839. In 1841 he was called to the pastorate of the First Presbyterian Church in Trenton, N. J., where he found his life work.

As preacher and author, Dr. Hall exercised a large influence for good. He "was editor of the *Sunday School Journal,* and *The Youth's Friend,* revised the first five volumes of the *Union Questions on the Bible* and prepared the seven subsequent volumes of the series." Besides the volumes prepared for the American Sunday School Union, Dr. Hall contributed other influential literary works.

Emily J. Fell.

HALL, JOHN (1829-98).—Dr. John Hall of New York was a distinguished Presbyterian clergyman; born in County Armagh, Ireland, and died in his native country. In 1852 he was ordained pastor of the First Presbyterian Church at Armagh, and six years later was called to Dublin. As delegate from the General Assembly of the Presbyterian Church in Ireland to the Presbyterian churches of the United States, he came to America in 1867. He returned to Ireland, but within a few months accepted a call to the pastorate of the Fifth Avenue Presbyterian Church, New York city. He became one of the foremost Presbyterian ministers in America. Was president of the Presbyterian Board of Home Missions, and served gratuitously as chancellor of the University of the City of New York from 1881-91; was a member of the Presbyterian Board of Church Erection, and chair-

man of the Committee on Church Extension, New York Presbytery.

Dr. Hall was one of the members of the International Lesson Committee appointed at the Indianapolis convention in 1872, and continued a member of this important Committee for twenty-four years. He was a man of scholarly attainment, "a safe counselor," and of a dignified personality.

EMILY J. FELL.

HAMILL, HOWARD MELANCTHON (1847-1915).—Methodist clergyman and noted Sunday-school worker.

Rev. Howard M. Hamill, D.D., was born at Lowndesboro, Alabama, August 10, 1847. While yet but a boy, he left school to enter the service of the Confederacy in the Army of Northern Virginia, and marched and fought under General Lee until the surrender at Appomattox. Returning to his native state at the close of the War, he became a student in Alabama College, at Auburn, from which institution he was graduated in 1868. Soon after this he was married to Miss Gertrude Dillard, who lived only a few years. From 1868 to 1885, Dr. Hamill engaged in teaching in Missouri and Illinois. In 1885 he was married to Miss Ada L. Tuman of Jacksonville, Ill. In the latter year he was licensed as a preacher in the Methodist Episcopal Church and joined the Illinois Conference in which he continued to hold membership until 1901.

As a pastor, he was actively and intelligently interested in Sunday-school work, and because of his exceptional ability as a Sunday-school leader there soon came about a large demand for his services outside of the bounds of his own pastoral charge. This demand at length became so constant and insistent that he was compelled to face the question as to whether the Sunday schools were not his real field of service. His natural taste and aptitudes rendered an affirmative decision inevitable. In 1889 he organized the First Normal Department of the Illinois Sunday School Association and became its first superintendent. In this position he served until 1899, when he was elected by the Atlanta Convention field secretary of the International Sunday School Association. This position he resigned in 1901 to become superintendent of the Teacher Training Department of the Methodist Episcopal Church, South, in which capacity he served with conspicuous ability and success until the close of his life. At the Chicago Convention in 1914 he was elected president of the International Sunday School Association and a member of the International Lesson Committee.

After his election as superintendent of Teacher Training of the Methodist Episcopal Church, South, Dr. Hamill became a member first of the Tennessee and later of the Alabama Conference. His work, however, extended throughout the entire church. In 1907-08 he and Mrs. Hamill made a tour of the Orient, speaking in Japan, China, and Korea in the interest of Sunday-school work. Dr. Hamill was a prolific author as well as a teacher and organizer. Among his books these have had wide circulation: the *Legion of Honor Teacher-Training Lessons, The Sunday School Teacher, International Lesson History,* and *The Bible and Its Books.*

Dr. Hamill was a pioneer in modern Sunday-school work. He was a man of vision and a remarkably effective teacher. Perhaps no other man of his generation has had a wider influence in the field of religious education.

His death occurred at Tate Springs, Tenn., January 21, 1915, and three days later he was laid to rest in the family burying ground at Mexico, Mo.

E. B. CHAPPELL.

HANDWORK IN THE SUNDAY SCHOOL.—The teaching process involves coöperation between teacher and pupil. What is not learned is not taught. The first problem of the instructor is to arouse the pupil to take some active part in every lesson. Handwork is his most efficient ally. By the various forms of activity in class work, interest (*q. v.*), which is always the basis of attention (*q. v.*), is secured. In enlisting and directing the pupil's activities, the problem of restlessness is solved. Handwork creates an atmosphere of orderliness and secures better work throughout the class and the school. It gives an objective by setting before the pupil a definite task. It brings into play a larger proportion of the pupil's life and is in line with the laws of his developing nature. His instincts lead him to act, to create, and class activities furnish an op-

portunity for expression. Handwork appeals to the social instinct by securing cooperation in work. It correlates the work of the Sunday school with that of the day school and thereby helps to unify the educational process. When rightly carried out, it conserves the spiritual aim by making real the events out of which the moral impulse is derived.

There are three main lines of activities which apply to Sunday-school instruction: geography work, illustrative work, and notebook work. As a corollary to these types, decorative and constructive work may be added. The value of this latter form is indirect, but none the less real. It will beautify the completed product and will spur the pupil to do other and more important work.

The lines of work are here given in their logical order, proceeding from the general and introductory to the specific aspects of the subjects. The chronological order, or the approach from the standpoint of the age of the pupil, is quite different. Speaking broadly, illustrative work applies to the earlier ages, geography work to the older ages; notebook work is the main form and the basis for all ages beyond the primary.

At first the handwork is limited to the illustrative forms, drawing and picture work. When the child is able to write, titles and texts may be copied; and later still, narratives of the lesson may be written. Geography and history appear together about the tenth year, when the study of events in their relationship gradually takes the place of the concrete and topical story work of the primary ages.

As the child approaches the high school years the writing of the lesson story will merge into the developing of historical outlines, with compositions on the characters or the periods studied.

Geography work in connection with the history will enrich and intensify the handwork throughout the course. The most advanced lines of work are history and literature notebooks and thesis work.

The work differs and deepens as knowledge and experience widen. Approaching the subject from the standpoint of the different types of work, they may be studied somewhat in detail. Geography is preparatory and introductory and gives the background of any event or series of events, which we call a period. Illustrative work makes clear the details of any specific event or story. Written work in the forms of narratives, composition, or notebook work records and interprets the events.

I. Geography Work. Geography work gives reality to Bible study. In the day schools, geography work is prized as an adjunct to many and varied studies. At least six different forms of geography study are applied in secondary schools: descriptive, physical, geological, historical, commercial, and racial geography. In Biblical instruction only three of these need be considered: descriptive, physical, and historical geography. It will at once save time and deepen the interest to let the purely descriptive work be done in connection with the other two forms so that the student will locate the places upon his relief map and in connection with the historical events. Practically, therefore, the pupil may be taught to make two kinds of maps; physical maps to give the setting of the events, and historical or event maps to locate events and give their sequence.

1. *Physical Geography.* Back of the message of the Bible are the men of the Bible, their manner of life, their speech, their mode of thinking. And back of the men of the Bible is the land in which they lived, whose very form and position helped to mold the course and customs of their lives. As Hebrew history interprets the Bible story, so also does Bible geography determine and interpret the history. Palestine is as distinct among the lands as were the Hebrews among the nations. The physical characteristics of the land are both striking and of profound significance. (See Geography.)

There are five distinctive physical features of Palestine which have molded its life and history. (1) The fertile coast plain which was the highway and battleground for all nations. (2) The central range of hills which extend north and south from the desert plateau on the south to the Plain of Esdraelon. Beyond Esdraelon the hills of Galilee continue the range till it merges into the Lebanon Mountains. South of the Plain of Esdraelon the central range is separable into two divisions with distinct characteristics, Samaria and Judæa. Samaria is fertile and attractive, with wooded hills rich in

springs of water. Judæa is rugged and barren, with rocky hills and deep, narrow valleys. Samaria lay open to friend and foe, and was the first to yield to the influences and to fall before the attacks of the outer world. Judæa, the land of the shepherd, bordered by the desert, produced a finer though narrower type of men through the very struggle and isolation which its ruggedness imposed. (3) The deep Jordan Valley, extending from the Lake of Galilee to the Dead Sea which lay nearly thirteen hundred feet below the level of the Mediterranean sea. The fall from the Judæa hills to the Dead Sea is four-fifths of a mile in a distance of twenty miles. (4) The Eastern Plateau which stretches off to the desert at about the same elevation as the higher points of the central range, about three thousand feet. (5) The Plain of Esdraelon which breaks through the central range at Mount Carmel and connects the coast plain with the valley of the Jordan just to the south of the Lake of Galilee.

The men who lived upon the central range were thus, by the great paradox of history, in contact with all the world, yet severed from it. On the west the civilization, the religion, and the force of the neighboring peoples were a perpetual challenge and a standing menace to their own national life. At the same time they were protected on the east. They were thus sufficiently isolated to develop their own national life, yet sufficiently in peril to learn dependence.

All this may be brought out by relief work on a sand table and by color work on a contour map.

A sand map is invaluable in historical work. As the area is large enough to permit several to work at once, detail work may be done, and corrections may be made instantly. The material should be white beach or builder's sand. Molder's sand or any sand which contains clay should be avoided. The best dimensions for a sand table are in the proportion of three to four, specifically 27 x 36 inches. Any tray so made it will not warp or leak will answer. It may be set on horses or a table. It need not be zinc lined. It may be made of flooring, tongued and grooved, with a rim about five inches deep. The bottom should be painted blue to represent the sea when the sand is brushed away. This proportion will be exactly right for modeling the maps of the Old Testament world, Sinai and Egypt, Palestine, Esdraelon, and the environs of Jerusalem.

The physical geography will at once give the background of the Bible story and will make clear the details of many of its stories. Wherever the story has to do with a locality, the scene may be vividly pictured by the use of pictures, stereographs, and sand table work.

The Bible story will become realistic when the pupils mold the hills and plains which were the theater of events, and trace the roads along which caravans and armies, the Old Testament prophets, Jesus and his friends, journeyed. With the aid of stereographs, the very places may be seen just as they appear to-day. (See Stereoscope.)

The Plain of Esdraelon is the site of many of the noblest events of the Bible record. There, Barak drove back the Canaanites, and Gideon defeated the Midianites. On the surrounding hills on the south Amos and Hosea preached. On the opposite hils on the north Jesus grew to manhood.

In addition to the relief map work, color work on contour maps may be done to show the physical features. The space between the contour lines is filled in with crayon work, according to a consistent color scheme. This work should follow that upon the sand in relief. The advantage of colored maps is that they may be mounted in the notebooks.

2. *Historical Geography.* Historical geography shows events in their sequence. While physical geography locates events in place, historical geography locates them in time. Historical maps may be general or specific in character. That is, they may be constructed to give either the broad sweep of history, or the knowledge of detailed events. For convenience, we may subdivide them into two forms, political maps and event maps.

Political maps give the broad historical situation at any given period. The pupil colors in political boundaries, and so learns the relation of the nations to each other. A series of such maps will show the sweep of history by exhibiting the successive political changes.

Event maps locate events in time as well as place, and show them in their re-

From the Geography Corner in the Exhibit of the Methodist Book Concern, New York

HANDWORK. Geography Room, showing a sand table with relief and guide maps and models.

lationship and sequence. To place events in their order upon a map will appeal at once to the imagination and the memory. The story of the Exodus, the life of David, the ministry of Elijah, the journeys of Jesus or the apostles, for example, could all be placed upon a series of maps. This will picture the history to the pupil in the most vivid way possible. The journeys and incidents may be developed and recorded as the lessons proceed. These maps when completed may be placed in the notebooks and will serve as the basis and illustration of the narrative work.

3. *Geography Room.* Geography work requires special equipment and for work upon the sand table a special place is needed. A geography room is an essential feature in every Sunday school that adopts manual methods of instruction. This room may be located anywhere in the church. It need not of necessity be contiguous to the assembly or classroom, although it is desirable that it be located and equipped near to or as a part of the Sunday-school library. Classes may go to that room for their physical geography work. At least two classes of six or eight could be at a sand table demonstration at one time. The space, therefore, should be large enough to accommodate a good sized sand table with room for ease of movement. If a separate room does not exist some space may be screened or curtained off for geography work. Some churches have unused galleries which are very well adapted for a geography room. Or, failing this, a portion of a gallery or of a vestibule or of a hall may be transformed into a room by means of screens or curtains. A corner of the cellar, if it be light and clean and dry, could be used for the sand table work. Somewhere in almost every church some spot awaits discovery and preëmption. (See Architecture, S. S.)

The geography room should contain relief maps to guide the sand table work, also a collection of stereographs and photographs of Palestine and of other Bible lands. Various relief maps are procurable, from the expensive Armstrong map of the Palestine Exploration Fund to papier mache maps of various sizes and prices. A full list of such maps is catalogued by the New York Sunday School Commission.

One or more students of manual training may be found in almost every school who will be able to model in plasticine the various maps required in physical geography work. Two guides are available for modeling the map of Palestine; one is the stereograph map of the Armstrong relief map. The other is the photo-relief map of the Armstrong map. There is available a relief map of Galilee and of the environs of Jerusalem.

Besides these, the Kent and Madsden contour map of Palestine showing the physical features in color on a flat surface may be used as a guide. By a comparison of the photo-relief map with the contour map and by the use of stereographs, it is possible to model in plasticine with accuracy sections of Palestine on a larger scale. Such work will furnish a fascinating program for a club during a season.

Besides relief maps, guide maps are needed for historical geography work for missionary study. Complete sets of journey and event maps done in color should be available to guide the pupils' work in the history courses. Such maps would be useful also in review work to summarize the historical studies. Wall maps for general reference are also needed. These should include maps of mission countries and stations in which the church and school are interested.

The geography room should contain, in addition to maps, a collection of pictures and a museum. The museum should contain curios and models and photographs of peoples of Oriental countries. The Bible is the story of peoples whose manner of life differs widely from our own and a museum is invaluable for bringing vividly to the mind the customs of Oriental peoples. (See Bible Museum.)

II. Illustrative Work. This is properly picture work, and consists in portraying the details of any story or in expressing something of its meaning. For example, a model of the temple could be shown and handled in studying the early stories of Acts, or, by symbolic drawings, the meaning of some one of the incidents could be expressed.

Drawing work applies especially to the youngest ages, and frequently is the best way of expressing the story told by the teacher. A child's drawing is apt to be

crude, but he sees the picture which his imagination rather than his pencil draws, and his mode of expression is marked by a unity which his spoken word does not possess.

Sand-modeling is allied to drawing. Some stories and scenes lend themselves well to sand-picturing, for this is simply making a picture in three dimensions. For instance, a house may be modeled in the sand to give vividness to the story of the healing of the man let down through the roof; of Peter's vision; or of Paul's escape. Drawing, picture-pasting, and modeling are the forms of work in this group adapted to Sunday-school instruction.

III. Notebook Work. This work should begin when the child is able to write, and should continue as the normal type in connection with the other forms through the course. It may advance from the simplest beginnings in scrapbook work through narrative work to historical notebook and composition work in the older grades.

Scrapbook work is the constructing of a portfolio of stories, with picture-pasting, drawing, and color work, as the lessons are taught. Writing the titles of the pictures and verses expressing the lesson truth will be the earliest form of this work.

Narrative work should follow scrapbook work when the pupils can write easily. This will begin about the ninth or tenth year. It is simply a story of the lesson written as home work and illustrated with pictures after the lesson has been taught. It is always advisable to break the work into small sections to enable the pupil to produce completed products at frequent intervals. Any literary unit should be treated separately in narrative work. The story of a life or of a specific subject, such as the story of the sower, which may be illustrated easily, may be such a unit. The story may be written in one or more chapters, and bound in a cover which the pupil has designed and illumined.

As the pupils approach the high-school age, narrative work should gradually give place to historical notebook work. Writing the lesson story is too elementary a task to assign to a high-school pupil. In the early ages of the Intermediate Department, the pupils are in the heart of the history period. The upper classes are able to approach the lessons from the standpoint of the teachings and to appreciate the development of the literature. At once the most interesting and the most valuable line of work will be such as will show the relation of the events to each other and will bind them into a coördinated whole.

The notebooks will be a syllabus of the history or of the section of the literature, which may be studied in the class. Narrative work will be included, but not for the purpose of reproducing the lesson story. It may take the form of a summary of the events of a period, or of an appreciation of a character, or of a general survey of any given period, such as the historical situation in the time of David or of Christ, or the Roman empire as the background of the work of Paul. This is really composition work and should not be called for too frequently.

The regular work may be the making of an analysis or a summary of the events in connection with the map work. With each event map an outline could be constructed. The method is to develop the outline from the Bible or the textbook, step by step, and to mark the map and record the facts. To illustrate, Acts 8 records the account of the work of Philip. Verses 5, 26, and 40 give the route of his journey, which was significant in that it was the first official extension of Christianity beyond Jerusalem and laid the foundation for the organization of churches in the coast cities. The geography is the frame of the story, and the tracing of the journey is the best way of fixing the facts in mind. The tracing may be done as the facts develop. The teacher could work upon a sand map or a blackboard or upon a small surface map with the pupils. The pupil's map may then be mounted on the page of his notebook with an outline or a fuller narrative of the ministry of Philip. The tracing and map marking may be done in the lesson session, as it is a method of presenting the lesson facts and is therefore inseparable from the lesson. The writing of notes as the work proceeds in the nature of the case is part of the lesson period, but all else should be home work.

The general rule is that geography work

and whatever may have to do with the mastery of the lesson facts belong to the lesson period and should precede or accompany the discussion of the lesson facts. Putting the notes in permanent form, the completion of the notebooks with pictures or with decorative work, and all narrative or composition work should be done at home.

Any period in the life of Christ or of apostolic history, or the campaigns of Joshua, David, and Sennacherib; or any period of history may be treated in the same way.

In making historical notebooks it is better to divide the work into sections and make each book cover a limited period. A book could center in a period of history, like the Exodus, the Exile, and Restoration, the life of Christ, the early apostolic period; or in any single character such as Joseph, David, or Elijah. In this way the pupil has the stimulus of showing a completed product at frequent intervals and the interest will be deepened through diversity, as no two books will be exactly the same.

The description of two typical historical notebooks may serve to put the matter in concrete form.

A pupil's book on the period of the Exodus contains the following features on successive pages. A title page lettered in color; a table of contents with an illuminated heading; a fertility map of Sinai and Palestine colored to show the desert and arable regions; a physical map of Palestine colored to show elevations; a hymn of Hebrew origin, Deuteronomy 32: 7-12, cut from an old Bible and pasted on the page, with an illumined heading; an event map of the Exodus, the journey being marked in red on a map colored to show broadly the national areas of the peoples of Canaan, the whole expression to the eye that the journey was a conquest; a hymn of the crossing, Exodus 15, cut out and pasted with a designed heading; a written summary of the events to explain the event numbers on the map; a hymn of the journey of life, "Guide me, O thou great Jehovah," written with illuminated initial letters and illustrated with pictures. Pictures selected by the pupil are mounted on the pages opposite the maps and written work throughout.

A book covering the life of Christ follows the same general method. Designed and decorated title and contents pages begin the work. Elevation maps of Palestine and of Esdraelon follow. A page is given to prophecies concerning Jesus. The pupil has selected and copied two or three that he likes best. A brief narrative of the preparation for the coming of Jesus through Roman domination condensed from the textbook follows. The body of the book is made by making nine journey maps corresponding to the nine generally accepted periods of Christ's life. Each of these map pages is followed by three pages on one of which is written an outline of the events, another giving a brief narrative of the general characteristics of the period copied from the textbook, and another of quotations from the words of Jesus spoken during the period, the pupil selecting the sayings which appeal to him most.

IV. Decorative and Constructive Work. Decorative work consists in beautifying the completed product. This may be done by designing covers, title-pages, and tables of contents, by original drawings, and by illuminating borders and initial letters in color. This work gives character to the written work. Its main value is its indirect result. It spurs the pupil to do other and more important work.

In the early ages of the Intermediate Department the boys are interested in many kinds of constructive work. That instinct may be turned into educational and altruistic expression. A special but valid form of activity is the making of models to symbolize stories or incidents. The work is of educational value, for their handicraft will remind the pupils of the lessons they have learned. A sword will speak of Gideon, a sling of David, a tent, a house, a well, a sheepfold, will suggest many Bible stories. The pupils may present with the objects a written statement of the events connected with them which have been the subjects of their studies. This work is optional, but will provide activities for classes of the younger ages when they meet socially.

There are many things that can be done for the school as a whole which will serve both a cultural and an altruistic end. Models to represent Oriental life may be made for the school museum, guide maps to direct younger pupils in their

geographical and historical studies may be made; and wall maps for general reference and for missionary teaching are needed. All this and more will provide work for classes meeting in club session during the week and will deepen the sense of solidarity and greatly help to foster a school spirit.

Handwork properly employed is not antagonistic to the spiritual aim and emphasis. On the contrary, it directly serves the spiritual aim in proportion as it makes vivid the facts out of which the moral impulse is derived. The end of the teaching process is a moral impulse to reproduce in life the principles embodied in the story or incident or character under discussion. The impulse is based upon facts which are clearly seen and upon truths which are deeply felt. Handwork will make vivid the facts, and oral discussion will make clear the meaning of the facts.

M. S. Littlefield.

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HANWAY, JONAS (1712-86).—Merchant, traveler, philanthropist, and educationist. Jonas Hanway deserves to be held in honor as one who rendered great service to the Sunday-school cause in its early days. He was associated with William Fox (*q. v.*) as one of the founders of the Sunday School Society, and acted as chairman of the meeting when the Society was called into being. Among the writings from his pen, are several dealing with child-life and with various philanthropic movements connected with the young. His chief contribution to Sunday-school literature was his book entitled *A Comprehensive View of Sunday-Schools* with "a copious school book for the use of Sunday scholars." This volume, published in 1786, ranks as the most remarkable book issued in the first years of the Sunday-school movement; remarkable because its author so fully recognized that the religious teaching of the young, if it was to have influence and permanence, must perforce proceed upon true educational lines. He clearly and forcefully sets forth that Sunday-school education, while essentially religious and spiritual in its character, yet needs to be thoroughly organized. He advocates the use of "Forms" (of which he printed a specimen) for recording the entry of each pupil into school membership, with full details of name, parents, address, parish, date of admission, date of leaving; and urges the appointment of committees and school visitors; the drafting of rules; the keeping in touch with children and parents; and the appointment of competent masters or mistresses for each school. While asserting the need of discipline, Mr. Hanway pleads that the teachers throughout shall endeavor to "win the affections of the child" and so gain influence. Reading and writing are taught, though these branches must be considered simply as a means to the end of understanding the teaching of the Bible—the great object of the Sunday school being "to teach the children Christianity." He suggests that the school membership shall be small, in order that attention may be given to the individual pupils. His ideas concerning teaching material anticipate in a wonderful fashion the more modern methods of grading. He makes what must have been a startling statement for his day: "It is not only the sentiment, but the language which must render the Scriptures in general the least fit Book for the *first study* of children, except it be in short detached lessons." Starting from this thesis he argues that great discrimination must be shown in the selection of passages to be taught. He is fully aware of the value of memorizing suitable passages, but he thinks that children first should be familiarized with moral teaching and with duties that can be reduced to action day by day. He recognizes the educational worth of stories, and in the second part of his volume gives what he entitles "A comprehensive, sentimental book for scholars learning in Sunday school," containing the alphabet, numbers, spelling, moral and religious lessons, lectures, stories, and prayers "suited to the growing powers of children." While some of

the addresses and stories are stilted in style and old-fashioned in form, many of the shorter lessons show thorough appreciation of the child's point of view. The book is of peculiar interest because of the insight it gives into the methods advocated (and in some instances followed) during the first years of Sunday-school history, and because the whole volume, of over 330 pages, reveals its author as a seer and a statesman, as far as religious education of children is concerned; and it has lasting value from its clear recognition of the true spiritual and educational principles that are "not for an age but for all time."

CAREY BONNER.

HARPER, WILLIAM RAINEY.—SEE AMERICAN INSTITUTE OF SACRED LITERATURE; INDUCTIVE BIBLE STUDY.

HART, JOHN SEELY (1810-77).—An American educator, author, and Presbyterian layman. Born in Stockbridge, Mass., in 1810. He was graduated from the College of New Jersey in 1830; studied theology at Princeton Theological Seminary; was licensed to preach by the Presbytery of New Brunswick, but he decided to pursue an educational and literary career.

From 1842-59, Prof. Hart was principal of the Philadelphia Central High School, which position he resigned to assume the editorship of the periodicals of the American Sunday School Union. *The Sunday School Times,* which took the place of the Union's *Sunday School Journal,* was established at this time.

In 1861 Prof. Hart acquired the ownership of it from the Union and for ten years *The Sunday School Times* was continued on his own responsibility; thus he secured greater independence for the paper. In 1862, he sold it to J. C. Garrigues, but remained as editor, and in this position "he gave a wide and permanent influence to his efforts to improve the service of Sunday-school teachers and officers."

For the next decade Prof. Hart was principal of the New Jersey State Normal and Model schools at Trenton; and from 1872-73, for a second time, he occupied a professorship at Princeton. In 1870, Prof. Hart delivered an address before a Sunday-school teachers institute on *How to Select a Library,* which deals in a valuably suggestive manner with the selection of books for a Sunday-school library.

Prof. Hart has been called "The Arnold of American education"; he was a scholar, a teacher, an educator, and a "master of the English language and literature." Thorough educational preparation and spiritual culture enabled Prof. Hart to become a zealous leader and advocate of the Sunday school, and he placed at its service his talents and ability.

EMILY J. FELL.

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HARTFORD SCHOOL OF RELIGIOUS PEDAGOGY.—The Hartford School of Religious Pedagogy was founded by Rev. David Allen Reed at Springfield, Mass., being incorporated January 28, 1885, under the name "School for Christian Workers." Its course of study was enlarged in 1892, and again in 1897, when it was given the name "Bible Normal College." In March, 1902, it was removed to Hartford, Conn., that it might carry on its work in affiliation with Hartford Theological Seminary. At the same time the requirements for admission and graduation were still further strengthened in anticipation of a more strictly professional type of work. On April 14, 1903, the school was reincorporated under Connecticut laws.

The school is interdenominational and is open to both men and women. It seeks to fill the same place in religious education that the high class normal school or teachers' college does in secular education. It aims, therefore, to train young men and women for salaried positions as directors of religious education, pastors' assistants, Sunday-school superintendents, church visitors, workers in the elementary grades, normal teachers, state secretaries, field workers, and workers in the various lines of social service. The training given by the school is also intended to furnish to foreign missionaries specific preparation for the teaching and training of teachers which is so large a part of the work of a missionary, such preparation being indispensable for missionaries who wish to

specialize in the work of religious education.

The work involves three central ideas—(1) the Bible; (2) the child; and (3) the teacher. It is grouped into three departments of study; namely, studies relating to the Bible; studies relating to man, especially as regards his mental and moral life; and studies relating to teaching and Sunday-school administration. These studies are designed to afford an accurate, workable, teaching knowledge of the Bible; an understanding of the mental nature and development of the child as a social being; and the training of the teacher in the essentials of scientific pedagogy. Along with this is the course in home economics, including the practical study of foods and dietetics, household sanitation and nursing, the instruction being based on the conception of the home as a civilizing force and as the chief factor in the environment of each life. (See Home, The, as an Agency in Religious Education.)

Two main courses of study are offered. The first is intended to give a thorough preparation for leadership in the more advanced lines of work in religious education. It is open only to those who hold a bachelor's degree in arts or science and ordinarily requires three years for completion. It leads to the degree of Bachelor of Religious Pedagogy. The other course covers two years, is open to those who are graduates of a good high school and have had some practical experience in Christian work. This course gives a general preparation for the average Christian worker whether engaged in Sunday-school or other church work, or in the various lines of social service. A graduate of this course receives a teacher's diploma. The school also aims to come into touch with and to benefit volunteer church workers by admitting such persons to various courses of study as elective students and by offering a series of correspondence courses.

In carrying out this plan during the years of its existence the school has sent out thoroughly equipped workers into the following various fields: Secretaries or superintendents of State and Provincial Sunday School Associations; General field workers; State superintendents of teacher training; State superintendents of elementary grades; editors or writers of lesson helps; teachers in colleges, normal schools, training schools, and public schools; State superintendents of denominational work; Sunday-school superintendents, pastors' assistants, and church workers; Church and Sunday-school missionary workers; Y. M. C. A. secretaries or assistants; Y. W. C. A. secretaries or assistants; specialists in training defective children; city mission and social settlement work; editors or authors of educational literature; foreign missionaries; home missionaries.

In May, 1913, further progress was made by securing the organic union of the Hartford School of Religious Pedagogy with the Hartford Theological Seminary, with which it had been in affiliation since 1902. Under a charter granted by the State of Connecticut these two schools, together with the Kennedy School of Missions, which had been in operation for two years, as a department of the Seminary, were united under the legal title of Hartford Seminary Foundation. Each school retains its own unity as regards faculty, courses of study, and individual life, but all are united under one general administration. This was made possible by the gifts and pledges of more than a half million dollars from Mrs. John S. Kennedy of New York, to which, by the endeavors of President W. Douglas Mackenzie, $250,000 has been added. It is proposed to increase this sum to one million in order to endow thoroughly the Hartford School of Religious Pedagogy and the Kennedy School of Missions. So soon as this is accomplished measures will be taken for establishing the group of schools in new buildings on a new site of thirty acres in the western part of the city, which has already been secured for this purpose.

E. H. KNIGHT.

HARTSHORN, WILLIAM NEWTON (1843-).—Mr. Hartshorn has been characterized as having been for a quarter of a century "the greatest Sunday-school power in the world." He was born in Mason Village, N. H., in 1843, of sturdy and substantial farmer stock. His business career began in a drug store in Kalamazoo, Mich., at a yearly salary of $50; it was continued in a bookstore in Detroit; in 1873 he found employment with the *Youth's Companion* in Boston, and in

1885 entered the publishing business for himself.

Mr. Hartshorn first attracted attention in Sunday-school work in 1883, when he and Mrs. Hartshorn took charge of the Primary Department of the Ruggles Street Baptist Church, Boston, and introduced methods that were afterwards adopted by state and international organizations.

At the International Sunday School Convention at Chicago in 1887, Mr. Hartshorn was made the member of the executive committee representing Massachusetts. In 1889, he founded the Massachusetts Sunday School Association and for seventeen years served as the chairman of its executive committee. In 1893 he became vice-chairman of the International Executive Committee, and at the death of Mr. B. F. Jacobs (*q. v.*) in 1902, succeeded him as chairman. From 1911 to 1914 he was president of the International Association.

Mr. Hartshorn will be known in Sunday-school history as the "promoter of conferences," because of his statesmanship in bringing together in conference Christian people of common aims but divergent views which resulted in the solution of many complex problems. Prominent among these were the conference of the British and American sections of the International Lesson Committee, which Sir Francis Belsey declared "surpassed in permanent results for good, all other meetings held, not only in America and Great Britain, but also of the whole world."

The Boston Conference, at the home of Mr. and Mrs. Hartshorn, in January, 1907, included the International Lesson Committee, lesson editors, writers, and publishers, with other Bible students, representing a Sunday-school constituency of thirteen millions. In it the Uniform Lesson was considered and a system of Graded Lessons requested. (See Uniform Lesson System.) In February, 1908, Mr. Hartshorn gathered fifteen presidents and members of theological faculties in New England, with noted educators, bishops, presiding elders, pastors, editors, and the International Lesson and Executive Committees. The theme of conference was "The relation of the pastor to the Sunday school, and what the theological seminary is doing to equip its students for opportunity and responsibility as Sunday-school leaders."

At Dyke Rock Cottage, the summer home of Mr. and Mrs. Hartshorn, a conference was held, August 18-20, 1908, of fifty representative white and twenty-five Negro educators and religious teachers, representing seventeen states, thirty-seven colleges and schools, nine missionary organizations, and twelve religious denominations. The theme was "The relation of the Sunday school to the moral and religious welfare of the Negro," and was pronounced by the prominent Negro participants as "the best thing done for the race since Abraham Lincoln wrote the Emancipation proclamation. These conferences were widely acknowledged as being most effective in wisely shaping the movements of state, international, and world-wide organized Sunday-school work.

Mr. Hartshorn's activity and service have been no less in the World's Sunday School Association, of which, at its organization, he was the secretary and later vice-president. The problems of transportation to London, Jerusalem, Rome, and Zürich were successfully solved by him.

G. R. Merrill.

HAVEN, HENRY PHILEMON (1815-76).—Called a "model superintendent." Born in Norwich, Conn. In 1836 he became the superintendent of a Sunday school at Waterford, Conn., where he continued working for forty years, and where his family erected a memorial chapel in 1876. Mr. Haven was also superintendent of the Second Congregational Sunday school at New London, Conn., beginning his work there in 1858. In this Sunday school in 1869 he introduced the innovation of having the teachers and pupils bring Christmas gifts to the Sunday school for the benefit of those less fortunate than themselves, instead of receiving them as heretofore. The plan was so successful that other schools adopted the idea. The spirit of Christmas giving by the church as a whole was much stimulated.

Mr. Haven was a delegate to the fifth National Sunday School Convention held at Indianapolis, Ind., in 1872, and was elected one of the five lay members of the first International Lesson Committee. He was the vice-president of the American

Sunday School Union; of the American Bible Society, and of the American Tract Society, and was president of the American College and Education Society.

S. G. AYRES.

Reference:

Trumbull, H. C. *A Model Superintendent: A Sketch of the Life . . . of Henry P. Haven.* (New York, 1880.)

HAZARD, MARSHALL CURTISS (1839-).—Editor and author. Dr. Hazard has been for almost half a century a leader among the Sunday-school workers of America. He was graduated from Knox College, Illinois, in 1861, which has also honored him with the degree of Ph.D. He was admitted to the Illinois bar as a lawyer in 1864. But his inclinations were toward literary rather than legal pursuits, and in 1866 he became editor of the Chicago *Advance,* the western representative of the Congregational denomination. Four years of this service were followed by two more as confidential agent of one of the foremost banking houses of that time, Messrs. Jay Cooke & Co. In 1874 he became editor of *The National Sunday School Teacher,* published in Chicago. This was the representative Sunday-school magazine of that period.

In the various editorial positions Dr. Hazard has occupied he has written expositions of five courses of the International Sunday-school lessons, of seven or six years each, and each course including selections from the whole Bible. These studies have guided the work of teachers in all denominations. His service with *The National Sunday School Teacher* extended from 1874 to 1882, for the two following years he was assistant editor of *The Sunday School Times,* which position he left to become western secretary of the Congregational Sunday School and Publishing Society. In 1885 he removed to Boston, where as editor of *The Pilgrim Teacher* from its beginning, and of the various lesson helps and other publications of the Society he continued in active servive till he became editor emeritus in 1910.

Dr. Hazard was intimately associated with Messrs. B. F. Jacobs (*q. v.*), J. H. Vincent (*q. v.*), William Reynolds (*q. v.*), and other leaders of the International Sunday School Association (*q. v.*), in the last generation, and has been prominently identified with the more extended organized Sunday-school movements of the present time. He has been a member of the Religious Education Association (*q. v.*) since its organization and was one of the two secretaries of its first Convention, held in Chicago in 1903. He was president of the Sunday School Editorial Association, of which he was one of the principal organizers, doing valuable service in coöperation with the International Lesson Committee, and in other ways giving direction to the preparation of courses of Bible study. He was an early advocate of graded lessons, and edited studies of different grades in the Old and the New Testaments which have been widely used. Since his retirement from active editorial service Dr. Hazard has been and still is engaged, as far as his strength permits, in literary labors at his home in Dorchester, Mass.

A. E. DUNNING.

HEATING OF SUNDAY SCHOOL BUILDINGS.—SEE HYGIENE.

HEBREW SABBATH SCHOOL UNION OF AMERICA.—SEE JEWS, RELIGIOUS EDUCATION AMONG THE.

HEIDELBERG CATECHISM.—SEE CATECHETICAL INSTRUCTION; CREEDS, PLACE OF, IN RELIGIOUS EDUCATION; REFORMATION, THE, AND RELIGIOUS EDUCATION.

HERBART, JOHANN FRIEDRICH (1776-1841).—A German university professor, who was the greatest philosopher among the educators, and the greatest educator among the philosophers. He was inspired by Pestalozzi (*q. v.*), whose pedagogical views he systematized and extended. According to Herbart the basis of pedagogy is ethics, the aim of education is morality. The five essential ethical ideas are: perfection, good will, justice, equity, and inner freedom. The means to be used in developing moral character are suggested by psychology, and include all the subjects in the curriculum; that is to say, all knowledge is moralizing.

Though Herbart makes morality the chief aim of education, he does not dispense with religion, but shows how morality and religion are indispensable to each other; religion keeps pride out of morality, and morality keeps cant out of religion. As

the ultimate aim of all instruction is virtue or morality, so the immediate aim is the cultivation of a many-sided interest. There are six of these interests, one of which is religion, the other five being science, philosophy, art, sympathy, and civics. Thus religion is one of the six greatest sources of culture. Herbart is anxious to avoid "one-sidedness" in favor of "many-sidedness." Each of the six main interests may become one-sided. "Religious interest becomes one-sided according to differences of creed and sect, to one of which allegiance is given, while those who hold a different view are regarded as unworthy of esteem." The aims of religious instruction are to "bring home to pupils the dependent condition of man" and "not leave their hearts cold," culminating in "the rite of confirmation and subsequent admission to the Holy Communion."

The materials of religious instruction are the Bible; history, "otherwise the truths of religion stand isolated"; the Dialogues of Plato, especially the *Apology and Crito* "to deepen the impressions of Christian teaching"; nature, "which leads up to the ideas of wisdom and power"; and true family feeling, which is "elevated easily and directly to the idea of the Father." Contrary to the "Culture Epoch Theory," which was developed by Herbart's disciples out of the master's views, Herbart holds that "the mythological conceptions of antiquity" should follow, not precede the true concepts, "in which case the former will produce the right effect by the contrast between the manifestly fabulous and crude and the worthy and sublime." Herbart also recognizes the difficulties growing out of individual peculiarities and the necessity of observing the effect of religious instruction on each individual; for example, "while some would be harmed by much talk about sin . . . there are others whom only the strongest language can move."

Herbart was in advance of his own day and more in accord with modern American practice in assigning the duties of religious instruction not to day school teachers, but to parents and ministers. Among the weak points in Herbart's system of moral and religious education we should mention the absence of free choice and the sense of obligation, the subordination of religion to morality rather than morality to religion, and the too exclusive reliance upon religious instruction in distinction from religious education (instruction is intellectual, education is also emotional and volitional). Among the strong points, on the other hand, would be the systematic character of religious instruction, emphasis on tolerance of other religious views than one's own, the wide range of material to be used, and the placing of primary responsibility for religious culture upon the home and church rather than the school. The American public school, at least, should not provide religious teaching, but it should provide religious teachers, from whose personality a religious atmosphere naturally emanates. H. H. Horne.

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De Garmo, Charles. *Herbart and the Herbartians.* (New York, 1895.)

HIBERNIAN SUNDAY SCHOOL SOCIETY.—See Ireland, History of Sunday Schools in.

HILL, ROWLAND (1744-1833).—A noted English preacher. Mr. Hill was one of the early leaders of the "Society for the Support and Encouragement of Sunday Schools," which was formed in 1785. He was associated in this work with the well-known Bishop Porteus (*q. v.*), William Wilberforce, William Romaine, John Newton, and Jonas Hanway (*q. v.*).

At a later period, in 1799, he preached a sermon on Sabbath-school work, which greatly impressed Mr. J. Robert Burchett, and led to his forming the "Southwark Sunday School Society." In 1801, Mr. Hill issued an "Apology for Sunday Schools," in which he replied to a bitter attack made upon the Sunday-school system by the Bishop of Rochester.

It was Mr. Hill's custom, until shortly before his death, every Sunday afternoon to visit the Surrey Chapel Sunday School in order to encourage the teachers, and as an evidence of his appreciation of the work done. On Tuesday, April 2, 1833, only eight days before his death, he fulfilled an engagement to address the teachers of the South London Sunday School Union. He spoke to the teachers with deep feeling and fervor; and among other

things urged the necessity of giving religious education to the infant children, saying: "I did think till I had considered the subject more deeply that we were carrying things too far by the education of children in infant schools. Now I think otherwise, and feel that we cannot begin too early—the earlier they are brought under a religious education the better."

CAREY BONNER.

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Charlesworth, Vernon. *Rowland Hill; Life, Anecdotes and Pulpit Sayings.* (London, 1879.)

Sidney, Edwin. *Life of Rev. Rowland Hill.* Ed. 4. (London, 1844.)

HINDMARSH, ROBERT.—SEE NEW JERUSALEM CHURCH.

HINDUS, MORAL AND RELIGIOUS EDUCATION OF CHILDREN AMONG THE.—1. In traditional Hinduism there is no arrangement for the teaching of religion to children, and in modern life there is almost none. Satish Chundra Vidyachusan, M.A., Ph.D., Principal of the Sanskrit College, Calcutta, states: "There is very little special arrangement for the moral and religious education of Hindu children." Sir Gurudas Banerji, an acknowledged leader of Hindu society, says: "On the whole there is no moral or religious education (so far as Hindu children are concerned) in schools on the lines of Hinduism and the *slokas* [verses] of Chanakya are all that are taught at home." Organized or systematic effort on lines analogous to the modern Sunday-school system is unknown in orthodox Hinduism. Hindu children pick up what religious knowledge they may possess from their mothers, from attendance at *Jatras,* which are religious festivals where dramatic recitals illustrative of Hindu history are given, from hearing the *Rámáyana* and the *Mahâbhârata* recited, and from visiting the temple. When it is remembered that ordinary Hinduism makes religion a matter of works, and not at all of spirit, and that until *initiation* the child has no religious duties, it will readily be seen that religious instruction such as is exemplified in recent years by advocates of the Sunday school has, and can have, no place within its fold. So far as the Hindu home is concerned very little is known of systematic instruction in religious knowledge.

2. It is of importance to remember that in ancient times education of all kinds, not only religious education, was confined to the "twice-born" classes. They stood in a class by themselves and the religious education received by each Brahman, Kshatriya, or Vaisya boy was held to be a birth into a spiritual life. This accounts for the fact that they are known as *dwijata,* the "twice-born." None but members of these castes may wear the sacred thread, which is the sign of their superior grade. (J. N. Farquhar, *Crown of Hinduism,* p. 160.) The religious education of each Brahman, Kshatriya and Vaisya boy commenced with the ceremony of investment. Brahmans were invested between the ages of nine and eleven years, Kshatriyas rarely before eleven, while Vaisyas are usually invested at twelve years. After investment it was their duty to repeat prayers (*sandhya*) each day, also to set time apart for contemplation. Three times a day this was necessary; at sunrise, mid-day, and sunset. The prayers which were repeated consist of the worship of water, fire, and the sun, and of asking forgiveness for any sins, voluntary or involuntary, committed during the day or night.

Those who are interested in the matter of the religious education of the Hindu student should study the second chapter of the *Institutes of Manu.* At the present time there is an effort to popularize and encourage this performance of *sandhya.* A son of Sir Gurudas Banerji, Mr. Haran Chundra Banerji, has published a pamphlet giving the *sandhya* for Brahmans, in Sanskrit, with a Bengali translation. This ceremony of initiation is of very ancient origin. It probably arose in the seventh century, B. C. In those early days it was evidently the custom to send every Brahman, Kshatriya, and Vaisya boy to some Brahmanical school. There he received an education which was permeated through and through with religion. For several years he remained as a pupil.

None can study this institution for the education of the boys and youths of the "twice-born" classes without recognizing that the leaders of ancient Hindu life and thought held before their youth the

high ideals of a chaste youthhood, and impressed upon the young life the immense importance of preparing a man for his duties in life by means of a careful religious education. After some time this rule of universal education fell into disuse, and many youths of the Brahman, Kshatriya, and Vaisya classes did not go to school at all. (*Crown of Hinduism,* p. 86.)

3. This plan, careful and comprehensive as it is, wholly excludes girls and women. The Vedas were strictly forbidden to women. *Manu* 9:18 makes this quite clear. "For women no (sacramental) rite (is performed) with sacred texts, thus the law is settled; women (who are) destitute of strength and destitute of (the knowledge of) Vedic texts, (are as impure as) falsehood (itself), that is a fixed rule." (*Sacred Books of the East,* v. 25. Law IV, paragraph 18.) Some hold that marriage, in the case of girls, takes the place of initiation.

4. While it is true that from the Brahmanical schools all Hindus, other than the three "twice-born" castes, were excluded, and none, of course, save Brahmans were permitted to teach, it would not be correct to say that religious education was wholly denied to others than those belonging to the "twice-born." Some time after the commencement of the Christian era the institution of the *guru* (religious teacher) was introduced, and from that time people of any caste received religious instruction. A man, (or even a woman in these circumstances) underwent *diksha* (the ceremony of initiation), and a permanent religious relation was supposed to be established between the teacher and his disciple. This procedure, however, scarcely touched children. They very rarely take *diksha* while they are still children.

5. This brings before one the institution so characteristic of Indian religious life, the *guru.* The religious teacher in India possesses an influence unknown elsewhere. He is worshiped by the disciple as God. From Ramanuja's biography one learns:

"When the gracious eyes of a good guru fall on a person, his salvation is sure, be he deaf or dumb, fool or wise, young or old."
"Apart from Ramanuja, no God exists for me."
"The guru is even greater than God."

From these sentences one may understand something of the power wielded in days past by the religious teacher.

6. In recent years there has been much perturbation in Hindu circles because education given in Government schools has been wholly secular. The policy of religious neutrality is carefully respected in all Government schools. One can easily see that modern Western education would cause views, such as those referred to in paragraph 5, to be dissipated. These and other results are causing much anxiety. Rao Saheb Joshi, quoted in *Indian Unrest* (p. 354), expresses the thought of many orthodox Hindus when he says, while recognizing to the full the benefits of English education: "All education being of a secular character, it made the new generation a class of skeptics. People brought up with English ideas, and in the atmosphere of secular education now began to pay less respect to their *gurus* and hereditary priests. In former days when the *guru,* or head priest, came to one's house, people used to say: 'I bow down to the *guru;* the *guru is Brahma,* the *guru* is *Vishnu;* the *guru* is *Shiva*; verily the *guru* is the sublime Brahma!' This idea, this respect, the secular English education shattered to pieces."

7. Apart from the destruction wrought by Western secular education in the realm of the worship of the *guru* there are undoubtedly other serious results. The icy breath which blows from the heights of Western learning creates an atmosphere which is destructive of the young student's affection for and devotion to the religion of his motherland. Strenuous efforts are being made to counteract this influence. There are those who believe that the ideals of Western education may be combined with those of Mohammedanism and Hinduism. The Aligarh College for Mohammedans and the Hindu College at Benares are illustrations of this fact. The Maharaja of Jaipur, in a response to a request from Lord Minto, when he was Viceroy of India, for opinions regarding the growth of disaffection in India, said: "I must say I have great faith in a system of education in which secular and religious instruction are harmoniously combined, as the formation of character entirely depends upon a basework of

religion, and the noble ideals which our sacred books put before the younger generation will, I fervently hope, make them loyal and dutiful citizens of the Empire."

8. A survey of this subject would not be complete without a reference to the result of Christian example in India regarding religious teaching. The Brahma, Prarthana, and Dev Somajes use the Sunday-school method of imparting religious instruction. The efforts in this direction are spasmodic, but effort is being made in the direction of copying the example set of having Sunday schools. Another suggestive fact is this: The late Col. Olcott introduced a Buddhist catechism in Ceylon. Mrs. Besant also had a Hindu catechism prepared for use in schools in India. From these and other indications it is clear that moral and religious education is being given to Hindus, by Hindus, spurred thereto by propaganda of the Christian missionary.

JOSEPH CULSHAW.

HISTORIAN OF THE SUNDAY SCHOOL.—When the conception of the purpose of the school was narrow, it being considered sufficient to bring the children together for a rather unsystematic study of the Scriptures, there was but slight need for historical records. As soon, however, as the authorities recognized the larger scope of the Sunday school and its aim as the public school of religion; when pastors, superintendents, and teachers began to look upon it as the church at work for the development of an intelligent religious life in the whole community, and for the cultivation of efficient Christian character in the entire membership of the church, the work of the Sunday-school historian became of importance.

1. The History of the Local School. The records of the historian make fixed and permanent the account of the plans discussed and abandoned, or adopted and built into the life of the institution as an integral part of it. They record the changes in organization and the reasons for them; the administrative successes and failures; the reasons for adopting or refusing to adopt a certain system of lessons, equipment, etc., for the Sunday school; the length of time missionary offerings are held in the hands of the treasurer, and the reasons for diverting these funds into other channels than those for which they were given—all such facts belong to the historical annals of the school. The historian's records preserve this information and make it available for those who shall succeed to the labors of Sunday-school supervision and leadership.

2. The Sunday-School Historian As Biographer. From birth until death every member of the community has a claim upon the organized educational activities of the church. It is of fundamental importance to the church of the present and of the future that a full record be made and kept of the church's connection with persons individually. The date of the child's birth and of its enrollment on the Cradle Roll; the promotion of pupils into the Beginners' and Primary departments; the recognition given by the church upon their promotion into the Junior school; the promotion into the boys' or girls' department of the church; the time and occasion of entering into the membership of the church itself; definite items of service rendered; the time and occasion when a life volunteers for special Christian service; also the times when the church puts forth special effort to recover the individuals who no longer come as members of the school. Such other data will suggest themselves to the local historian as will be of the greatest interest and value concerning his Sunday school.

Adequate historical records of a school will require the services of a careful and faithful historian who should be made a member of the governing body of the school, and should have the coöperation of all the officers and teachers.

R. P. SHEPHERD.

HISTORICAL GEOGRAPHY OF BIBLE LANDS.—SEE GEOGRAPHY; HANDWORK IN THE S. S.

HISTORY AND THE AGE OF ITS STRONGEST APPEAL.—The fixed stages of mental growth and development are infancy, childhood, adolescence, and maturity. During infancy and early childhood growth is almost exclusively by means of the functioning of instincts to action and intuitions to knowledge. Practically all the earliest reactions of the mind become motor memories of the body. Few pure memories are taken up

by the mind during the first five years of life. Appeals to the senses become significant in proportion as they waken the sense of pain or pleasure. The little child forms no idea of geographical relations or of historical continuity. Incidents which embody action and appeal to imagination or fancy constitute the most powerful educational agency.

Whenever the instincts of adventure and exploration begin to function actively the mind spontaneously reaches out in the effort to relate incidents one to another and to group them into a semblance of historical order and vital connection. This period is not clearly marked by calendar years, but is noticeable in the increased ability of the mind to grasp and express truth. When this stage of the soul is reached historical narratives meet an immediate hunger of the life. If the narrative be dramatic in action, strong in adventure, expressive of the heroic, and dominated by the sentimental considerations of patriotism, domestic fidelity, or group loyalty, it is eagerly sought for and devoured. In most communities the arrival of this period in boy-life will be marked by the surreptitious reading of cheap novels; and, on the part of girls, by rapidly developing sentimentalism. During a period of perhaps six years, commonly those following ten years of age, there is a striking growth of appreciation of descriptive history.

With children about eleven years of age teachers who have made themselves familiar with the historical basis of the Bible narrative can use the stirring history of Hebrew life and times, and of the days of Jesus and the apostles and implant, powerfully and permanently, moral and spiritual ideals of the heroic. The true historical imagination, the power of constructive thought in the region of concrete history, comes in the later teens and early twenties—when, in the past, many young people have quit both the public school and the Sunday school.

R. P. Shepherd.

HOECKER, LUDWIG.—A German Seventh Day Baptist school teacher. Organized and maintained a Sunday school at Ephrata, Lancaster county, Pa., in 1740, in order "to give instruction to indigent children as well as to give religious instruction to those of better circumstances," but exact and detailed records are not available. After the battle of Brandywine the building was occupied as a soldiers' hospital and the school was never resumed. This is claimed to be the beginning of Sunday-school work in America. It had its origin in the "young people's Sunday afternoon meeting" of the German Baptist Brethren of Germantown, Pa.

His name is variously written Strecker, Hacker, Thacher. Some authorities place the date of the beginning of his school several years later.

S. G. Ayres.

HOGE, MOSES DRURY (1818-99).—The subject of this sketch was born September 17, 1818, at Hampden-Sidney, Va. Much of his boyhood was spent in Athens, Ohio. He was sent to school to his uncle, Drury Lacy, at Newbern, N.C. Declining the offer of financial aid, he worked his way through academy and college. Having graduated from Hampden-Sidney College in 1839 with the first honor, he then studied in Union Theological Seminary. Mr. Hoge was ordained and installed as pastor of the Second Presbyterian Church of Richmond, Va., on February 27, 1845, which position he occupied with rare distinction for more than half a century. The fiftieth anniversary of his installation as pastor was celebrated with appropriate ceremonies on February 27, 1895. Dr. Hoge's address on that occasion was an excellent specimen of his skill in public speaking. Perhaps the most ambitious and eloquent of all his published discourses was the address delivered at the unveiling of the statue of Stonewall Jackson, in Richmond, on October 26, 1876. Dr. Hoge was personally acquainted with the great leaders of the Southern Confederacy, his relations with Stonewall Jackson being particularly cordial, as may be inferred from the following remarkable order: "Headquarters, Valley District, Near Richmond. Permit the bearer, the Rev. Moses D. Hoge, to pass at pleasure from Richmond to any part of my command.

"T. J. Jackson, Major General."

Dr. Hoge was appointed a member of the International Sunday School Lesson Committee in 1884, and served for two terms of six years each. During these

twelve years he gave himself with enthusiasm to the work of selecting lessons for the millions of pupils and teachers then using the International Uniform Lessons. He was an eloquent preacher, a faithful pastor, a well-equipped Biblical scholar, and a noble Christian gentleman. He entered into rest on February 5, 1899, in the eighty-first year of his age.

J. R. SAMPEY.

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HOLLAND.—SEE MODERNIST S. S. IN HOLLAND.

HOLY NAME, SOCIETY OF THE (Confraternity of the Most Holy Name of God and Jesus).—A society of laymen in the Catholic Church whose purpose is to promote by organized effort reverence for the name of God. It dates from the thirteenth century, having developed out of the devotion to the Holy Name of Jesus preached by the Dominican Friars. In the fifteenth century it spread throughout Italy and Spain, and about 1450 received the special favor of the Holy See. Popes have since blessed it and indulgenced its practices. A great impetus was given the society during the pontificate of Leo XIII, and especially in the United States, when bishops were empowered to allow its erection in more than one parish of a city. Before that time it could be connected with only one church. It is now established in Europe in connection with the parishes of the Dominicans; in the United States it is established in every diocese and now approximates 800,000 members. Before 1902, the records for American societies were kept in Rome; they are now being copied and will be added to those kept in the United States since 1902. The society is growing rapidly; since 1902, 1,500 branches have been formed in the United States. England, Spain, and Holland have undertaken to organize along the American lines.

The society is open to men; the *Junior Holy Name Society* provides for boys until about the age of eighteen. All members pledge themselves to promote love and reverence for the Holy Name of God and Jesus Christ, to avoid blasphemy, perjury, profanity, unlawful swearing; improper language, and to prevent, if possible, such sins in others. They are obliged to receive holy communion in a body once every three months, and are recommended to do so every month. They publicly profess their devotion by means of processions, or Holy Name rallies.

Each branch of the society has four principal officers, viz., the spiritual director, who is the priest of the parish or his appointee; the president, secretary, and treasurer who are elected annually by the members. The parish branches are subject to the director general, a priest or prelate appointed by the bishop for the diocese. Although authorization for the erection of any branch must be obtained from the Superior General of the Dominican Order in Rome, or his agent, the government of the society is local; many of the regulations and activities of the society are determined by the local branches. It is noteworthy that this is a society for purely spiritual and moral purposes which offers none of the usual insurance, health, or temporal benefits.

The publication of *The Holy Name Journal,* a monthly periodical, was begun in 1907. Also see the *Pocket Manual of the Holy Name Society.*

P. J. MCCORMICK.

HOME, THE, AS AN AGENCY OF RELIGIOUS EDUCATION:—1. *The Place of the Family Historically.* From the earliest times, the family has been the social unit. Anthropologists have traced its history through varying forms of matriarchate and patriarchate, through polyandry and polygamy, to the generally accepted idea of the monogamic family consisting of father, mother, and child. Whatever its form, the family has been the starting point from which all other social organisms have grown, the tribe, the clan, the state, the nation. The vital relations of the family remain the same whatever the form—the authority of the parents over the children, and the accountability of the children to the parents. Naturally in primitive times and among primitive peoples all instruction of whatever kind was passed down from parent to child, and it was only with the development of organized society with its more complex relations that the responsibility for any part of education was taken

out of the family. The command to instruct their children in the law (Deut. 6: 6-9) was followed literally by the children of Israel, and all through the history of Israel and Judah the father occupied the place of religious teacher. The Orthodox Jewish family of the present day is as good an example as can be found of faithful parental training, while perhaps no other race shows a stronger sense of the unity and solidarity of the family. (See Jews, Religious Education among the; Religious Education in the Early Church.) The communal life of the Greeks of Sparta furnishes an opposite example of the subordination of family and individual to the larger social unit, and the history of Sparta, like that of all communal experiments, is a brief one.

The Roman household was by law completely under control of the father (*patria potestas*), and this power was the basis of the social and political life. (See Religious Education, Ancient, History of.) In China at the present day, as for centuries past, the family is the unit of social life, and "filial piety" is "chief of the hundred virtues"; but "the family" does not mean the western idea of one husband, wife and their children, but an agglomeration of sons with their wives and children all living upon a common property. The duty of children towards parents is imperative, but there is no sense of duty of parents toward children. Filial piety subordinates the wife to her husband's parents and results in the subordination of the younger generation during the entire life of the older. (See A. H. Smith, *Chinese Characteristics*. Chap. 19; China, Moral and Religious Education in.)

In marked contrast to all forms of family life, except the Jewish, has been the development of the Christian home as a social and religious ideal. Much progress was made in the early days of Christianity, which was nearly offset by the trend toward asceticism in the Middle Ages. Since the Reformation there has been a steady gain in the place accorded to the home, in the recognition of the value of woman, and in the importance attached to childhood. It has become a commonplace that the twentieth century is "the century of the child," with corresponding emphasis laid upon the home as the most important factor in the development of the child.

2. *The Home as an Educational Agency.* Since the very first studies of the science of education down to the present there have existed side by side *two ideals of education* (see Religious Education, Aims of), the one looking to the fullest development of the individual, the other emphasizing his place in the community of which he is a part and subordinating his individual good to the good of the social unit. It is an interesting fact that at the present day, when the well-being of society is so highly valued and calls forth such devoted service, greater emphasis than ever before is being placed by educators upon the importance of the individual. As the various agencies that cooperate in the education of children have been brought under the scrutiny of students, the influence of the home in this capacity has been recognized as fully equal to that of school, church, and society, while, as affording opportunity for combination of the individualistic and social ideals of education, it is perhaps really superior.

The *methods* of education have long been classified as *formal* and *informal*. Formal, referring to that method of classes, book study, organized machinery and equipment; informal, to that somewhat indescribable but no less positive influence of atmosphere through the personality of the teacher and the physical and æsthetic surroundings of the pupil. Under such a classification the home naturally takes its place somewhat on the informal side between the schools on the one hand, and the community life on the other. The possibilities of formal training, i. e., by direct instruction, are doubtless however far greater than has been realized in the past.

3. *The Home Primarily Responsible for Religious and Moral Training.* It is evident that from its position as the ultimate social unit, and its unique position in caring for children through their most impressionable years, the primary responsibility for the cultivation of religious and moral ideals rests upon the home. As the ideal of education has swung away from the mere acquisition of knowledge to the power to use knowledge, to think, feel, and act for one's self, the method has become less bookish

and grown more practical. The laboratory largely takes the place of textbook, real shops are provided for the mechanic, real kitchens for the domestic science student, real hospitals for the training of doctor and nurse. It is no longer sufficient to say that education prepares for life. Education *is* life. It is in this interpretation of life that the peculiar strength of the home is seen. It is the very heart of the life of the child during his most impressionable years. It is in itself an epitome of life, a multum in parvo, and in no respect is this more true than in the matter of moral and religious training in all that pertains to character building.

The natural way in education is always to move from the known to the unknown, from simple to complex, from concrete to abstract. And this is precisely the service that the experiences of home are constantly rendering to the child. From the familiar relations of father and mother and the other children arise conceptions of faith, good will, mutual dependence, helpfulness, altruism, devotion to duty, which are the basis of social relations outside of the family. It constitutes essentially a school of practice from which the child may pass to larger social relationship.

4. *Present Day Conditions Affecting Family Life.* It seems in view of these responsibilities and opportunities that many conditions of the present time must affect the solidarity of the family unfortunately. Economic conditions have always keenly affected the family. The introduction and preparation of machinery, factory development, labor of women and children both inside and outside the home, the rapid change from rural to urban conditions, all have had a disintegrating effect among the poorer classes. The physical instability of the home resulting from all these conditions has no doubt had greater relation to moral and religious instability than is commonly attributed to it. The old homestead, whether a cottage or a manor, had a physical continuity, built as it was to last for many generations, which can never inhere in flimsy workmen's cottages, city tenements, or even apartment houses with all modern conveniences. The poor man rents because he must, the rich man, because he does not wish to be tied by any one spot, may, in fact, have several homes.

Changes have been equally detrimental among the well-to-do and wealthy. The increasing pressure of business has taken the fathers; social emancipation, clubs, church work and philanthropies have absorbed the attention of the mothers, while the children have been left to the care of servants who were in the main unfitted for the task. Even among the children in the same family the differentiation of interest has gone so far that it seems as though the sense of family unity might be lost through the multiplicity of graded clubs, classes, social interests of the children. Formal family relation as expressed in family worship and instruction is for the most part a thing of the past. The growing tendency to regard Sunday as a legitimate holiday rather than a holy day, while largely the outcome of changed economic conditions, seems a serious loss. Yet the finger of time will not point backward, and it is useless to deplore changes. (See Girl, The.)

5. *Present Day Aims.* On the other hand certain well-defined ideals for the home seem to be evident at the present time. (1) There is apparent a strong sentiment that every child born into the world shall have a fair chance physically. The eugenics movement is based upon the reverent idea that humanity should not be perpetuated simply by accident or the survival of the fittest, but that an attempt should be made to render every child fit to survive. This means beginning with the parents, who shall consciously attempt to fit themselves for the task of bearing and rearing children as nearly perfect as possible. (See Eugenics.) The moral force of this idea can hardly be overestimated for the parents and must have its effect in the children, while the moral training resulting from the inculcation of correct physical habits from earliest infancy is not yet commonly recognized. The Mother-Play of Froebel (*q.v.*) gives a spiritual interpretation of the physical life of the very young child which is not overstrained. (2) A second ideal, the natural corollary of vigorous health, is intellectual vigor. There has been a marvelous development of the machinery of education, and there exists a popular interest in educational

methods and theories such as has never been known before. The subject of child study, which a few years ago awoke but slight response in parents generally, has taken its place in the world of popular reading, as indicated by the space it occupies in public libraries and magazines. The sentiment seems universal that we have not as yet arrived at a solution of the problem of proper intellectual training, and there is on every hand an open-minded search for better ways and means. (See Psychology, Child.) (3) A further ideal already suggested is that of social development. Democracy is being interpreted not merely as a state of society in which every person has as much chance to make the most of himself as every other person, but also as one in which the individual owes a debt to society at large—must give as well as fit. The concrete expression of this ideal is found in normal home life.

6. *Informal Training in Religion.* (1) First and always of chiefest importance in the training of children in religion must be placed the personal influence of the parents. The common observation that children unconsciously assume the manner of speech and behavior of their parents applies with equal weight to their attitude toward religious matters. Sincerity and reverence are more readily communicated and inculcated by indirect and unconscious influence than by direct instruction. (See Imitation, The Place of, in Religious Education.)

(2) The finer the quality of the parents the more important is it that there be close contact and companionship with the life of the children. The pressure of material necessity, of the machinery of living, even of the higher social obligations, must be so planned, or at any rate so interpreted, that intimate friendship shall be maintained with each child in the family, and the whole group bound together by ties of close appreciation and understanding.

(3) The natural and accompanying result which must, however, be definitely aimed at, is an attractive home life, which will serve to keep the children from the many dangers in seeking recreation outside of home. During the early years of childhood protection from pernicious influences is of equal importance with the maintaining of positively good influence. A training in discrimination and character combined with judicious shielding from undesirable influences, will result in a standard of judgment which will prove an invaluable safeguard in youth. (See Religion, The Child's.)

(4) Means by which tastes and judgment may be trained, aside from positive precept, are at all times available through literature, music, and art. The children of the present day, thanks to incentive in school and the almost universal public library, are eager readers. It has been estimated that the average girl or boy spends the greater part of his life time reading during the early years of adolescence. The custom of reading aloud in the family circle or with individual children affords an excellent opportunity of discussing informally but impressively the characters and situations depicted. A careful oversight of children's reading is as important as oversight of their companions. Great assistance may be had in this duty through consultation with librarians. The aid of the religious family periodical, as well as publications of the religious press for various ages, should be more highly appreciated than it is at present. (See Sunday School Paper.) The value of music as a religious influence in home life is only partially appreciated. No other form of expression tends to bind together so closely the participation in its enjoyment, which in itself affords an opportunity to increase the solidarity of the family. More than this the ennobling emotional effect of all good music seems to create an atmosphere which may be made available for profound religious impression. The hymns of the ages, interesting historically from a musical standpoint, are peculiarly adapted to developing childhood, while the wealth of well-written hymns and songs of religious character now available even to those of only ordinary musical ability ought to make possible a Sunday afternoon or evening hour of worship in the family. The influence of art in the home as a religious force is less tangible, but its value has not yet been fully appreciated. The harmonious and suitable furnishing of a house in accordance with the needs and resources of its occupants is a very prac-

tical application of the principles of true art, and as such, has a moral significance. The problem of dress and personal adornment may be interpreted from the same high ideal. In the specific use of pictures to convey religious impressions there is great possibility which, however, calls for careful study and discrimination on the part of the parents just as in the case of companionship and literature.

(5) A further means of informal instruction which may well be ranked of first importance is the opportunity by the habit of asking questions, universal in childhood. It is now recognized that the time to impart information is when the interest is aroused, i, e., when the question is asked. The responsibility placed upon parents of being ready at all times to meet the questions of childhood seems a heavy one, but the important thing is not so much the substance of the reply as the attitude toward the questioner. The parent may well declare himself also ignorant, as well as a seeker for an answer. He thereby brings himself closer to his child. But an honest question should never receive other than an honest answer. Through replying to the questions of early childhood may be laid the foundations of later religious teaching, the fundamentals of all faith—faith in God as the source of all life, and good faith in immortality and in his own share in the eternal presence of God. Church and Sunday school may assist in strengthening these articles of faith in later years, but their initial cultivation lies in the answering of childish questions. Questions concerning the origin of life, coming as they always do at various times in a child's experience, give the invaluable opportunity of conducting the child's sexual life, so closely related with his spiritual life, safely to maturity. (See Sex Education in S. S.) Every critical point in a child's life may be detected by a sensitive parent by some question, which if honestly attended to will cement the bond between them and mark advance in religious experience.

7. *Formal Religious Instruction in the Home.* (1) Among the formal means of religious instruction training in prayer must be emphasized. While the attitude of prayer is one more easily communicated by example than formally taught, it is still true that children require definite explanation and instruction to learn how to pray. Forms of prayers to be committed to memory and used at suitable times, at morning, at bed-time, at meals, at family greetings, are all useful as examples. (See Worship, Children's.) But the spirit of prayer as an attitude toward God, and the habit of personal communion with God, are phases of religious life which parents are peculiarly under obligation to promote. The customs of grace at meals and of some sort of family worship, while very uncommon at present, can be adjusted to family needs, with the assistance of the many published helps. (See Worship, Family.)

(2) Improved Sunday-school methods and lessons, especially the Graded Lessons, call for a certain amount of home preparation to supplement the formal training in Biblical instruction. Faithful cooperation in this work constitutes one of the great religious opportunities of the home. Important as is the class instruction and the influence of the school or an organized body standing for definite religious training, it is too evident that lessons there will have little value unless translated into daily life. This service the home is primarily fitted to do. Its cooperation with the Sunday school in preparation for the lesson, and in the practical application of the lesson, make it a prime force in moral and religious practice.

(3) In addition to the Sunday-school courses of study there may be used in the home formal curricula for home reading. There has been little available in this line until very recently, but interest in the subject promises more literature in the near future.

(4) Coöperation of parents in all possible ways with the opportunities afforded by the church will always have its large place in the training of the family in religion. The attitude of reverence and sympathy toward public worship and habitual attendance is as helpful to the family as to the church life.

For further specific suggestions for parents see Home Department; Parents' Classes; Books for the S. S. Library, Selection of; Children's Church; Music in the S. S.

PEARL G. WINCHESTER.

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HOME BIBLE READING.—See Bible Reading Association, International; Home Daily Bible Readings.

HOME DAILY BIBLE READINGS.—Prior to 1910, published helps on the Uniform Lessons presented no accompanying common uniform method of reading the Bible. There were several schemes in use, each selected on the basis of its own controlling principles. The one system that

was best known throughout the world was that of the International Bible Reading Association issuing from London. (See Bible Reading Association, International.) Its limited adoption and use in the United States has extended from 1882 down almost to the present.

Early in 1909, an agitation was set on foot in New Jersey for the construction of a series of Bible readings to accompany the Uniform Lessons, which should require neither an enrollment nor a fee, as the I. B. R. A. required, and should render more direct assistance toward the understanding of the text of those lessons. An appeal was made to the International Executive Committee to ask the Lesson Committee to undertake the task.

The first attempt to prepare such readings was made by the Editorial Association (*q. v.*), and Dr. M. C. Hazard (*q. v.*), of Boston, at the request of that Association, prepared the first new set of such readings on the Uniform Lessons for 1910. These readings were put into the hands of the Lesson Committee for approval before their issuance. To facilitate this new feature of its work the Chairman of the Lesson Committee appointed a special subcommittee October 13, 1909. The readings for 1910 already outlined were examined and approved November 5 and 6, 1909, and were published by the International Sunday School Association (*q. v.*). Likewise the readings on the Uniform Lessons for 1911 were prepared by Dr. Hazard under the auspices of the Editorial Association; they were approved and issued by the Lesson Committee April 20, 1910.

At this juncture the Editorial Association requested the Lesson Committee to assume the entire responsibility for the preparation of the readings. At the Annual Meeting of the Lesson Committee at Washington, D. C., May 17-21, 1910, a special committee of the Lesson Committee conferred with one of like character from the Editorial Association with reference to the future of the Bible readings, and presented the following report: "Your Committee appointed to confer with the Editorial Association with regard to the preparation of the Daily Bible Readings to accompany the Uniform Lessons beg leave to report that the Editorial Association prefer that the Lesson Committee shall undertake this work, merely submitting to the various editors and publishers the preliminary draft for their criticism." After the adoption of this report a regular standing committee of the Lesson Committee was appointed to take up this task, subject to the approval of the whole committee.

At the semiannual meeting of the Lesson Committee in Chicago, December 29, 1910, in order to define the responsibility of the Lesson Committee with regard to the Daily Bible Readings, the following resolution was unanimously adopted:

"The Committee appointed at Washington [May, 1910] to prepare a course of Daily Bible Readings to accompany the [Uniform] Lessons for 1912, made a report which was approved, and the Committee was authorized to make a final draft of the Readings, and the Secretary instructed to issue them.

"In issuing these Readings, the Lesson Committee deems it proper to record that the Readings are prepared and issued at the request of the Executive Committee [of the International Association] and of the Editorial Association, to meet the needs of our American constituency. The question of its preparation of such Readings for the future is referred to the Convention at its session in San Francisco."

At the same meeting of the Lesson Committee the following questions of policy were determined upon for the subcommittee on Daily Readings: "(1) Repetitions of Bible Readings in the same year on different lessons are permitted in minimum; (2) On Review Lessons, all the Scripture Lessons for the Quarter reviewed should be given in the Bible Readings for the Review week; (3) Daily Bible Readings are to be provided for all alternate, *i. e.*, parallel lessons."

At the San Francisco Convention the Lesson Committee's report was adopted and thus the work of preparing Daily Bible Readings by the Lesson Committee was formally adopted by the Convention.

As a question of policy the Lesson Committee at San Francisco instructed its subcommittee on Daily Bible Readings "to place primary stress upon devotional and inspirational values, not slighting, however, the educational aspect."

After about two years of uncertainty the plan of preparing and issuing the

Daily Bible Readings became a regular part of the Lesson Committee's task, and they are now being issued about two years in advance of their use. Indications are that these Readings are being increasingly adopted by lesson help publishers, and are contributing substantially to the larger and better understanding of the Uniform Lessons.

IRA M. PRICE.

HOME DEPARTMENT, THE.—This department is intended to provide opportunity for home Bible study for those who cannot attend the regular sessions of the Sunday school. The members of the Home Department are under the care of the Sunday school and are counted as its members.

I. Origin. The Home *Class* idea provided for a class, large or small as the case might be, taught by a teacher and using the same lesson helps as in the main school. It was a class outside the school proper, yet of it; it preserved the *school* idea—a teacher, a class, a meeting place, and a textbook. In 1881, the Home Class idea was presented by Dr. W. A. Duncan at various conventions in New York state, and at the International Convention in June, 1881, held in Toronto, Canada.

In 1885, the *home* idea, called the Home Department, was inaugurated by Rev. Samuel W. Dike in Royalton, Vermont. Dr. Dike had long felt the need of more deeply rooting the church in the home, and in 1875, he had published an article in the *Vermont Chronicle* on the need of a larger use of the family in religious work. In 1884, the Andover *Review* for August published an article by him along the same line. The results of his study and plans were given to the public in a letter written in December, 1884, and published in the *Vermont Chronicle* of January 9, 1885. Extracts showing the character of the department are as follows:

"Every pastor and Sunday-school superintendent has had occasion to regret that sickness, infirmity, or some other cause beyond control keeps a number of the best of his charge from active participation in the Sunday-school service. There are others, also, who do not attend any public service and who have resisted, for various reasons, all efforts to bring them into this service of the church. Sometimes one or two children only will attend out of a family. And on the borders of our parishes there are always some families who cannot be reached by any Sunday school without the greatest difficulty. These families cannot, or think they cannot, go to the church school. Something ought to be done for them. And those aged and infirm people who have perhaps been in the Sunday school most of their lives hardly ought to be left without a taste of the cherished privileges of a lifetime.

"Now why not have a Home Department for these classes? We have our Uniform Lessons and lesson quarterlies in abundance. Some of these are very well adapted to use in private study at home. The religious newspapers all have their notes on the lesson, and so do some others. . . . And then the pastor and superintendent might get competent persons to canvass the field and find how many could join such a department of the Sunday school to be composed of those who could not attend the public service of the school more than six times in a year, and of those who could not come at all.

"Then get as many as possible to enroll their names as members of the school. To make the conditions at first very few and simple, is best. Have the members feel their privileges as such, entitled to the use of the library, to copies of all reports and announcements, if any are printed, and to such systematic visits, helps, and attentions as are given any other members, and to the special care their retired situation may entitle them to receive. If need be, have an assistant superintendent who shall attend to this department. If there are any who do not wish to be tied to the order of Bible study provided in the Uniform Lessons, let there be a Bible class of these people. That is, let each choose a course of Sunday study of the Bible as best adapted to himself and family, consenting for the encouragement of others and as a duty to his church to be enrolled in the same manner as the rest. The object is, of course, to extend the aims and scope of the Sunday-school work as far as possible. . . . More than all, it would stimulate that sense of parental obligation and domestic privilege which is of incomparable value."

A copy of this letter in the *Chronicle*

and a personal letter were sent to Dr. A. E. Dunning of the Congregational Sunday School and Publishing Society, Boston, Mass., who warmly commended the plan and who issued an explanatory letter of the Home Department plan and a pledge card; also a report card. The first pledge card called for one half hour's study of the lesson each week, and until the present time the requirement has been the same.

The far-reaching possibilities of the plan were appreciated by the Sunday-school leaders and the Home Department plan was warmly advocated. Denominational and interdenominational conventions gave it place on their programs, and soon the denominational and interdenominational publishing houses began to issue their own Home Department literature.

At the sixth International Sunday-school convention held in Pittsburgh, Pa., in 1890, the following resolution was passed: "Resolved, That we most heartily commend the Home Department of the Sunday school as a practical and effective plan for increasing the extent and influence of Bible study, and for the promotion of Christian effort, worthy of adoption by every Sunday school in the land."

In connection with the meeting of the International Committee held at Chautauqua, N. Y., in August, 1892, a "Home Class Conference" was held. While called "home class" the principles discussed indicated that the ideas of the Home Department were being used: the word "class" had come to indicate the status of the member; if but one in a family belonged to the Home Department, that one was a member of an "individual class." If the father and mother and some of the children belonged, that constituted a "family class"; and when several in a neighborhood belonged and met to study together, that was a "neighborhood class," etc. All these "classes" (better designated as groups) comprised the Home Department of the Sunday school. On motion of the conference a temporary international organization was effected, called "The International Home Department Association." Dr. W. A. Duncan of Syracuse, N. Y., was unanimously chosen president, and W. H. Hall, of West Hartford, Conn., secretary.

Since that time there has been appointed at each International convention a Home Department committee as one of the subcommittees of the International Sunday School Association.

At the International Convention assembled in San Francisco, Cal., in 1911, Dr. W. A. Duncan of Syracuse, N. Y., who had served as chairman of the Home Department committee since its organization in 1892, and because of his unstinted labor and great zeal for the Home Department cause, was made Honorary Chairman for life of the Home and Visitation Department of the Association.

The statistics of the department are quite inadequate, as it has been almost impossible to get correct figures. Those given by Dr. Duncan at the triennial conventions are very conservative, and are as follows:

Boston, June, 1896, 3,261 departments; 130,232 members.

Atlanta, April, 1899, 4,497 departments; 182,528 members.

Denver, June, 1902, 9,219 departments; 292,107 members.

Toronto, June, 1905, 10,600 departments; 403,905 members.

Louisville, June, 1908, 15,650 departments; 551,538 members.

San Francisco, June, 1911, 19,700 departments; 644,417 members.

Chicago, June, 1914, 26,598 departments; 788,057 members.

II. The Purpose of the Home Department of the Sunday school. 1. To make membership and fellowship in the Sunday school possible for everyone.

2. To secure systematic Bible study on the part of everyone.

3. To secure recognition and due appreciation of the family and of the home in the work of the church.

4. To bring into the home a truer ideal of family life and privileges.

5. To secure the deepest possible interest in the church and all its work. "Not the individual, but the family is the unit of society, and the Home Department of to-day, true to its name, aims to unite in common interests all the members of the family in the study of God's Word, his teachings, his love and his care."

In one sentence it might be said that "The purpose and spirit of the Home Department is to bring to the family, as a family, a sense of the supreme importance

of taking the teachings of God's Word as a standard of daily living." It is the family—the family as a whole rather than the individual member or members—that challenges the study and interest on the part of the church.

III. Methods. *Organization.* The school desiring to add a Home Department to its regular departmental work brings the matter before the official board which votes upon it. The superintendent and visitors are elected according to the custom of the election of the superintendent and teachers of the school, that the workers may have proper rating. The officers should be most carefully selected in order to insure success. The superintendent should be one who possesses a true spiritual life, who has a loving persistency, quiet tactfulness, adaptability, executive ability, and a love for the work that is deep enough to enable him to take it as a privilege, rather than as a duty. The visitors who go into the homes or places of abode of the members should possess the same qualifications as the superintendent.

2. *The Members.* All those persons who cannot, or will not, attend the regular sessions of the school are sought continually until they are won for membership in the Home Department. The purpose of the department is explained and each member of the family is solicited for the main school or the Home Department. To strengthen the canvass, the members of each class in the school are asked to try to secure the members of their own households for membership in the Home Department or in the main school.

The members of the Home Department agree to study the Sunday-school lesson, or some course of Bible study as may be decided upon, at least one-half hour each week; to record the results of their study on a card or envelope given for the purpose, and to contribute as they may be able through the envelope furnished them. The visitor calls upon them at least once each quarter; oftener in cases of need. The visitor usually carries the class supplies to the members, and receives from them their report envelope and offering.

3. *Meetings.* The superintendent and visitors come together in what are termed "Visitors' Meetings" four times each year, either at the end or at the beginning of the quarter. Reports are given of the work and plans are made for increasing the efficiency of the department.

4. *Socials.* At least once a year the Home Department has its own social meeting. This may be held in the parlors of the church, or in a private home. It provides an opportunity for the Sunday school proper, the King's Daughters, or the Y. P. S. C. E., to take charge and to tender the department a reception which furnishes to all a pleasant social gathering and causes the members of the Home Department to feel the bond of sympathy existing between themselves and the body whose guests they may be.

5. *Home Department Day.* In many states a special Sunday is used on which the Home Department is honored. Where necessary conveyances are provided to take department members to the church service which is planned to be in harmony with the sentiment of the occasion. Some churches are combining the observance of Home Department day and Mothers' Day (*q. v.*). As they enter the church each member of the department is welcomed by a specially chosen committee, and is presented with a white carnation. At all of the special Sunday-school functions—Rally Day, Easter, Christmas, etc.—particular attention is given to the Home Department, and it often has a place on the program.

6. *Township Method.* Some states having large rural districts make use of township organizations to care for the Home Department work. The Township Home Department superintendent has the oversight of all Home Department and the house-to-house visitation work in the town. He secures Home Department visitors from each church or Sunday school. To these visitors are assigned districts without regard to denominational connections.

It is explained to those upon whom the visitors call that the Home Department *work* is done interdenominationally, while the Home Department *relation* is denominational, and the member will be reported to, and will be considered as a Home Department member of the Sunday school for which he has expressed a preference. The visitors' report is made to the township superintendent who, once a quarter, sends to each Sunday-school superintendent in the town a report show-

ing the Home Department status as a whole, and the condition of that portion which forms a part of his own Sunday school. The visitor's duty is to keep in touch with conditions in his district, and to report to the Home Department superintendent all changes in the population; the superintendent immediately reports the same to the pastors and Sunday-school superintendents whose schools are affected by these changes. The advantages of this interdenominational Home Department work have been summarized by Rev. E. M. Fuller, formerly secretary of the Vermont State Sunday School Association. The plan has been particularly successful in Vermont:

(1) "It unites the energies of the Christians in the community on one line of effort; concentration gives strength."

(2) "It conserves rather than dissipates the forces of the church."

(3) "It broadens the horizon of the workers, enabling them to apprehend the boundaries of Christ's Kingdom in their community, rather than to be satisfied with knowing the limitations of their own particular denomination in that community."

7. *New Movement Method.* After a membership canvass has been made, the members meet in order to elect a superintendent, secretary, treasurer, and such other officers as may be needed. These group the members into classes; each class chooses its own chairman who performs the duties devolving upon the visitor under the common plan. The tenure of office for the chairman is one year, and rotation in office is recommended. Each class has a membership committee, a social committee, and as many others as may be needed to further the plan for lesson study, visitation of the sick, to foster missionary activities, etc. This method throws the responsibility for the maintenance of the department upon the members thereof, and wherever it is difficult to secure leaders and workers from church or school, the "new movement idea" commends itself.

IV. Requisites. The requisites used in establishing and carrying on Home Departments are issued by all the leading denominational and interdenominational publishing houses. They usually comprise

(1) An explanatory leaflet, circular, letter, or booklet describing the Home Department.

(2) A pledge card to be signed by the member promising one-half hour's lesson study each week.

(3) A membership certificate.

(4) A quarterly report card for the member upon which he records his study and the amount of his offerings. The majority of publishing houses issue an envelope, on which the lesson study and offering reports are inscribed and into which the moneys may be placed.

(5) A visitor's quarterly report blank, giving names and addresses of class number of lessons studied, offerings, etc.

(6) A visitor's record book, in which are written the quarterly reports, the number of calls made, any special items of interest, etc.

(7) Superintendent's record book. This is to contain the names and addresses of the visitors and their classes; provides a place for inserting the date of joining, of death, of discontinuance, etc.; also the visitor's quarterly reports, and the superintendent's quarterly and annual reports as given to the school.

(8) The Home Department badge. A purple button with white center for the men, and a pin to match for the women.

(9) Messenger introduction cards. Many departments secure the assistance of boys to carry the church calendar, library book, etc., to the members each week. Upon their first call they present cards which give their names and the services they will render.

(10) Messenger Certificate. A recognition card of their appointment, with a place for the signature of the pastor, the Sunday-school superintendent, and the Home Department superintendent.

(11) Messenger Badge. A button, pin, cap, or uniform, according to the financial ability of the school.

(12) Sunshine Circular. A leaflet describing the work of girls from eight to sixteen years of age who supplement the work of the visitors in visiting the sick, caring for children, helping overburdened mothers, acting as chaperones for little ones in church, etc.

(13) Sunshine Badge. A pin.

V. A Forward Step. At New Orleans, February, 1912, the International Execu-

tive Committee adopted recommendations enlarging the scope of the Home Department.

The new International Leaflet now bears the title, *The Home Department and the Family Altar.*

It was deemed wise to form the Home Department work into two grades, known as Grade A and Grade B. Grade A, as Grade B, embraces the requirements of ordinary membership, and in addition urges the advance step of family worship in the home, including at least the reading of the Bible and prayer; Grade B enlists the member in the study of the Sunday-school lesson for one-half hour each week.

VI. Outlook and Progress. That great good has been done by the Home Department is unquestioned, but it has been done largely along individual lines. It is believed that far greater results may be obtained by working with entire families rather than with one or more individuals in a family. The primacy of the home should be recognized; the whole social progress should center in the home, and the home teaching should include everything that influences the character and conduct of the entire family. The Bible is the only adequate textbook. It is estimated that in only eight per cent of the Christian homes in America is the Bible used as a family textbook. The old time family altar is fast becoming obsolete, and diversity rather than unity of interests affects family life adversely. The church, which is seeking some definite means of establishing or reëstablishing the family altar, to help each father to be the priest unto his own household, and to raise the whole standard of family life, will welcome the results which "Grade A" will bring if they are used. (See Home, The, as an Agency in Religious Education; Worship, Family.)

In all churches there are those who would do personal work if they were trained for it, or if they had a well-defined plan and specific instructions. To be a visitor of a "Grade A" class gives one a fine opportunity to qualify for personal work. First, such an one should fully comprehend the vital principle of the Home Department, which is its recognition of the value of the Word of God to the individual life; then to look beyond the individual to the family and the home, and to realize the value of "family religion."

The daily Scripture selections and prayers given in many of the Home Department helps, and books of daily devotions which give a passage of Scripture and prayer, will help the diffident ones to begin.

Too great emphasis cannot be placed upon the importance of seeking men for visitors in promulgation of "Grade A" Home Department work. Men can reach men, especially when the work is of this nature, much better than a woman can. When the church has as a member a fine policeman, win him for a worker and let him approach all his brother officers with the "Grade A" plan, and act as visitor to all the policemen whom he may be able to secure. The same with the firemen, car men, etc.

In the South this work is being carried on with large success. In Birmingham, Ala., there are one hundred schools, two-thirds of which have Home Departments, and there is a federation among them similar to club federations. They have a general superintendent and four field workers whose duties are to organize new departments, to be responsible for the interest and efficiency of all, and to form new plans. For instance, one department takes particular interest in the firemen of the city, supplies them with the Sunday-school helps, has a "class" at each fire station, and has enrolled most of the men in the Pocket Testament League (*q. v.*). The most helpful work of these departments has been the visiting of the members who are in the antituberculosis camp on Red Mountain.

Much work of this nature may be done among the soldiers and sailors, among the lighthouse men and the life-saving station men. The Y. M. C. A. has entered all of these fields and, as an organization, they are willing to coöperate in any manner possible to help the men upward. The Home Department visitor should seek the help of those already engaged in Christian work among the various classes of men.

The field is limitless, and people are not hard to reach. In the West, where the colporteurs are busy with their work, they find it helpful to act as Home Depart-

ment canvassers and always to carry with them a package of application cards. When new members are secured the colporteurs give the cards to the nearest church or school. In places where neither church nor Sunday school is in existence, or where they are too remote, the new members belong to the colporteur's own church Home Department, and the supplies are sent by mail and the visiting done by correspondence, except in cases where the colporteur himself calls upon them.

In England the Home Department is just beginning to be known. (See Rural England, Sunday Schools in.)

MRS. FLORA V. STEBBINS.

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Each State and Province has its own Home Department Leaflet, or uses the one furnished by the International Sunday School Association.

HOME INSTRUCTION.—SEE HOME, THE, AS AN AGENCY IN RELIGIOUS EDUCATION; PARENTS' CLASSES.

HOME VISITATION.—An organized systematic plan through which every home in the largest city or in the most inaccessible country district may be visited in a single half day is known as Home Visitation. A printed card is placed in every home, inviting the people to attend the Sunday school, church, or synagogue of their choice; a record of the church preference of every individual is secured, which is given to the pastor, priest, or rabbi preferred.

1. Every department of the Sunday school and church may be served through a Home Visitation department. The people cannot be brought into the regular services of the Sunday school and church, and they cannot be saved unless they are reached and taught. Home Visitation undertakes to reach *everybody everywhere,* and to place some one in sympathetic touch with every one it reaches.

2. The faith or denominational principles are not sacrificed in a general cooperative Home Visitation because the people who are found are reported to the church of their choice, to be followed up by representatives of their own faith or denomination. Loyalty to the organization in which one has enlisted is a great need of the present age. The only hope for church and denominational loyalty is in an interdenominational program as large as the Kingdom. Home Visitation furnishes plans for extending the Kingdom and demands loyalty to faith and denomination in its efforts and results.

3. The coöperative Home Visitation furnishes the quickest, cheapest, and surest plans for reaching, teaching, and saving the whole world. There are millions of people to be reached in this generation, and one denomination working alone cannot reach them even in time. Also by working separately the denominations lose the benefits of coöperation and their efforts overlap; wherever there is overlapping there exists the danger of overlooking necessary work in some other quarter. All of which causes waste of time, money, and effort.

In order to secure the most successful Home Visitation the coöperation of all organizations which are interested in the religious, educational, and commercial life of a community should be obtained. The fundamental value of coöperation to religious interests is obvious. To send out thousands of men and women to visit the homes and to become better acquainted with the people and the existing condi-

tions of a community makes it a great movement for the general welfare. All interests may be induced to coöperate heartily if the movement is properly presented by one who is thoroughly familiar with the plan and who understands its value.

The committee should represent all faiths—Protestants, Catholics, Jews—but it often requires the written indorsement of the heads of some denominations. Such indorsements have been given by the leaders of all Protestant denominations, by Catholic archbishops and bishops, and the leaders of all Jewish bodies.

The Home Visitation is a blessing to all concerned. It discovers the work and enlists the workers. The success of a Home Visitation depends largely upon the publicity which the newspapers give it and with such coöperation every door is likely to be open to the visitors and the men, women, and children can be placed in touch with the Sunday school, church, or synagogue preferred by them.

5. In a large city, as soon as the committee has been selected, the state, provincial, or city Sunday-school association, or other organization which has promoted the Home Visitation, should select as general chairman a man who is held in the highest regard as a religious leader, and all calls for meetings and leaders and visitors shall be sent out in his name. A letterhead should be prepared which bears the names of all coöperating organizations and their representatives, and a brief statement of the purpose of the movement. Only one meeting of the general committee is necessary, at which samples of the invitation and record cards and other materials should be submitted. When the required forms are decided upon, a small central committee and the expert leaders should work out the details.

In cities "ward" lines usually make good district divisions. There should be a chairman of districts, a chairman for each ward, and headquarters as near the center of the ward as possible. Letters written on Home Visitation letterheads, and leaflets explaining the plan should be sent to every pastor, priest, rabbi, and Sunday-school superintendent, and they should secure the assistance of their leading men and women. The visitors' lists are returned to headquarters, and all visitors are notified where to report for service on the day of Visitation. Meetings for the instruction of visitors are held and the visitors are given their assignments at the ward headquarters. The districts are clearly diagramed on block envelopes which contain the cards of invitation and of records. Visitors of different denominations are sent out two and two where possible—two visitors can usually visit fifteen homes in an hour.

For a rural visitation public-school district lines make good divisions, and the same plans are followed as in the cities. The Visitation plan is as practicable and successful for rural districts as it is for the city.

6. When the records are returned by the visitors a committee of representatives from all denominations should classify them, giving all which express a preference to the organizations indicated and making duplicates of all "no preference" records for each of the denominations in the community, in order that all may have an equal opportunity to win the unattached.

Conservation is the most important part of this work. A strong committee on conservation should be organized. Many methods have been used. A successful plan is to organize a permanent Visitation Committee in each Sunday school and church, selected from those who took part in the general Home Visitation, the church officers and representatives of the Sunday-school classes. The records should be definitely assigned to these leaders to follow up the names of the young people and adults. A special reception day should be appointed on which to welcome the new people, and all should unite to make it an occasion of soul winning and church ingathering.

The Home Visitation has been observed in Chicago, Philadelphia, St. Louis, San Francisco, Denver, Kansas City, New Orleans, Louisville, Richmond, Wheeling, Cleveland, and many other cities in the United States; in Toronto and Montreal, Canada, and in Liverpool, England. Marked improvement in plans and results have followed each experience. More than 22,000,000 people have been visited and many have been brought into touch with the Sunday school and the church. The Home Visitation is an application of

modern business methods to the interests of the Sunday school and church and it enlists large numbers of leading men and women. Leaflets giving the plan and samples of materials used, may be secured from state or provincial Sunday-school associations, or through denominational Boards, or from The International Sunday School Associations, Chicago, Ill., or The World's Sunday School Association, New York city.

J. S. DURHAM.

HOUR FOR THE SUNDAY SCHOOL SESSION.—SEE SUNDAY SCHOOL SESSION.

HOW TO STUDY THE BIBLE.—SEE BIBLE, HOW THE TEACHER SHOULD KNOW THE; BIBLE READING; BIBLE STUDY, PLACE OF, IN THE PREPARATION OF THE S. S. TEACHER; INDUCTIVE BIBLE STUDY; SYNTHETIC BIBLE STUDY.

HOWLAND, HENRY JENKINS (1810-97).—Born in 1810, and was a graduate of Brown University. He organized one of the first infant Sunday schools in the United States. About 1827 two infant week-day schools were established in Boston for the purpose of caring for children under five years of age while their mothers were at work away from home. A visit to one of these schools suggested to Mr. Howland the possibility of furnishing suitable training in connection with the Sunday school for children of the same age. His idea was explained at a meeting of the Sunday-school teachers of the First Baptist Church in Boston, in which he was a teacher. The plan was approved, and Mr. Howland was appointed to organize and teach the new class which held its initial meeting in December, 1829.

There were no Sunday-school lessons suitable for children of this age, so the exercises were at first confined to learning and singing simple hymns, "listening to Bible stories illustrated by pictures," etc. Subsequently, Mr. Howland prepared *Lessons for Infant Sabbath-Schools, with a Plan for Conducting an Infant Class.* "So far as known, this is the first lesson-book for such schools ever published."

EMILY J. FELL.

HUMPHREY, HEMAN (1779-1861).—Congregational clergyman and educator. He was born at Sunsbury, Conn.; was graduated from Yale College in 1805, after which he studied theology. He served as pastor of Congregational churches at Fairfield, Conn., and Pittsfield, Mass., and in 1823 became the second president of Amherst College.

Dr. Humphrey was deeply interested in the religious education of children and considered the Sunday-school teachers as important factors in this enterprise. In 1831, in a sermon delivered at the request of the American Sunday School Union, he urged parents heartily to support the Sunday school, but warned them "against devolving the whole business of religious education upon others," and neglecting a parental duty. In 1850, Rev. Albert Barnes (*q. v.*) sounded the same note of warning to parents.

Writing to his son concerning his pastoral duties, Dr. Humphrey lays emphasis upon the need of the pastor to give a great deal of attention to the Sunday school, if the school is to be efficient—this in addition to systematically catechizing the children. He recommended that while the pastor cannot always act as superintendent or teacher, yet he should visit the school, meet the teachers regularly, assist in choosing the textbooks, and personally help in recruiting the Sunday school.

Dr. Humphrey was a pioneer advocate of temperance and a tract he prepared on temperance, in 1812, is believed to have been the earliest on this subject published in America. Dr. Humphrey greatly influenced the religious movements of his day.

EMILY J. FELL.

HYGIENE.—The dependence of a healthy growth of mind and character on a healthy physical development makes attention to the hygienic surroundings of children in the Sunday school quite as essential as when they are otherwise engaged. The medical and dental inspection of pupils in the public schools tends to limit and control diseases that may be contracted in the Sunday school where reasonable care and supervision is not exercised and where insanitary conditions may exist unrecognized or neglected.

The school room doors should always open outward and should never be locked when the school room is occupied, so that

in case of fire or panic they may not block or obstruct free egress. Dark and winding stairways and weak railings are a source of danger when a number of excited persons attempt to escape from a room.

Hard wood floors are easiest to keep clean. Dry sweeping is objectionable because it raises the dust which settles on ledges to be dislodged on free ventilation and inhaled in respiration. Damp sawdust or damp bits of newspaper sprinkled over the floor obviates this objection. The walls and ceilings should be white or light tinted to reflect the rays of light. Dark colors absorb the light.

The furniture should be plain, light colored, and not upholstered, because it can easily be kept clean and will not harbor vermin.

If plumbing is introduced, the simplest system is desirable. The water should always run to waste before drinking, chiefly because many public supplies of water dissolve lead and it may take up a dangerous amount of this poison by standing long in the pipes. The common drinking cup should not be provided as this is a means of transferring disease from one to another. The toilet closet needs constant care to keep it clean and free from offensive odors. It is liable to be visited by persons unaccustomed to its use, who are likely to create greater difficulties than would result if there were no closet of this character. Defective plumbing is not the cause of any specific disease.

In determining the size of the school room, ample floor and cubic air space for each individual should be provided, and the rules governing this matter for Massachusetts public schools may be followed. Each pupil should have 20 square feet of floor space and 300 cubic feet of air space. A room 40 feet long, 20 wide and 15 high meets these requirements for 40 pupils. If the system of ventilation changes the air three times an hour in a room of this size, occupied by this number of pupils, there is given to each 1,800 cubic feet of fresh air per hour, an amount deemed sufficient to keep the air within a desirable degree of purity.

Light. School rooms lighted abundantly by the sun are best for the eyes and for the general health. Sunlight is the most powerful agent available for the destruction of disease germs. White or light colored walls and ceiling reflect and diffuse the light, lessening the likelihood of dark places and deep shadows which injure the eyes by the necessary effort to see distinctly. The shadows of adjacent high buildings often make necessary the use of prismatic or ribbed glass to deflect the rays of light into the room. When artificial light is necessary precautions against dark shadows are even more essential.

Electricity furnishes the best artificial light because of its brilliancy, ease of control, and safety. All other methods of lighting consume oxygen and produce carbonic acid gas. One gas jet burning five feet of illuminating gas per hour equals the vitiation of the air by the respiration of five adults for the same time.

The use of matches that strike anywhere to light lamps ought to be supplemented by the safety match that can only be lighted on the box in which it is contained. This is a great protection against accidental fires.

Lighted kerosene lamps often heat the oil so that a too rapid distillation of an inflammable gas results and explosions are likely to follow. They should not be left burning in an unoccupied room without frequent observation, for as the oil is warmed the size of the flame increases until a dangerous volume of gas is liberated.

Artificial Heat. The registration of the thermometer should always govern the temperature of a public room and not the sensations of individuals, who are subject to wide variation, influenced by age, health, habit, food, dress, fatigue, and sleep. Those whose sensations from these influences are most extreme are the ones who generally control where registering of the thermometer does not govern.

The old and very young require for their comfort and health a temperature that enervates, impairs the appetite and digestion of the strong and vigorous, who are usually the bread winners and for this reason ought not to be subjected to the depressing effect of a high temperature necessary for the feeble.

In the French and English schools, 65 degrees Fahrenheit is recommended and in German schools the same limit is established by law. In America habit has

probably influenced the maintenance of a considerably higher temperature—70 or 72 degrees is commonly recommended which is often exceeded when an individual complains of feeling cold. It would be attended with too much complaint suddenly to reduce our standard to the better European, but we can gradually approach it by adopting the rule of feeling comfortably cool instead of feeling luxuriously warm. In a cool temperature, mental and physical efforts are less exhausting, appetite and digestion are stimulated by cold, which will be evident by comparing these processes in winter and in summer, or by observing the superior development, both physically and mentally, of children in the out-of-door schools over those confined in the overheated foul air of the ordinary schoolroom.

Heating Plants. Indirect steam or hot water heating is better than furnace heat for large buildings, because the heat can be conveyed to rooms remote from the central heating plant, without much loss of heat and without being affected by the direction of the wind that often prevents, and sometimes reverses, the movement of the current of hot air. The hot air furnace wastes a much larger proportion of heat by radiation from long flues before escaping from the register into the room. Furnace heating is better than direct steam or hot water heating, for when it works well it furnishes a constant current of fresh air from the outside, while direct heaters by steam or hot water radiators located in a room, do not supply any pure air except what accidentally leaks in around windows, under base board, or through porous ceilings and walls. When indirect steam or hot water is employed, the radiators are incased in chambers near the room into which a current of fresh air from the outside is admitted and when heated, conveyed by a short flue to a register in the room, thus supply ventilation like the hot air furnace.

Indirect hot water heating is better than steam because it can be controlled and the heat limited. The water may be heated in the radiators to 100 degrees or more up to 212 as the outside temperature may require, whereas with steam the radiator must be at 212 if steam is turned on at all, which produces excessive heat in moderate weather. Indirect heating is more expensive than direct, but it is attended with more healthful conditions.

The fire hazard is much less with steam or hot water than with other methods of heating.

Ventilation. The sense of smell is the best guide for measuring impurity of the air. Persons of dirty habits, defective teeth, impaired digestion, or wearing soiled clothing impart to the air in an inclosed space offensive organic gases, easily detected by the sense of smell. Often their presence in excessive quantity is not observed except by one coming from the pure out-of-door air, as the increase of pollution is so gradual.

Their presence is a positive sign that the ventilators are closed, or of insufficient capacity to change the air rapidly enough to produce the necessary amount of fresh air; in which event the windows should be opened even at the expense of a cold draft, which is not dangerous, merely disagreeable. It will not cause a cold nor any other disease. (See Architecture, S. S.)

Contagious Diseases. Concentration of pupils in the schoolroom affords favorable conditions for the spread of the class of diseases which always originate from a previous case of the disease, or from a person harboring the organism which is absolutely necessary to cause a contagious disease. The organism may be visible to the unaided eye as in the case of vermin, or the little animal causing scabies known as the itch, or may be of microscopic dimensions requiring a very high power for identification. Most of them belong to the vegetable kingdom and are called bacteria. A few classed as animals include the lowest forms of organic life, the protozoa, which cause diseases like malaria or yellow fever.

Nature always does her work through the same channels. The egg of the hen must precede the chick, the seed of the pine the pine tree, and the acorn the oak, and this is true of every living organism down to the lowest form of organic life. The parent gives the peculiar type to the offspring that relates it to species and it is as impossible to produce a case of typhoid fever, tuberculosis, diphtheria, or a cold, without the special organism that causes these diseases as to "gather grapes from thorns or figs from thistles." One cannot get lock-jaw from a case of cholera,

or consumption from exposure to the weather. All transmissible diseases are acquired only by the transference of the germ or seed of the disease to favorable environment. The healthy tissues of the body in their integrity are effective barriers.

A perfectly sound skin is a protection against lock-jaw and the surgical diseases. The sound mucous membrane, lining the respiratory canal from the nose to the lungs, when protected by its natural excretion of a thin watery fluid that flows upwards and outwards, furnishes an unfavorable soil for the organisms causing respiratory diseases to lodge in and germinate. Like the parable of the sower, the seed must fall on favorable soil to be productive. Injuries of the skin should therefore be protected against the possible entrance of disease germs by covering with a clean cloth, after the wound has been thoroughly washed. Court-plasters often do more harm than good. The respiration of dust irritates, scratches, inflames the mucous membrane of the respiratory tract, thus making a favorable soil for disease germs expelled in spitting, coughing, sneezing, or blowing the nose by those harboring the organisms. Children should be taught always to cover the mouth with a handkerchief and thus avoid spraying the air with organisms possibly diseased which another may inhale. Pencils passed from mouth to mouth may be the means of transmission of disease germs.

Symptoms of Diseases. The common symptoms of contagious diseases are easily observable and when detected should prompt a teacher to send a child home to prevent him from mingling with others and spreading the disease.

1. Scarlet fever and measles. An unusual redness in patches on the face and neck is likely to be due to the eruption of scarlet fever or measles, both of which are preceded a day or two by a chill and feverish condition, loss of appetite, and possibly by vomiting and perhaps a headache. Without making a positive diagnosis, the teacher should dismiss the child with a note to its parents containing the simple statement of the child's apparent sickness.

2. Whooping cough is diagnosed by a peculiar sound made in the effort to gain a breath during the violent paroxysm of coughing. The cough expels the air from the lungs, the whoop occurs when air is drawn in with unusual force. It is a highly contagious disease that occurs but once in a life time with few exceptions.

3. Diphtheria. Some of the early symptoms of this disease are the same as measles and scarlet fever. Loss of appetite, fever, chills, and vomiting are usually present. There is no eruption. Characteristic symptoms are, complaint of pain when swallowing, an unusual redness of the mucous membrane in the back part of the mouth, more or less covered with grayish white patches. These latter symptoms are present in tonsilitis and for a time it is difficult, or impossible, to determine which disease exists, but in either case the child should be sent home with a note informing the parents of sickness.

4. Chicken pox, varioloid and small pox closely resemble each other in the early symptoms. The eruption is scattered and in distinct papules. Those of varioloid and small pox feel like bird shot under the skin and become flattened or depressed at the top as they develop. Backache, vomiting, and fever precede and accompany the eruption. The eruption of chicken pox first appears on the back with very slight constitutional disturbance, and a child may often pass through the disease without its recognition.

5. Colds. The common cold is a contagious disease that has long been known to "run through schools and families" with little or no precautions taken for its prevention, probably because the disease is often mild, causing no apparent impairment of general health. This is not always the termination. Many persons ascribe very serious lung troubles to colds, probably as the result of irritation and inflammation of the mucous membrane which thus offers a favorable soil for germs causing more serious diseases. For this reason a person having a cold should be quarantined and not permitted by association to expose others to the same disease.

Cleanly habits should be taught in a general way so as not to subject children and parents to the mortification which individual teaching might cause. Delicacy and tact are essential to accomplish

the desirable result. Those of cleanly habits ought not to be exposed to the baneful influence of those who pay no regard to their personal appearance. A visit by the teacher to the homes of pupils will often disclose insanitary conditions which a tactful person may correct with mutual benefit and without causing offense.

H. J. BARNES.

HYMN WRITERS AND COMPOSERS OF SUNDAY-SCHOOL MUSIC.—The early days of Sunday-school hymnology in the United States present little of interest. A glance at the hymns offered for the use of young people in the collections published from 1829 to 1840 leads to speculation as to whether there were indeed young people in those days, or only diminutive men and women. "Sacred Wisdom, be my guide," "Evening, hail! thou grateful shade," "There is an hour for earthly woes," "Haste, O sinner, now be wise," are characteristic specimens; and even as late as 1854, in a book published by the Massachusetts Sabbath School Society, we find a hymn concerning "the young cut off in their prime."

The music was in somewhat better case, as three excellent musicians interested themselves, in addition to their work for church psalmody, in Sunday-school song—"those living pillars of sacred music," as an enthusiastic contemporary calls them, Lowell Mason (1792-1872), George Kingsley (1811-1884), Thomas Hastings (1784-1872).

Lowell Mason's services to the cause of music in America are deserving of the highest recognition. Born at Medfield, Mass., in 1792, the son and grandson of musicians, a magnetic and forceful personality, he spent the greater part of a long life in musical activities, as composer, editor, conductor, teacher of singing schools, and originator of musical conventions, and is noted as the pioneer of the study of music in the common schools. While not possessing especial originality as a composer, his hymn tunes are marked by reverence and sincerity; Hauptmann said that his "harmonies were dignified and church-like, and the counterpoint good, plain, and melodious." Among the best known of these singable and useful tunes are the "Missionary Hymn," "Boylston," "Bethany," and "Olivet"; "Hamburg" and "Olmutz," arranged from Gregorian tones; and the tuneful setting for Mrs. Coghill's words, "Work, for the night is coming," which is still in active use among the young people. Sunday-school music is indebted to Dr. Mason for what was probably the first collection for its use published in America; and he followed it up with others.

The next figure of importance is William Batchelder Bradbury, sometimes termed the "Father of Sunday-school music." Born in York, Maine, in 1816, he was a pupil of Lowell Mason in America, and of Hauptmann, Moscheles, and Boehme in Leipzig, Germany. Animated by a devout desire to improve the quality of the children's Sunday music, his output of work was immense. It is of rather uneven excellence; but at its best it is simple, lyrical, and colored with the peculiar charm of his musical personality. Among his best known tunes may be mentioned the settings for "Saviour, like a shepherd lead us," "He leadeth me," "Jesus loves me." After a busy life as teacher, composer, and conductor, he died at Montclair, N. J., in 1868.

He had many contemporaries and successors using a somewhat similar musical idiom and undoubtedly animated by similar ideals, but not quite his equal in spontaneity and charm, perhaps. Prominent among them were George Frederick Root (1820-1859), remembered as the composer of "Knocking," and "Jewels"; and Philip Paul Bliss (1836-1876), whose "Almost persuaded," "Pull for the shore," "Let the lower lights be burning," have been so widely known. William Fisk Sherwin (1826-1888) and George C. Stebbins (1846-) have also written many most singable and popular tunes. In all these cases, many of these tunes originated as evangelistic songs, but soon found a congenial place in the Sunday school, and the same is true of many hymns.

Among the hymn writers of this period, the most prolific was "Fanny Crosby" (Mrs. Frances Jane Van Alstyne 1820-1915). Blind from infancy, a teacher in a New York institution for the blind, her first hymn was written for the use of Mr. Bradbury, and was followed by a long succession of them. Mrs. Ellen Huntington Gates, of Elizabeth, N. J., merits mention as the author of the fine hymn "Your

mission," beginning "If you cannot on the ocean," which, set to music by Philip Phillips the "Singing Pilgrim," was often sung by him in public. Mr. Phillips' tune is no longer in use, but the spirit of the words is so universal that the hymn survives.

The influence of English hymn writers and composers was gradually making itself felt. Reference is not here made to the earlier sporadic instances of English songs like Mrs. Luke's "I think when I read that sweet story," or the two hymns "Tell me the old, old story" and, "I love to tell the story," arranged from a longer poem on the life of Christ written in 1866 by Katherine Hankey, daughter of a London banker; but to that great body of English church music, both hymns and tunes, which has since become an indispensable element in our books, even appearing in those representing a less critical taste.

The writers of these strong and beautiful hymns were usually clergymen of the Church of England, and the composers of the tunes associated with them usually choir masters or organists. The names of Sabine Baring-Gould, who wrote the hymns "Onward, Christian soldiers" and "Now the day is over" for the children of his parish at Horbury Bridge; of John Ellerton, "Saviour, again to thy dear name"; of Henry Williams Baker, "The King of Love"; of Bishop Christopher Wordsworth, the nephew of the poet, "O day of rest and gladness"; of Bishop William Walsham How, "O Jesus, thou art standing," and "For all the saints"; of Reginald Heber, Bishop of Calcutta; of Henry Alford, Dean of Canterbury; of Godfrey Thring, will at once occur as representative of this class. Frances Ridley Havergal, whose name is associated with a long list of favorite hymns, was the daughter of a Worcestershire vicar; and Cecil Frances Alexander, who wrote nearly four hundred hymns, mostly for children, was the wife of an Irish prelate.

Adelaide Anne Procter, daughter of "Barry Cornwall," has also made permanent contributions to hymnology in the poems "The shadows of the evening hour," and "My God, I thank thee." Like Newman, author of "Lead, kindly Light," and F. W. Faber, author of "Hark, hark, my soul," "O Paradise," and many other great hymns, she eventually became a Roman Catholic, and died in that communion. The beautiful words "Lord, for to-morrow and its needs" have also a Catholic origin, having been written by a Sister of Notre Dame.

The tunes with which this body of hymnology is associated at once recall the names of Sir Arthur Sullivan, whose work is a wonderful combination of dignity, simplicity, and tunefulness; of Rev. John P. Dykes, Precentor of Durham cathedral; of Sir Joseph Barnby, Henry Smart, Samuel Sebastian Wesley, London organists and conductors; of Sir George Elvey, chorister at Canterbury cathedral; and many others.

That the influence of this school has been strongly felt in the United States is shown in such excellent modern work as that represented by Henry S. Cutler's "All Saints New," S. B. Whitney's "Crusaders," and Samuel A. Ward's "Materna." Some distinguished and original hymn tunes, which are at the same time thoroughly singable, have been written by Dr. Horatio Parker, a Massachusetts man by birth, who has found leisure for this sort of composition in the midst of his larger work for chorus and orchestra, his activities as organist and conductor and as professor of music at Yale University.

The hymns which have become popular during the more recent period in the United States, are of much greater literary worth than those which were in use in the earlier days. They have arrived at this position by means of a gradual process of selection from many sources, some of them the very best; and hymns of Whittier, Holmes, Samuel Longfellow, J. G. Holland, Dr. Edmund H. Sears, Lucy Larcom, are in all the young people's hymnals. Bishop Phillips Brooks' hymns for Christmas and Easter, "O little town of Bethlehem" and "God hath sent his angels"; Mary Artemisia Lathbury's "Break thou the bread of life," and "Day is dying in the west"; Professor Katharine Lee Bates' "America the beautiful," and Dr. Gladden's great hymn, "O Master, let me walk with thee," may be especially noted among those which have become an integral part of the worship of American young people. It is particularly to be remarked that many of the words which have become

popular among them were written purely for adults; yet their strong poetic value and the wealth of imagery employed have speedily endeared them to the heart of youth. (See Music in the S. S.)

GRACE W. CONANT.

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I

IDEAS, ASSOCIATION OF.—See HABIT.

ILLINGWORTH, WILLIAM.—See NEW JERUSALEM CHURCH.

ILLUSTRATION.—An illustration throws light upon something. It is like the window in a room. In the habitual effort of the teacher to aid the pupil in acquiring new knowledge he finds illustration a major instrument, an agency that is indispensable. While they are not arguments, and have their limitations, they are still a prime necessity to teachers of all grades.

1. *The Use of Illustration.* Illustrations are near to nature. Children use them, and the ignorant, and savages, do so as well as poets and mystics and historians. Because little children delight in stories teachers have cultivated them in every age, and there is no great teacher who is not a master of illustration. Much of the language of Orientals is picture language, and deaf mutes will converse with each other for hours by means of symbols. Bible teachers, therefore, give particular attention to illustration. The Bible abounds in them, and its leading teachers, like Solomon and Paul, are adepts in their use. Jesus, the Master Teacher, is the despair of teachers the world over because of his wonderful skill in the art of illustration.

2. *The Value of Illustration.* Inasmuch as all teaching processes involve the passing from the known to the unknown and from the concrete to the abstract, it is evident that illustration must have a peculiar teaching value. It should always be chosen from among familiar conceptions and should be directed toward the unfamiliar. The teacher's first quest is among the knowledge properties of the pupil, and when he has found the right group he knows how to use it to enlarge the apperceptions.

Illustration aids (1) *attention* (*q. v.*) *and interest* (*q. v.*). Before the work has begun there is commonly relaxation and confusion. Exhortations and precepts are likely to fail to focus the minds of the pupils upon the lesson, but an illustration of some kind will seize the errant minds and hold them open and ready for the lesson.

They are also (2) an aid to *perception.* The untaught mind finds it hard to see the truth that is held before it, and the illustration is useful for lighting this up and making it clearly visible. The parables of Jesus have many values, but notably this. Æsop's fables were spoken primarily as aids to moral perception.

As a help (3) to *memory* an illustration has a notable value. Many a precious precept and principle is held by an illustration, as a jewel in its setting. They would easily be forgotten without the story, but as long as this is retained it keeps them with it.

Illustration aids (4) *the imagination* (*q. v.*)—that most valuable faculty. A mental transition that is easily and safely made to turn upon a fact or an incident that is familiar, is essayed and successfully achieved upon a new and untried subject of larger proportions.

Reasoning (5) comes to its special culture during adolescence. Here, as in all ages, an illustration may stimulate, correct, or facilitate in many ways the difficult transition and help the student to a conclusion that is valuable because valid. The great preachers and public teachers have all made much of illustrations to fasten their arguments. Such a master of popular appeal as Abraham Lincoln used them primarily for this purpose.

Finally (6) *volition,* the crowning faculty of the soul, is indebted to illustration for many of its best triumphs. Conscience, no less than the inferior faculties, makes use of them to its great advantage. (See Conscience, Training the.) Solomon sent the sluggard to the ant—a lowly but effective teacher—to

learn wisdom. Through all the members of the animal kingdom to the examples of both good and bad men, and great and little men, in the vast volumes of biography, eager teachers have passed, and not in vain, for material wherewith to influence growing souls through their volitions. (See Will, Education of the.)

3. *Forms of Illustration.* Illustrations are subjective and objective, verbal and material. With the former Sunday-school teachers have most to do. There are illustrations in a single word, or phrase. They are contained in similes and metaphors and other tropes. Or, they may expand into an incident, an allegory, a parable, or a fable. They may be drawn from every department of human life and interest; from every age and country; from fact and from fiction. An objective illustration, like a picture, map, diagram, and blackboard, are made very useful. Material objects may be used, with care, though with young children it is difficult to lead the mind from the present sense-object to the desired thought. (See Object Teaching.)

4. *Axioms of Illustration.* A good illustration must be: familiar, clear, apposite, tributary, and single. If it is not familiar it needs itself to be illustrated, and therefore is useless. It must be familiar to the teacher, of course, and to the pupil as well. Evidently, also it must be clear, free from ambiguity and fog. Many an illustration has sent the inquiring mind down the wrong road because it was not clear. It must also strike the precise point to be elucidated and the relation of similarity must be unmistakable. The illustration must not be stronger than the thing to be illustrated, or the attention will never leave it; and it is better to have it light up a single point at a time.

5. *The Sources of Illustration.* This is more a matter of practice than of rules, but there are some well defined lines for the Sunday-school teacher.

First, he should study the Bible constantly, with special reference to its pictures and stories. This provides an excellent foundation.

Second, he should become familiar with the book of nature. By keeping the mind open toward the works of God, with the chosen lessons in view, many a light will appear.

Then, a habit of observation which may include the whole round of the individual life, with wide readings in science and literature, will tend to integrate illustrative facts and incidents. This power grows encouragingly with practice. Many a teacher who at first came laboriously by his illustrations finds his mind pouring them forth later in richness and abundance. There is in most persons a mental appetite which is stimulated by moral enthusiasm to the discernment of symbolic relations, and the discovery of teaching values in multitudes of things, common and uncommon.

E. S. Lewis.

IMAGINATION, THE CHILD'S POWER OF.—Imagination is the power or process of producing mental pictures. It differs from memory, inasmuch as memory reproduces images of what has once come before the senses, whereas imagination gives a readjustment of an image or a combination of several images. One can imagine what a centaur would look like and even make a picture of one, though such a creature never existed. The architect sees the completed building in his "mind's eye" before anything has been done toward its construction.

The materials for imagination come wholly from experience. We make new mental pictures out of the fragments of past memory images, and it therefore follows that the more richly stored the mind is with such images the more rich will be its imaginations. Children are supposed to be more fully endowed with imagination than are adults, but the idea is erroneous. Children have uncontrolled and unstocked imaginations and, therefore, they are continually giving out strange conceits and incongruous groupings of mental images. They are full of fancies and associations of ludicrous resemblances.

Fancy consists of the lighter forms of imagination. It is free, uncontrolled, and often amusing. It is the crude form of imagination without the restraint of will or the criticism of judgment. With its small stock of experiences and observations the child makes immature and grotesque combinations. He is without canons of criticism as yet, and so is unable to control and judge of the value of his mental images. This is why the child-

hood of men and of races so naturally evolves mythology and wonder lore.

To train the child's imagination consists primarily in adding to its stock of memory images. The child needs education. Every added truth concerning nature and life gives so much more power to combine images with effect and to judge of the value of the combinations. In the childhood days of the race men evolved fire-spitting dragons and believed in them; now man is limited by knowledge so it is impossible to take such creatures seriously. Fancy does very little for the advancement of mankind, but constructive imagination built upon knowledge has been one of the chief elements of human progress.

Children should be given materials for building the mental picture before telling them a story. If they know nothing of camels or shepherds or altars or caravans, they will get vague and erroneous mental images when stories are told them containing these terms. Pictures are of value for giving proper visualizing material, but even without such external aids it is possible for the teacher to be of assistance to the child in the formation of his mental pictures. He can paint word pictures, he can furnish descriptions and narratives from graphic books such as Farrar's *Life of Christ;* and he can quicken the visualizing power of his pupils by illustrating his story with parallel material drawn from what has come into their own experience. Imagination is exceedingly active all through childhood. It should not be repressed; it should be controlled and turned into those channels through which it will help to bring the life into a broader outlook and to make it original and effective.

F. L. Pattee.

IMITATION, THE PLACE OF, IN RELIGIOUS EDUCATION.—Imitation is that instinct which impels one to reproduce actions that have come within the field of his observation, not merely as "imitation," but by consciously or unconsciously selecting and adapting actions to his own situation and surroundings, he contributes to the development of his personality. It is largely spontaneous. One looks into a smiling face and smiles automatically; the baby sees its mother thrust out her lip and as if by a reflex it does the same thing. Beginning at some time during the second half of the child's first year, imitation becomes quickly the ruling instinct and it persists more or less strongly all through life. Animals have it only in a limited degree. "Man is the imitative animal *par excellence,*" and it is to this element that his superior mental development is largely due. During his earlier period he does little else but imitate. The function of imitation underlies social development. The transmission and establishment of manners and customs from one generation to another is largely through imitation.

One of the wonders of childhood is the accuracy with which children observe and the skill with which they reproduce. The volume of material too that is mastered in a comparatively short time—the whole of it through imitation—is remarkable. During the formative years the child is a mirror held up to his environment. One knows much in regard to a child and its home and training after he has observed for a time its play, for play is almost wholly a matter of imitation from environment. The carpenter's little son builds houses; the storekeeper's son keeps store. The little girl who scolds and beats her doll is at the same time telling a story about her mother. The child imitates the lives with which he comes in contact. If the father swears or smokes the boy is very likely to do the same. If the girls of the neighborhood have certain habits or amusements the new girl is almost sure to follow them. A great responsibility devolves upon parents.

Imitation is a leading element in pedagogy. One teaches by holding up an example. Much of teaching is unconscious, and in many ways this unconscious element is the most important of all. The first lesson is always the teacher herself. Her dress, her manner, her temperament, her character—all leave an impress. She must never lose her temper, never scold, never be aught but cheery and radiant with sympathy. If the school is cross and restless, the reason probably lies with the teacher. She is furnishing a bad example for imitation. A study of a large number of examples by Dr. Hall went to establish the fact that the teacher personally influences her pupils more by her manner, her personality, and her character than she does by anything that she teaches

from the textbooks. (See Teacher, S. S., Personality and Character of the.)

The Sunday school is above all other schools the place where children may go for correct models. It is the place where beautiful lives are held up for imitation, the chief of them all being, of course, the life of Jesus Christ; but great wisdom should be exercised in presenting these models in order that the pupils shall not be incited to respond in a directly opposite manner. It is a place where children see God's house and God's name reverenced; where the constant observation of orderly methods teaches orderliness, and where invariable punctuality and business-like methods make at length their impress. The Sunday school should surround the child with things that are worthy of imitation: pictures that will inspire, books that will lead upward, examples that will grow into living ideals. The man is largely the sum of those things that his childhood and youth imitated. (See Suggestion, The Function of, in Moral Education.)

F. L. PATTEE.

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IMMIGRANTS, HOME MISSIONS AMONG.—See FIRESIDE LEAGUE.

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INCENTIVES.—See MOTIVES, THE APPEAL TO, IN RELIGIOUS EDUCATION; PRIZES AND REWARDS.

INDEPENDENT METHODISTS (ENGLAND).—See SUNDAY SCHOOLS IN ENGLAND FROM ROBERT RAIKES ONWARD.

INDIA.—See HINDUS, MORAL AND RELIGIOUS EDUCATION OF CHILDREN AMONG THE; INDIA S. S. UNION; NON-CHRISTIAN SCRIPTURES; RELIGIOUS EDUCATION, ANCIENT, HISTORY OF.

INDIA SUNDAY SCHOOL UNION.—"In order to achieve something durable among the heathen it is necessary to teach the young. My greatest joy is to work among the children and the hope I derive from such work is very great." This was the testimony of Bartholomew Zeigenbalg, the first Protestant missionary to India. More than two centuries have passed since Zeigenbalg expressed himself thus; generations of missionaries have come and gone and five thousand are in India to-day. All of them without exception require but a few months' experience on the field before they hold the same opinion as Zeigenbalg.

In the hundred years between Zeigenbalg and William Carey there were no Sunday schools in the modern sense in India. Nevertheless there was systematic and excellent religious instruction and especially for the young.

The news of Robert Raikes' movement reached Carey, Marshman, and Ward in Serampore, Bengal. William and Felix Carey, sons of "William Carey the Great," and their friend John Fernandez, were at that time on the threshold of young manhood. Thirty Bengali children, with these three young men as teachers, constituted the first Sunday school in India. This was in the month of July, 1803. It is probable that Capt. Wickes, an American mariner, paid for the building in which that first Sunday school was held.

In 1819 the first Sunday School Union in India was constituted. It embraced Calcutta and the adjacent district.

With the missionary expansion of the reformed churches came the growth of Sunday schools. Those missionary societies which had their origin in the British Isles and North America showed a remarkable increase of Sunday schools. But the growing movement was not unified until the formation of the India Sunday School Union by Dr. T. J. Scott, then principal of the Theological Seminary, of the Methodist Episcopal Church, Bareilly. Eight of the larger societies were affiliated, and Dr. Scott was appointed the first honorary general secretary, which office he still holds (1915). This epoch-making event took place in the

Baptist Church, Allahabad, in the year 1876. The movement therefore is manifestly and essentially Indian in origin and character.

The India Sunday School Union aims: (1) To *emphasize* the spiritual character of Sunday-school work. (2) To *consolidate* and extend Sunday-school effort. (3) To *educate* teachers in the best principles of Bible study and teaching. (4) To *produce* and foster the growth of English and vernacular Literature for teachers and pupils. (5) To *encourage* special services among young people. (6) To *focus* the attention of the Christian Church upon the child as her most valuable asset. (7) To *unite* for mutual help all Sunday schools conducted by Protestant missions in southern Asia.

With the growth of the new movement Dr. Scott pointed out to the India Sunday School Union Committee held in Cawnpore, 1888, the urgent need of a general secretary who should devote his whole time to this work. The Conference passed a resolution in favor of the proposal. Drs. Husband and Wherry were closely associated with Dr. Scott.

It was arranged that America and Great Britain should share in the responsibility for the expense. In fact, however, the whole burden was assumed by the International Bible Reading Association, under the auspices of the London Sunday School Union. The voluntary halfpenny annually asked of each I. B. R. A. member provides not only the salary and traveling expenses of the general secretary but substantial grants, for literature, etc.

All who knew the situation felt that the one man available who seemed fitted in every respect for the post was Dr. James L. Phillips of the American Freewill Baptist Missionary Society, Orissa. For five years he journeyed east and west and north and south in India. He was tireless, tactful, enthusiastic, and efficient in urging more and better work for the child in the Sunday school. In 1895, worn out with toil and travel, he passed away honored by all who knew him.

The present general secretary took up his duties in 1896, and has built upon the foundations already laid. His duties—clerical, editorial, and financial—can best be understood by noting the whole range of India Sunday School Union activities. Since his appointment he has traveled about half a million miles in India for Sunday schools.

The India Sunday School Union maintains no Sunday schools, but directs the attention of the churches to the value of the child. As a fruit of its activity the Basel Mission has set apart the Rev. Ch. Renz for the development of Sunday schools in the Basel Mission of the Malabar country. The Rev. A. Jewson, with the full cognizance of the London Baptist Missionary Society, devotes approximately half his time to Sunday schools, and has done so for over twenty years. The Salvation Army has appointed a full-time educational secretary (Lt. Col. Spooner) for increasing the efficiency of its young people's work. The Methodist Episcopal Church has appointed a general director of religious study in its day and Sunday schools in southern Asia. These all cooperate closely with the I. S. S. U.

The India Sunday School Union studiously avoids interference with denominational plans. Rather it exists to help. It serves as a clearing-house of Sunday-school ideas. The formation of a Sunday-school union in each mission is encouraged and, in the case of large missions, one in each section and language. To this end, in recent years, missioners have been employed by the India Sunday School Union who promote denominational Sunday-school enterprise under the supervision of their own missions. Some of these missioners are employed for long and others for short periods. In 1912 the Rev. G. D. Presgrave visited 40 large towns, besides many small ones, held 150 meetings, and addressed over 15,000 persons. Mr. V. P. Mamman, B.A., visited 59 stations, held 258 meetings and spoke to 43,000 persons. During that year also there were two permanent and nine temporary missioners so employed. Between them they spoke eight vernaculars.

The Scottish National Sabbath School Union has made itself responsible for £1,600, the interest on which is to be used alone in this department. Scotland will thus have her own missioner and reports will be regularly supplied.

These India Sunday-school missioners, or traveling denominational Sunday-school organizing secretaries, are doing an untold amount of good in preparing for

the evangelization of India through her own sons and daughters.

The India Sunday School Union now embraces 32 auxiliaries. Their boundaries coincide, in the main, with the large Provincial political areas of India and Malaysia. They are self-governing and depend largely for their usefulness on the personnel of their chief officers. This is not ideal but is the outgrowth of existing conditions. Interdenominational committees find it difficult to hold together permanently and effectively. Committee members generally include overworked missionaries and the laity, frequently changing, and serving without charge. The ideal would be to employ a paid secretary for each large auxiliary section who will rally, unite, and coördinate the work and workers.

Over some of the far-spread auxiliary areas the India Sunday School Union central organization is not able to exert a powerful influence. This emphasizes the need of more secretarial and clerical assistance. In Malaysia, for instance, the population is 80 million. Over 430 Protestant missionaries are at work among these multitudes but it is doubtful whether in that region the Sunday school is as influential as it might be.

There are in India, under the control of the denominations and India Sunday School Union, about fifty weekly editions of Sunday-school lesson expositions in twenty languages. Four-fifths of these are on the International syllabus. Ten million pages annually is a very low estimate of what is published. This literature, carried home each Sabbath by so vast an army of children, is a potent factor in India's evangelization. For twenty-four years the *India Sunday School Journal* has been the official monthly organ of the India Sunday School Union. It is published in English and has a reading constituency in southern Asia of about 8,000. The lack of money sets a limit to the production of such literature. Though the literature for the help of Sunday-school teachers and pupils is published in only twenty languages, the teaching is done in forty.

More and more the need is asserting itself for Graded Lessons. Some would *adopt* while others would *adapt* courses which come from Europe and America. Again there are those who would construct a syllabus in India and for India. The matter is as difficult as it is important.

The International Bible Reading Association has for many years been promoted by the India Sunday School Union. (See Bible Reading Association, International.) The natural home of this Association is the Sunday school and its topic the International Lessons each week. By its means the home and the school are linked together and the personal habit of daily Bible study is formed and strengthened. The lists of readings are issued in 13 Indian languages, besides being in English. The total registered membership is 17,400 in the vernaculars and English, but probably 100,000 read the selected Bible portion daily. In the missionary educational institutions the International Bible Reading Association has a strong influence. As a matter of course the portion is read each morning at "opening prayers."

Since July, 1896, a Scripture examination has been conducted by the India Sunday School Union. The text is the International Lessons for the previous six months. Probably half the candidates are non-Christian. The highest first-class candidate in each language and department is awarded a silver medal; an ordinary passing mark secures an illuminated certificate only. This examination is held in about 2,000 centers; the questions are graded into seven departments, and answers are usually tendered in twenty vernaculars. Since 1906, 580 medals have been earned. At least 226,000 candidates have presented themselves since 1896. So much has this examination woven itself into the fabric of missionary work that passes are often accepted as general standards in the employment and classification of mission agents. This department has been described as "unique in the non-Christian World."

The National Scottish Bible Society promises a New Testament to those who secure eighty-five per cent marks and over in the lower departments, and a Bible in the higher. Each copy is suitably bound and inscribed and in any language desired. This makes the examination even more attractive.

Statistics are not the chief or the only

proof of progress but they are worthy of consideration. In 1881 there was in India a Sunday-school membership of 65,728; by actual count there was in 1910 a membership of 565,717. That means an increase in thirty years of 860 per cent. Throughout the year 1910 new Sunday schools were established at the rate of one every four hours with one new pupil enrolled every five minutes.

It is estimated that there are in the Sunday schools of India no less than 750,000 teachers and pupils. Probably half the Sunday-school membership is *non-Christian.* While it is gratifying to know what has been done, it is still a fact that three-quarters of a million is a small number of Sunday-school members out of about 133 million Indian children under 16 years of age.

The Missions to Young People department is led by Mr. W. H. Stanes, a voluntary worker who derives his income from coffee planting. Young people all over the empire and beyond it count him their familiar and spiritual friend. Since 1901 he has labored incessantly. It was at the suggestion of Mr. Stanes that the India Sunday School Union missioners' department was introduced. The possibilities of such work in the vernaculars were revealed by his work in English.

In the interest of centralization, economy and efficiency Jubbulpore is the location of the India Sunday School Union administrative headquarters. There trade in Sunday-school supplies is also conducted. That city provides the members of the Central Committee. They devote a large amount of time to the movement. For years this Committee has felt that the expanding work calls for closer touch with the missions and auxiliaries. The coming years therefore are to see reconstruction, but all the best in the present methods of administration will be retained. The aim is to make the India Sunday School Union spiritual, alert, united, representative, wieldy, and progressive—serving the Sunday schools and yet not interfering with their doctrine or management.

Mr. and Mrs. E. A. Annett, supported by the Arthington Trust, arrived in October, 1909, and at first devoted themselves to South India. The teacher-training portfolio for the empire has now been placed in their hands. By means of the preparation of textbooks, visitation, lecture-conferences, and examinations, a work of exceptional promise is being conducted. The textbooks are being issued in the vernaculars and certificates and final diplomas offered for results.

The ultimate responsibility for teacher-training within the sphere of the church, rests with the pastor. Special attention is therefore devoted to the institutions where these ministers are trained. The opportunity for development in this direction has in it possibilities of permanent usefulness.

The financial aspect of this work is not the least serious. Some missions help substantially and regularly; others are indifferent. To assess each auxiliary is open to misunderstanding. Experience shows that the voluntary gift is the most satisfactory. Business firms, congregations, and individuals give generously when the quality of the work is adequately presented, although to do this requires the expenditure of more time than can be easily spared from the work itself.

There are 136 missionary societies operating in India. Two-thirds of these are of considerable size. All of them are in sympathy with the aims of the India Sunday School Union. These missions are in process of voluntary formation into large sectional areas for purposes of co-operation and efficiency.

The British Sunday School Union Commission of 1912-13 was a great success. The commissioners urge expansion on broad lines. While insisting on the duty of each mission to develop its own teachers and lay the right emphasis on Sunday-school work they plead for the appointment of five strong secretaries, one for each of the great sections of the empire. Each of these should work with a sectional committee. In turn each of these five sectional committees would elect three of its members and thus form a National Central Committee. The general secretary would act as secretary of this central committee and be also assisted by an emergency committee for interim business. In this way all the missions of southern Asia would have a voice and a share in the direction of the work.

The India Sunday School Union seeks to call into activity the latent power of the

indigenous church, training and directing that voluntary service in the interest of evangelization through the child. Herein lies the ultimate solution of the most fundamental problem of all missionary endeavor. Herein also lies the justification for the existence of the work.

The speediest way to evangelize southern Asia and Malaysia in this generation is through the children. To convince the church that the child is the most valuable asset of the race is a wise investment of energy, high strategy, consummate statesmanship, and means ultimate spiritual conquest.

RICHARD BURGES.

INDIANS, SUNDAY SCHOOLS AMONG THE.—The Indian population of the United States offers a neglected field of opportunity for Sunday-school missionary effort. Of the 332,000 Indians in the United States exclusive of the Alaskan natives, about forty different tribes are without any missionary care, and to most of these the Gospel message is unknown. Where churches and mission stations have been established among the Indians, it is estimated that about one third of the congregations have no Sunday schools for the children and youth. The schools that have been established generally lack system and method, no teacher training or normal instruction being furnished, and literature especially adapted to the conditions and needs of the Indians being almost unknown. In parts of Oklahoma and North Dakota, Sunday-school conventions have been held and one district superintendent is reported.

Definite Sunday-school work is being conducted by 18 Protestant denominations, a summary for each being given below:

Denominations	No. of Sunday Schools	Enrollment
Baptist, Northern	27	1,060
Baptist, Southern	2	160
Christian Reformed	4	300
Congregational	20	1,187
Friends	10	769
Lutheran (Joint Synod)	4	500
Mennonite	7	388
Methodist Episcopal, Northern	45	[1]1,750
Methodist Episcopal, Southern	38	766
Moravian	5	319
National Indian Assn	4	100
Presbyterians in U. S. A. (North)	127	6,983
Presbyterian in U. S. (South)	12	600
Protestant Episcopal	22	[1]1,500
Reformed in America (Dutch)	6	400
Reformed in U. S. (German)	1	30
Reformed Presbyterian	3	175
United Presbyterian	4	200
Totals—18 denominations	341	17,287

[1]Estimated.

One very important necessity for the promotion of efficient Sunday-school work among the Indians is the need of a field secretary. An energetic missionary, by taking the work *in sections,* could, in the course of a year, go over the whole field and find the most needy and promising centers for systematic strengthening of work already undertaken and for the organizing of new schools. The duties of such a Sunday-school missionary would be adapting methods to the Indian life and conditions on the reservations or in communities, suggesting lines of improved administration and teaching and unifying the work. In connection with the agencies and the reservations where day schools are now established, or where field matrons are under appointment of the Government, the organization of new Sunday schools would be an important service to the undertaking. To spread the Gospel by the preached Word, by the printed page, and in wise counsels and organizing efforts, would be the high calling of such a missionary.

The latest statistics collated show the following Indian work being done by the Protestant denominations:

States in which missions are established		19
Organized churches		436
Additional stations holding services		433
Ordained ministers—		
White	199	
Native	327	
		526
Unordained helpers—		
White	160	
Native	208	
		368
Communicant Christians		30,843
Total estimated adherents		67,317

The supply of illustrated literature of a simple character suitable for use among the Indians, is a need almost untouched as yet. Most of the tribes have *no written language.* The various spoken tongues and dialects are comprised under 57 different linguistic stocks. The Navajoes, numbering 28,000, are now for the first

time getting Christian literature in their own language. At first literature in English only could be attempted and the workers in the field would by interpreters and translators adapt this to local use. The Indian mind and heart must be approached largely through the gateway of the eye and by nature illustrations. Picture rolls and cards could be employed to great advantage, as these would be prized in the home and should be of a high class —above the average wall roll or chrome now being issued. Christianity, as a "revealed religion"—the religion of "the Book"—must be presented to these aboriginal people who are inclined to cling to their nature-worship, and to practice the rites of the medicine men. The Sunday school is a prime agency of accomplishing this transformation. As the Indian is fond of camp meetings and pow-wows, good use could be made of district conferences and Sunday-school institutes, in connection with conventions now organized in almost all missions of the churches.

T. C. MOFFETT.

INDUCTIVE BIBLE STUDY.—This term gained a vogue through the work of Dr. William R. Harper, then professor at Yale, later President of the University of Chicago. In 1888 he began the publication, in the *Old Testament Student,* of a series of studies called "Inductive Bible Studies." They were followed by other studies, in which he obtained the coöperation of various Biblical scholars. The courses were used in Sunday-school classes, in student voluntary Bible classes, as textbooks in some schools, and most of all as the basis of Biblical correspondence work in the American Institute of Sacred Literature (*q. v.*). The principle underlying the method was the mastery of a portion of the Bible by means of a careful study of the facts of the passage itself. The aim was "not to present results, but to secure results" (*Old Testament Student,* Sept. 1888); to proceed "from facts to inferences, conclusions" (*Old Testament Student,* Aug. 1889). The purpose was to lead the student, laying aside all presuppositions, and not relying upon what other men had said, to study the Bible for himself and to draw his own conclusions from the facts he found. It was an attempt to urge, at a time when it was greatly needed, first-hand study of the Bible.

The general method was that which Prof. Harper had followed in teaching Hebrew, where he set his students to reading a passage from the Hebrew Bible, giving them each letter and each linguistic fact as it appeared, and presenting later the systematic structure of the grammar. So in the English Bible, the method was to commence with the careful study of the passage at the beginning of a book, then to proceed with the same sort of study through the book, gathering up the material from which the purpose, main thoughts and religious values may be derived, until at the end the student has mastered the things of most importance, not by learning them from some other book or teacher, but by discovering them for himself.

President Harper was a marvelous teacher of teachers, and probably this method, whose principles permeated all his teaching, did more than any other one thing to place the teaching of the Bible in the colleges and universities on a truly scientific basis. Its influence was also great in Sunday-school study. It was one of the means of sowing the seeds of discontent with the rather superficial, fragmentary and second-hand methods into which the Sunday-school study had fallen. It recalled the fact that the layman, even if without any technical Biblical training, could aspire to a scholarly study of the Bible. The inductive method is simply a name for doing the natural thing. Of course the study of a literature should be based on the study of the literature itself, not on "helps."

In the study of the Bible, however, and especially in the Sunday-school study, "helps," skillfully arranged and often of real excellence, have so abounded that dependence upon them easily becomes excessive. The Sunday-school teacher always needs to keep consciously in his purpose the fundamental ideal of inductive study, which is independent personal study of the Bible itself. He should try also to lead his class to a certain measure of it. Some of the values of such study are, that it leads to the direct use of the Bible, rather than of "helps" only; that it demands thought on the part of the student; that it holds the mind to the real

meaning of Scripture, instead of allowing it to wander into fanciful vagaries; that it gives the value and interest of discovery to the teachings, and even to the facts, of the Bible.

Inductive study has certain limitations in the ordinary Sunday-school class. It requires, on the part of the teacher, not indeed technical training, but some teaching skill. The teacher should both repress the natural desire to save the pupil labor by telling what he knows, and also inspire the pupil's enthusiasm for real work. (See Pedagogy.) Even the simplest inductive study requires some independence and power of thought on the part of the pupil; no more, however, than does the ordinary conduct of simple business operations. Results are not arrived at in a moment. It requires some patience, but not so much as does the growing of any plant or flower.

All classes above the Primary Department should be encouraged to find out things for themselves from the Bible; to build up results from the work of successive lessons; to draw their own conclusions, even if these are mistaken and must be corrected by future study; in short, to deal with the slowly acquired facts of the Bible just as they deal with all the rest of the slowly acquired facts of life. Inductive Bible study is simply the name for the application of common sense to the study of the Bible. (See Synthetic Bible study.)

I. F. Wood.

INDUSTRIAL GUILD OF THE GREAT COMMISSION.—The Guild is a medium of ethical expressional activity devised by Rev. A. T. Robinson, M.A., in connection with Middle Sackville, N. B., Baptist Church in 1903. It was adopted 1905, by the Baptist Convention of Manitoba, Saskatchewan and Alberta after forty-two Guilds with over 800 members had been organized in three months.

It is claimed for the Guild that it appeals to people strongly on presentation, since it does not involve the holding of meetings, is of vital importance educationally, and financially has enormous possibilities if generally adopted.

The I. G. G. C. has a missionary motive. Its emblem is the world upon a coin; its motto "Go ye." It is nonsectarian and seeks to realize the great commission through existing channels in two ways: (1) By earning money for the purpose; (2) By helping to raise, through a ten years' course of training in the out-of-doors school, a generation of men and women who will recognize their world obligations and live up to them. It has, therefore, two functions:

I. *Financial.* The Guild recognizes: (1) That for lack of money the missionary task remains unaccomplished. (2) That to add another organization merely to solicit funds would be to burden the church. (3) That many would gladly help with their hands, or along lines of occupational training.

The Guild believes there is much *spare time* and economic opportunity available but unutilized and undertakes to develop these resources. It does not touch incomes or bank accounts. It accepts no gifts save those of time. It is primarily a business enterprise. Its members are called seniors if over sixteen, juniors if between five and sixteen years of age. They are grouped in units of production called *firms.* One or more may constitute a firm. The firm sets out to make a *cent* for every working day of the year to extend the Kingdom. This represents *extra* effort and must not take the place of any other giving or doing. Expenses are a first charge against the product. Aptitude, training, and opportunity determine the results here as elsewhere. Any honest work is acceptable, but for educational reasons and where possible, emphasis is laid upon horticulture, agriculture, raising stock, poultry, hogs, canaries, pigeons, etc.

II. *Educational.* The Guild is conceived of as an educational enterprise, based upon the following considerations. (1) Probably two thirds of all moral instruction fails of producing ethical results in business life; the true test of character is found in the marketplace, the field, and the forum, and not alone in the prayer-meeting; training in the past has been too exclusively for the prayer-meeting. (2) Even where stress has been laid on expressional activity, as in the Graded Lessons and handwork in Bible schools, and vocational activities in city schools, the "expression" has no ethical content.

If, as functional psychology affirms, the life should be so trained as to react prop-

erly to its environment, there must be carefully supervised *ethical* reactions in childhood that prepare for meeting the temptations in the future horse-trade, real estate deal, and graft opportunity with which two thirds of the adult life must be concerned. While wits are sharpened it is here that lives fail and the work of the church is often discredited. Developed cells of ethical action are as necessary as developed cells of muscular and mental action. They can be built only by the reflex occasioned in doing the *ethical deed.* Knowing the good does not necessarily mean doing it. As Prof. Rugh, of Berkeley, observes: "A boy may know the ten commandments so he can reel them off like a gramophone, and then go out and break every one of them." Doing is itself a means of knowing. As Prof. William James has said: "The strokes of *behavior* are what give the new set to the character and work the good habit into its organic tissue. Preaching and talking too soon become an ineffectual bore."

The ethical impulses created by the teacher which do not find their outlet in the correlative deed by just so much injure both brain and character. These nervous impulses *will* find an outlet somewhere, *e. g.,* in accelerated breathing, quickened pulse, heightened blood-pressure, etc. The process continued forms by the law of exercise a "natural drainage channel" into which future good impulses created by sermon, book, or missionary appeal, easily slip. This is the great leak which accounts for the discrepancy between Sunday's preaching and Monday's performance. Failure to provide the proper ethical action reflexes in early life results, therefore, in a brain ethically mal-formed. Well developed cells of memory, perception, etc., are ethically useless without the correlative cells of moral action, moral will, and moral association required in ethical conduct.

The I. G. G. C. provides, while the brain is growing, a ten years' course of ethical training for the market-place in the school of actual experience. The boy is thrown prematurely into the world of business. He is face to face with business forms, ideas, problems, and temptations that are tremendously real. As ten years of crooked dealing will develop a "crook" by building wrong action and association neurons, the boy's *work* must be supervised as carefully as his writing in school, or his work in the machine shop.

Four qualities are recognized as essential to every strong character—manliness, honesty, beneficence, and practicality. (Neatness, order, punctuality, dispatch, courtesy, etc., are important but not fundamental.) Except practicality these are ethical qualities. (1) *Manliness.* If a "firm" plants a bushel of potatoes they must do business like men. No collections or gifts are allowed. Cost of seed and fertilizer, rent of land, tools, etc., are a first mortgage on proceeds. If crops fail debts are carried over, notes given, and interest paid. Manly deeds make manly men. (2) *Honesty* to the fraction of a cent is required. Honest weight, quality, and measure without fail. It is doing business for the Lord Jesus, and he hates anything mean or dishonest. Ten years of honest action makes an honest man just as ten years of carpentry makes a carpenter. (3) *Beneficence.* Five-year-old Johnny and his mother are Mary Cook & Son. She sets a hen: he has an onion bed two feet square. They work together at the common task of missions. Each time he sprinkles the onions, plucks weeds, or feeds their chickens for the great world outside himself which needs his help, the good impression is translated into the correlative deed. The good action cell is built, the association track is laid between teaching and conduct and missions are related to his every day life as a vivid reality. In ten years he will know the purpose of the church. (4) *Practicality.* Firms learn business by doing it. Proprietary interest creates real interest. It means studying markets, methods of production, soil preparation, and tree pests. It means eyes and ears kept open, and ten years' absorption of information that has been corrected by experience, is a valuable training for later farming, fruit-growing, buying, and selling. Firm coöperation prepares for the coöperative age.

The Guild is specially adapted to rural or semirural conditions. Discard the missionary or religious phrase if desired, call it simply the Industrial Guild, make the altruistic object one of common appeal, and it can be harmonized with the city school garden, or adapted to the kitchen and to hand-craft work to furnish re-

quired ethical reflexes, which are the missing link in the system of the most advanced public-school education.

A. T. ROBINSON.

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INFANT SCHOOLS.—SEE HOWLAND, HENRY JENKINS; OBERLIN, JEAN FREDERIC; WILDERSPIN, SAMUEL.

INSTINCT, THE NATURE AND VALUE OF.—Instinct may be defined as a native impulse or tendency which causes animals of the same kind to respond always in the same way the first time certain stimuli are applied. The kitten which has never seen a mouse will start excitedly after the first mouse it sees, catch it, and devour it. After a time catching mice will become for it a habit. The difference between an instinct and a habit is that one is a native, spontaneous reflex, and the other is something acquired through repetition.

The child at birth is a bundle of instincts. These furnish its fundamental characteristics and largely determine the child's development at the various stages. At first its every movement and act is an unconscious reflex. Education is a turning of these native impulses and reflexes into habits. From the standpoint of pedagogy the most noteworthy instincts of the child are imitation (*q. v.*), curiosity, fear, play, love, rivalry, pugnacity, pride, shyness, acquisitiveness, secretiveness, and vanity. These instincts may be trained into good habits, or they may be allowed to develop into bad ones. The instinct of fear, for instance, is universal in children. The fear of black things and of darkness may be a race memory of the long period of savage life when it was well to be afraid of such things. It is easy to play upon this instinct in children and quickly to form in them habits that will render them cowards for the rest of their lives. It is just as easy to eradicate the instinct. The child's instinct of vanity may, by showing him off before company, turn into a habit that will make of him a prig.

The work of the Sunday school with children must concern itself largely with the eradication of the bad instincts like selfishness and vanity, and the direction of the good ones, like imitation and love. Certain of the instincts are peculiar to certain periods of the child's life. If such of these as are bad are repressed for a period they will disappear and leave no trace, but if they are allowed to express themselves until they become habits, these habits will become permanent. The religious life is an instinctive thing at its base. It may be claimed that children are naturally religious and if they are properly trained early in life this instinct will express itself in a habit which will bind them firmly to those fundamentals of religion for the promotion of which the church and Sunday school were established. (See Psychology, Child; Religion, The Child's and its Culture.)

F. L. PATTEE.

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INSTITUTES, SUNDAY-SCHOOL.—A Sunday-school institute is a meeting for the Sunday-school workers of some locality, of two or more sessions, conducted by or with the aid of one or more visiting specialists, for general and special instruction, conference, inspiration, and the starting of local improvements in Sunday-school method. These features differentiate the institute from the Sunday-school convention, which is a stated meeting of Sunday-school representatives of a given territory, for a study of the field and the work, the transaction of necessary business, the making of plans for the coming year, the presentation of ideas and methods, and the inspiration of the workers for higher service. The work of state boards of education, departments of agriculture and other forms of popular field education has made the institute idea familiar.

The practice of holding Sunday-school institutes in townships and rural places, for the inspiration and rudimentary education of local Sunday-school workers, followed hard upon the general establishment

of the Sunday school in America, and has always occupied a prominent place in the field activity of Sunday-school missionaries and leaders in organized Sunday-school work. As early as 1827 was recognized the value of training for Sunday-school teachers similar to that available for teachers in the public schools. "An institution for training men to train the young" was advocated by Dr. W. E. Channing in 1837, and in "1847 Dr. D. P Kidder (*q. v.*) urged the formation of Sunday-School Teachers' Institutes." Besides thousands of Sunday-school rallies, meetings and conferences of one session each, which are sometimes called institutes, numerous workers both paid and voluntary have conducted compaigns of carefully planned institutes, covering by successive appointments the territory of a county, district or denominational division of the field; the work at each locality ranging in length from two sessions to several days. In many state associations certain parts of the year are set aside for institute work, and teams are made up and sent out, consisting usually of a leader and an elementary specialist, with other workers as needed. For such campaigns it is customary to print a program, giving the subjects to be discussed at each institute, with an itinerary. Where separate programs are prepared for each occasion, a convenient method is to use a small slip, printing the standard program on one side and using the other side as a notice for the particular meeting, with date and place, names of speakers, etc. Institutes for the special presentation of elementary work, home department work, teacher training and other features of the modern Sunday-school program have also been common in many parts of the American field.

Where the institute is held for five days or longer, it is ordinarily known as a School of Methods. (See Method, Schools of.) The educational leaders in denominational Sunday-school work frequently hold these extended institutes or schools of methods, at which denominational plans are presented in connection with general instruction; an invitation being extended to all interested to attend and participate. It is found in practice that much more definite results in teacher-training can be secured if the students in attendance can be held together long enough to complete some unit of the training course and secure a certificate therefor.

The usual features of the institute program include devotional periods, educational and inspirational addresses, model or sample lessons from the training course recommended, and conference periods for general discussion and the answering of questions. A favorite item in the early institutes was the question box or question drawer, to which the audience contributed written questions, to be answered by the leader or referred for answering to others. The place of this method in recent years has largely been taken by the so-called "round-table conference," in which a printed slip of numbered questions is distributed and the audience is invited to ask questions by numbers. Where the questions truly represent the mind of the people and raise genuine issues and difficulties, the round-table never fails of interest and helpfulness.

Institute sessions are frequently held in connection with state Sunday-school conventions, the official gatherings of denominations and other Sunday-school occasions. They are usually most successful when introduced in the course of the proceedings, rather than as an introductory or concluding feature.

E. M. Fergusson.

INTENSIVE SUNDAY-SCHOOL WORK. —There is a constant tendency to estimate Sunday-school work by the things that can be seen. There are records of the largest attendance and movements for great organized classes with hundreds and even thousands of members. All these things may be a sign of efficiency, or they may not be. The truest standard, however, is in terms not of the extensive, but of the intensive work. There are thousands of Sunday schools where a large attendance is impossible. There are many thousands of others where efforts to imitate aggressive methods of the schools in larger centers are absolutely detrimental. The ideal should be to strive for values, not merely for numbers.

In this effort for values there are three criteria by which the intensive work of a Sunday school may be judged: (1) By the profound religious interest of those

connected with it. An atmosphere of real piety and continued interest in the Bible, a deepening conviction, and a broadening faith indicate a true standard of values. (2) More effective and constant study. The mind must all the time be kept upon the educational work. The work is for to-day and also for to-morrow. The more the individual pupil catches the true idea of religion and realizes the power of faith the more truly is the work of value. (3) The close personal touch between teacher and pupil and a friendly atmosphere in the school itself are values which help to determine intensive Sunday-school work.

Christianity is based upon the sense of personal friendship and fellowship. The emphasis upon the social aspects of Christianity and upon personal work are creating a greater need of personal friendship and fellowship. (See Friendship as a Factor in Religious Education.) The Sunday school offers one of the greatest opportunities for the cultivation of these graces. The three criteria above suggested may be applied to every Sunday school, both large and small.

I. J. Van Ness.

INTEREST AND EDUCATION.—The Psychology of Interest. Interest may best be defined as the opposite of indifference. A thing interests one to just the degree that it becomes a matter of concern, engaging thought or action; it is of no interest to the extent that he remains neutral in its presence, inattentive and unresponsive.

The term interest is thus a general one that covers a wide variety of responses and attitudes. It may even be used in a biological sense, to express the fact that an organism responds to some stimuli and not to others. As a mental attitude, interest is the correlate of attention (*q. v.*). Whatever one pays attention to, even momentarily, may properly be said to interest him for the time. And when continued attention is given to anything, be it an object of the senses or a subject of thought, it is because that thing is so congenial to one's powers that employment with it yields dividends in the way of fruitful result, and it therefore acquires consequence in his eyes and he feels it to be worth while. It is evident that the term thus covers a wide range of attitudes, from the momentary interest that one takes in the mere identification of some object that crosses his field of vision, to the passionate devotion of a man to an ideal that he feels is worth living for or dying for. Interest is as constant a characteristic of consciousness as attention itself. Whenever one is awake and conscious at all, he is more or less interested in something. A certain part of life—a large part of many people—is made of a succession of momentary and transient interests; there are degrees of intensity of interest, and some persons seem constitutionally unable ever to take more than a languid interest in anything; and one is often interested in the wrong thing: yet interest is always present. Attention is a name for the fact that consciousness always centers about some focal object; interest is a name for the attitude taken toward that object. Interest is the feeling that accompanies and helps to motive attention—the feeling of occupation with an object that is worth while.

To engage one's sustained interest, an object must fulfill three conditions: (1) that it be within the range of his powers; (2) that it present some problem or task, something for him to accomplish; (3) that some phases at least of this accomplishment be enough in line with his established standards of value to have worth in his eyes. One cannot be interested in that which is so novel that it is meaningless, or so far beyond his ability that it provokes or bewilders. The ideas involved must be within his comprehension, the task within his powers. Yet the ideas must not be too familiar or the task too easy. There must be some new element or aspect, some problem for the mind, some challenge to the will, some difficulty to be overcome. And the degree of interest that one will take in that problem or task depends upon the success that attends his effort and upon the worth of his results, as judged in the light of those instincts and habits, those purposes and ideals already possessed and which constitute his standards of value.

Three implications of this conception of interest are of especial importance for the teacher:

(a) Even voluntary attention is largely dependent upon interest. Attention can not be kept long, even through effort,

upon a meaningless object or upon one that is unchanging and fruitless. To command effort, an object must seem to be worth effort. It must bring results or give definite promise of them. If one begins to act, and results follow, it becomes easy. If they do not, the object must be kept alive by thought in regard to it, picturing in anticipation its many desirable consequences. He who can think most fruitfully about some purpose whose full realization is yet distant, and who can most vividly picture its concrete results, will be best able to command the effort needed to hold it before the mind. For another, the same idea may become extinct, because of the very barrenness of his thought.

(b) Interest and attention are intimately related to apperception. The term apperception is a name for the process of understanding new things. One is not content simply to add the sensation of the moment to those already received, as though its sole function were to increase the sum; he is interested in its meaning; he wants to comprehend it, to know its origin, or what idea it is meant to convey, and his ability to comprehend depends upon the equipment he possesses for that work, and the experiences and ideas that form the basis of his interpretation. The new can be understood only in terms of the old. The unknown is grasped only by relating it to that which is already known. Apperception might well be called the process of mental digestion and assimilation. And the fundamental law of the process is that the meaning of each new experience, as it is assimilated, depends in part upon the experiences and ideas, the instincts and habits, that one already possesses and consciously or unconsciously brings to bear upon it.

To fulfill the condition of adequate and true apperception, therefore, the teacher must so present new material that his pupils may, on the basis of their own experience, rightly understand and justly evaluate it—this is to go far to fulfill the conditions of sustained interest. It would not be wrong to maintain that interest and attention exist for the sake of apperception. Were life's situations simple enough, we should meet most of them in a mechanical, instinctive fashion. It is because they are sufficiently complex to constitute problems, because there are facts to be learned and meanings to be understood, that the mind is so applied. As soon as a given situation is completely understood, its facts ascertained, its problem solved, interest and attention move on to something else.

(c) Finally, one's interests change as time passes and life develops. The character of one's interests at any period depends upon his then present powers of thought and action, upon the experiences that he has had and the habits acquired, upon the ideas at his command and the purposes and ideals that he has been able to conceive, and upon the instincts and native tendencies to emotion that lie at the root of his behavior and of his estimations of value. As new powers develop and new instincts mature, as experience widens, ideas grow and habits form, it is inevitable that new problems should appear, new tasks present themselves, and new interests awaken—sometimes so suddenly as to seem a "new birth," but generally by a process of vital growth and development out of the old.

The Principle of Interest in Education. It would seem but natural, in view of these facts, that both the material and the method of education should be adapted to the interest of the pupil. Yet it is only in comparatively recent years that this principle has been fully recognized in the work of the schools. For centuries past, teachers gave little or no heed to the pupil's interests, and almost as little to his powers. The material of education was adult-centered; its method was logical rather than psychological; and its motive was the rod. This was partly because of the comparatively formal and conventional character of life itself and of the prevailing culture; partly because of the widespread conviction, rooted in the lack of parental insight and supported by religious dogma, of the innate depravity of the child, whose natural interests were therefore supposed to be perverse; partly because of the notion that exercise or discipline of one's intellectual faculties was the true end of education, and that such discipline could be better secured by forced application to a hard and disagreeable task than by interested work upon one that seems to be worth while. Chiefly, perhaps, it

was because of the lack of a scientific psychology of childhood and adolescence. Here and there, of course, men and women of insight and sympathy sought to bring the world to a real understanding of children; but the prevailing idea, or rather the assumption, was that children differ from adults only in size and strength, and in degree rather than in quality of powers. People imagined that the boy really was a "little man," and they urged him to behave like one. It remained for the nineteenth century to make effective the protests of educational reformers by revealing the psychological facts respecting the growth and development of the child. (See Motives, The Appeal to, in Religious Education.)

Another reason for the slowness of educational theory and practice to afford due recognition to the principle of interest, is to be found in the extreme positions which have been too often taken by its advocates. Some have reacted so far from the old dogma of innate depravity as to imply that whatever is natural is good. Education, it has been held, ought to be essentially negative in character; that is, it ought to aim primarily at so protecting the child from the influences of adult environment as to leave him free to develop his own nature. Some, therefore, have been led into a "soft pedagogy" that lacks purpose and persistence. They have conceived the aim as well as the matter and method of education almost wholly in terms of the child's spontaneous desires; and in their hands teaching has degenerated into the mere feeding of changing and transient interests. Its motto has been "Take the child where you find him," and it has often resulted in staying there with him instead of leading him on toward some profitable goal. The inevitable effect was a reaction on the part of others toward a "hard pedagogy" which insisted upon effort as the means and a disciplined mind as the end of education, and which looked upon interest as an evil rather than a good.

Both parties have made the mistake of assuming that interest and effort are incompatible. A truer conception of their relation has been indicated in the foregoing discussion of the psychology of interest. We owe much in this matter to Herbart (*q. v.*) and his followers in Germany, who made clear both the fundamental place of apperception in the educative process and the intimate and essential relation that interest and attention sustain to one another and to apperception; and to Dewey in America, whose monographs on *Interest as Related to Will* and *Interest and Effort in Education* have established it beyond debate that interest and effort, rightly conceived, belong together. Professor Dewey insists that "what we really prize under the name of effort" is not "mere increase of strain in the expenditure of energy"; it is rather *"persistency, consecutiveness,* of activity; endurance against obstacles and through hindrances." "Effort, like interest," he says, "is significant only in connection with a *course* of action, an action that takes time for its completion since it develops through a succession of stages. . . Where the action is a developing or growing one, effort, willingness to put forth energy at any point of the entire activity, measures the hold which the activity, as one whole affair, has upon a person. It shows how much he really cares for it."

In other words, such effort is possible only where there is interest in some end to be reached. Interest is by no means always directly and immediately concerned with the occupation of the moment, as something that is valued just in and for itself. Such an occupation is called play (*q. v.*). Often one's interest in some line of thought or action is *mediate;* it is valued, not for its own sake, but because it is bearing fruit or gives promise of it, because it looks forward to other activities that he craves or to results that he prizes. Such interest is the very motive of effort; without it he could hardly resist the transient and the chance desire, and devote himself to business.

Interest is more than a means; it is one of the ends of education. A teacher makes a mistake if he uses the interests of his pupils merely as a device to secure and hold attention. We must aim at the development within them of a genuine, many-sided, comprehending interest in the things of life that are of real and lasting worth. They will likely forget the particular facts that are taught; but the interests that we foster and help to create will remain. Every teacher would do well, therefore, to ask himself now and

then the question, "Am I, or am I not, appealing to interests that I would have permanent, or that I can use in the development of worthy life attitudes and energies?" Dewey formulates a criterion for judging whether the principle of interest is being properly employed, in these terms: "Interest is normal and reliance upon it educationally legitimate in the degree in which the activity in question involves growth or development. Interest is illegitimately used in the degree in which it is either a symptom or a cause of arrested development in an activity."

The Principle of Interest in Religious Education. In the field of religious education, the principle of interest has been recognized even more slowly than in the field of education in general. At times during the latter half of the nineteenth century the Sunday school in America seemed to be in danger of forgetting that it should be a school. Ever since the post Reformation crystallization of convictions, the Church had been more or less committed to the idea of *indoctrinating* the young, rather than of educating them in religion. It conceived its beliefs and principles as so much material to be imparted to the child from without, rather than as an aspect of vital attitudes to be begotten from within. Too often the appeal was to rote memory rather than to understanding; and words, rather than ideas, were imparted. Well-meaning attempts were made by various devices of method to "*make* it interesting"; but there was no thought of so choosing the material to be taught at any age that its very congeniality to the pupil's powers and adaptation to his life would constitute an intrinsic claim upon his interest and attention. (See Religious Education, Aims of.)

The adoption of the principle of graded lessons by the International Sunday School Association (*q. v.*) is an indication of the change in this regard that is taking place in our time. It cannot be maintained that all graded lessons have succeeded. It is doubtless true that mistakes and overhaste have been incident to the attempt to superimpose a completely graded program of studies upon an ungraded institution, and that there is much need of further study and experiment and consequent revision. Yet the principle of gradation of material has come into the field of religious education to stay.

The Development of Interests in Childhood and Adolescence. That individuals differ greatly in their interests, goes without saying. This is partly because one's interests depend so largely upon acquired factors—his experiences and habits, his ideas and purposes; partly because there are differences of native endowment. But it is also true that certain lines of likeness link together the interests of the members of any social group and run through the developing stages of childhood and adolescence. These likenesses depend in part upon the outer fact that the members of such groups and children of the same age have to some degree common experiences, common concerns, and common habits of life; in part they depend upon the inner fact that the development of life's powers and of its instincts and native tendencies follows definite natural laws.

Within the last fifty years, psychology has enlarged its task to include the problem of how the mind grows and develops. Working through observation and experiment, the new science of child psychology or, as it is better conceived, genetic psychology has reached a respectable body of assured results. But there is much yet to be done. (See Psychology and Pedagogy, Contributions of, to the Work of the S. S.; Psychology, Child.)

Many studies have been made of children's interests at various ages. As is inevitable, these studies vary greatly in value. In general, such of them are to be more or less distrusted as (1) attempt to study interests as though they were separate rather than as an essential part of the whole development of the child's powers; (2) rely in a greater or less degree upon the child's own statements as to what he likes or wants to be, or as to his preference of this or that side of an alternative submitted to him; (3) make impressive statistical statements of facts concerning the behavior or preferences of children studied without due interpretation or evaluation of those facts: (4) fall into the opposite error of so insisting upon some interpretation as to distort the facts.

There is one type of interpretation of the interests of childhood and adolescence with respect to which a special caution

should be given, both because it figures in many studies and because it has been so readily accepted by many writers and workers in the field of religious education. It is the so-called *recapitulation theory* (*q. v.*), with its tendency to explain these interests as "atavistic recrudescences" of the customs and occupations of primitive man.

Characteristic Interests of Pupils in the Several Departments of the Sunday School. The foregoing discussion has made clear that it would be idle to attempt to catalogue the interests of children at various ages. They are too many and they depend too largely upon individual factors. Each new power, as it develops, seeks material; every instinct and impulse constitutes a motive; each new experience that is itself a matter of concern becomes a basis for further interests. It may be profitable, however, to set down briefly certain outstanding general lines which are characteristic of the interests of most pupils in each of the several departments of the Sunday school.

The Beginners (ages 4-5) are busy *absorbing* the world about them. The child's life in the home, his busy play, the eager reaching out of his senses to nature and man, his active imagination and love of stories, his suggestibility and imitativeness, make almost anything and everything interesting to him. The teacher's problem is not so much to find openings into his mind and heart as to know how rightly to use them. (See Beginners' Department; Imitation; Suggestion, The Function of, in Moral Education.)

The Primary child (ages 6-8) has entered school and his interests center primarily in the new world thus thrown open to him. His play is more purposive and controlled. He is acquiring a host of new experiences and ideas, and on that basis is coming to draw a pretty clear distinction between fact and fancy, reality and imagination. He is *putting his world together.* The teacher should seek so to coördinate his teaching with that of the public school that the pupil may be interested in it and may come to feel that it belongs to the world of fact. (See Primary Department.)

The Junior boy (ages 9-12) is experiencing his first full sense of power. Physically, he possesses endurance and plasticity. He has acquired muscular control, habits are easily formed, and he is no longer held back by the former limitations of his body from roaming at will and from contests of skill or prowess. He discovers the worth of team-play and falls naturally in with other boys to form a "gang" or club. And therewith his social judgment awakens; he becomes conscious of public opinion, obedient to the law of the group, and bound in honor to his fellows. The moral life thus acquires an inward authority for him; it is the expression of his own best self. He conceives ideals, and worships them concretely in the person of some hero of the gang. He has mastered the art of reading so that he can enjoy books for himself; and thereby a fascinating world of past and possible achievement lies open to his imagination. Memory is as quick and impressionable as habit is plastic; and he is ready to delight in the exercise of this as of other powers. The teacher in this department should appeal to the social motive. He should enlist the gang or group, and he should give them *something concrete to do* and *some one to idealize.* What has been said of boys of this age is equally true of girls, if due account is taken of the fact that they begin to mature at an earlier age. The sexes now draw apart. Girls naturally organize in separation from boys and their interests begin more to approach the adult ideals of their sex. (See Junior Department.)

Intermediate pupils (ages 13-16) are experiencing the wonderful expansion of life that takes place in connection with the maturing of the sexual instincts and powers. The man is stirring within the boy; the woman within the girl. Physical incoördination, emotional instability, conflicts of ideas and purposes, are but natural in view of the sudden widening of life's range and deepening of its inmost forces. Yet the youth is singularly open to influence. While he would resent a direct command or suggestion, his interests reflect the indirect suggestions of social environment. His new consciousness of the grown-up world shapes his sense of values. He esteems the things that he finds esteemed in the life about him; he rejects what seems to him to be rejected there. During these years teachers should strive to think *with* their pupils as well as

for them and so to present real life and so share it with them in thought, word, and deed, that they may rightly view its issues and properly direct their energies. Because it is natural that religion should find place in this general expansion of life and God be included in its larger fellowship, all that is possible should be done, first to secure a consecration of heart and will to God's service, and then to help the pupil carry out his decision in actual living and doing. (See Intermediate Department.)

The lives of Senior pupils (ages 17-20) are beginning to diverge as they become set toward a vocation. It is a time of selection from among life's possibilities and the concentration of its energies. Its interests are both intellectual and practical. The teacher should help his pupils to meet the doubts and intellectual difficulties which are often characteristic of the period and to formulate their beliefs; and should seek to equip them for wholehearted and fruitful Christian living. (See Adolescence and its Significance; Senior Department.)

L. A. WEIGLE.

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INTERMEDIATE DEPARTMENT, THE.—As a segement of a graded school, the Intermediate Department is an organization of adolescent pupils based upon natural grouping for accomplishing the great end of religious education, which is the development of the religious life. This department includes the ages of early adolescence, approximately from thirteen to sixteen, or from the eighth grade of the elementary schools through the first three years of the high school.

Adolescence. Modern education makes the individual the basis and the objective of work, and the Sunday school is beginning to recognize and to meet the challenge of adolescence. Adolescence is the period of the discovery and the adjustment of life. Change is the great law of this period. Physically, intellectually, spiritually, it is the age of a new birth, and the awakening to a larger self. The self-assertive feelings develop and move toward their climax in middle adolescence. But with the new discovery of self comes a new discovery of relationships. Group ethics and group standards dominate and independence is tempered by the deepening social consciousness.

Mental powers broaden and intellectual interests change, and with the development of the reasoning powers, the youth seeks life's rational basis. Emotional activity and a passionate idealism may be expected. With a new sense of power there is an ever increasing consciousness of a wider and a larger world, and there is eagerness to have a part in the world and to do real things.

The deeper sense of what life is makes more easy and natural the opening of the nature to the highest world. In the first third of the period of adolescence the decisive spiritual awakening may be expected. The greatest number of conversions occurs about the sixteenth year. (See Adolescence and its Significance.)

The Material of Instruction. The science of pedagogy demands that the lesson material be considered as a means of reaching an end, and not as the end in itself. The biographical type of lesson is universally conceded to be the type of study demanded by the nature and the needs of adolescence. The deepening and enlarging life of this period calls for a type of lesson which shall make a distinct appeal to the new sense of selfhood and the new hunger for a personal ideal. (See Biography and the Age at which it Appeals to the Pupil.)

Biographical study is of value because it appeals to the feelings and because it organizes truth and gives concreteness to the problems and ideals of life. It must be distinguished from historical, topical,

and textual studies. It is not the recital of facts and of the sweep of processes; nor is it an exposition of certain passages; nor is it a study of a truth illustrated by a man. Biography is the picturing of a life and endeavors to trace the aims, motives, struggles, and achievements of that life. The purpose is to stir the imagination, to create ideals, arouse impulses through the appreciation of personality. (See Biography, Place of, in Religious Education.)

In all fully graded courses of lessons the biographical studies of early adolescence culminate in studies of the life of our Lord.

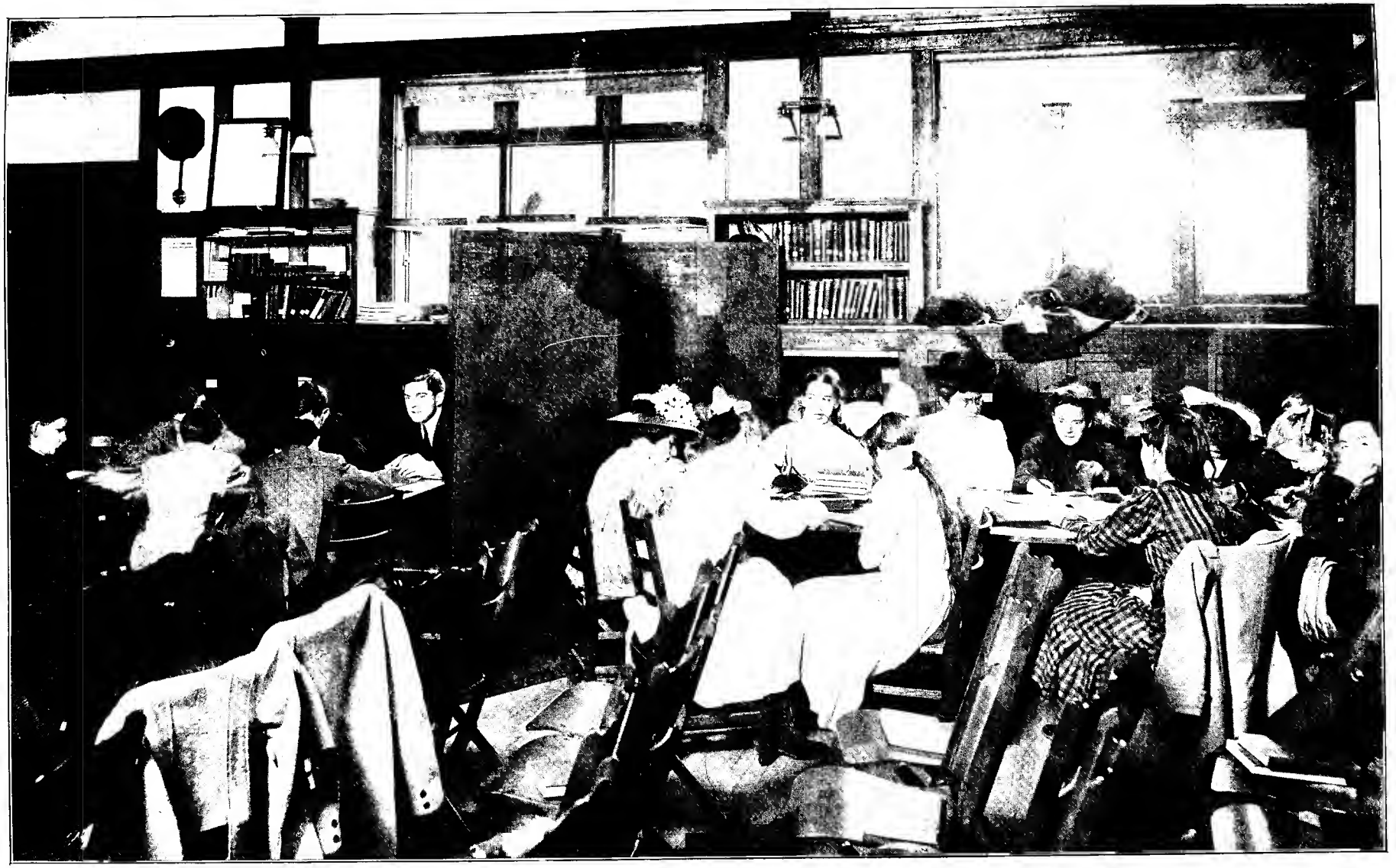
The interest of adolescent pupils in character studies and in the activities of life demands the inclusion in biographical studies of studies of a limited number of modern characters. These extra-Biblical studies are intended to illustrate definite Bible truths and to inspire the pupils to heroic living through the admiration of men and women whose lives have been molded by the Bible teachings and who have been of service in the extension of the Kingdom of God in mission fields. Such inclusive character studies are necessary to meet the full needs of religious education in adolescence. The pupil needs breadth as well as depth of vision and the stories of men who have extended Christianity through the world are as necessary for his religious education as the stories of men who founded Christianity. A new interest in missions and the new enthusiasm for the extension of Christianity would seem to be promised by such studies in the Sunday school. (See Extra-Biblical Studies.)

Pupils of the upper grades of the Intermediate Department are entering middle adolescence and demand another type of lesson. At the time when the reasoning powers are developing and the pupil is concerned with the explanation of the great facts of life which he has garnered through his earlier years, he should be introduced to a series of ethical studies whose aim is to train young disciples in the principles of Christian living, and to prepare them for work as members of an organization.

Training Through Worship. The worship period is an integral and a vital part of the educational process. Training through worship adds to the equipment of the soul by enriching the emotional life. The elements of worship are songs, prayers, and Scripture reading. All alike must give the opportunity for genuine self-expression, during these years, for the reason that religion is subjective rather than objective. The prayers must be such as the pupils themselves can say, either audibly or silently. They must express some thought; they must voice ideals which the young people, for whom they speak, will recognize as their possible selves. The hymns must be good literature and the tunes must be good music. No words which cannot be read should ever be sung. If music is the language of the emotions, only the purest and the best of music can express truly the religious experience of youth. (See Music in the Sunday School.) Nothing in hymnology that is cheap and belittling, nothing that is not worthy to endure is worthy to express the faith, the hope, the love of the unfolding life. The entire worship must be marked by dignity, grace, and orderly beauty. Symbolism and ritual appeal in these ages. The use of musical and liturgic responses, and of fitting forms of prayer will add to the effectiveness of worship. (See Liturgics of the S. S.; Worship in the Sunday School.)

Almost universally it is found necessary to combine the Intermediate Department with the Senior and Adult divisions of the school for the worship period. Indeed, unless the school is a very large one —large enough not to lose in enthusiasm by minute subdivision—this is desirable. Worshiping together will involve no loss of inspiration to the Intermediates. The combining of the upper departments will not interfere with the plans for supervision and special work along educational and social lines in each department.

Class Grouping. The social instincts of this period of life are strong. The gang spirit reaches its height during early adolescence and the class should be made a normal social unit. Every effort should be made to group together youth in the class who belong together in everyday life. The grouping of the pupils should be upon a psychological rather than an age basis, but usually the age forms a normal basis of grouping. The best educational and social results cannot be ob-



INTERMEDIATE DEPARTMENT

tained when the pupils are living in different worlds of thought and interest. Great disparity of ages in a class destroys the unity of the class. If the pupils are too few to be grouped by exact ages, the following divisions at least should be observed: thirteen to fourteen, fifteen to seventeen, eighteen to twenty. The adjustment should be made so that the pupil can find his natural grouping. It is not normal at this age for boys and girls to be studying together and under ordinary circumstances the class should not be mixed. (See Mixed Classes.) The class should be large enough to supply the enthusiasm of numbers, but not so large as to lose the sense of solidarity. About eight is the ideal number for a boys' class. A girls' class could be slightly larger in the corresponding ages. Ideally, the boys' classes should be taught by men, and the girls' classes by women, though not necessarily. Efficiency and not sex should determine the question. (See Boys, Men Teachers for.)

The ideal conditions would give to each class a classroom which would be furnished with wall maps, seats and arm-rests for note taking, or a table around which the class may gather and work. Most schools are very far from this ideal. Much, however, can be accomplished in the way of segregation by means of curtains and screens. (See Architecture, S. S.)

In one Intermediate Department which meets in a large room, the sides of the room are utilized for class instruction and the center for the worship period. Screens separate class from class. Each class has its table and a section of a shelf for its own class books and for such reference books as it is able to secure.

Class Organization. The recognition of the social element in education is of fundamental importance. Recognizing the classes as units of life and work makes of the school a federation of classes and departments. This utilizes the group consciousness and appeals to fundamental interests. Effective organizations for boys and girls are no mere devices for serving them; they are means through which they express and develop their own lives and serve others. Adjustment to one's group relationship is at once the method and the end of self-development.

To contribute to the group life and to share the group responsibilities and honors, are the strongest motives to individual fidelity. By appealing to the class as a whole and by submitting the questions to class decision, loyalty, work, regularity, order can be secured when the individual appeal will be quite ineffective.

To create class individuality, loyalty and enthusiasm, a class motto, or color, or emblem, or flower, or song may be deemed advisable. The officers may be a president and a secretary. The name and number of committees may be determined by local conditions. Social, literary, and membership committees would ordinarily be included.

The class as an organization should regularly hold two kinds of meetings, one on Sunday for study and worship, the other at intervals for purposes of pleasure and service.

Self-Government. The introduction of the element of self-government develops initiative and self-control and dignifies the life and work of the class by placing responsibility upon the pupils themselves. The application of self-government, however, in the Intermediate Department should be limited. The development of government from an absolute monarchy to democracy, has its counterpart in the growth from external authority to complete self-direction. The pupils of the Intermediate Department are in the limited monarchy period of the history of civilization and sympathetic yet strong adult leadership is necessary for the wise direction of energies. The teacher thus becomes the leader of a group, in sympathetic touch with the group. He is a fellow-student and fellow-worker with his class. He will increasingly subordinate his own authority and will work by the law of influence through the class officers and committees.

Department Organization. While the class is the unit of work, it may be found advisable loosely to organize the department as a unit in order to follow such lines of activity as involve the department as a whole. In which case there should be a department president who would be under the guidance of the department superintendent. The presidents of the separate classes could form an executive committee. Departmental activities might

be either (1) educational, (2) social, (3) philanthropic or missionary. By all possible methods the school must foster an *esprit de corps*, so that in every highest sense its activities shall be genuine team work.

Along educational and social lines, exercises for special days can be planned by the pupils; exhibits can be arranged; dramatic presentation of Biblical characters can be given, monitors and ushers and minor officials can be appointed for merit for limited periods. (See Dramatization, The Use of, in Teaching.)

If the Sunday school does not provide an opportunity for moral practice, it stops short of the spiritual end. The school is more than a preparation for life. It is equally an environment for a present life. The religion of youth is active and positive. The boundless energies which are seeking an outlet in every sphere must also find a legitimate outlet along spiritual lines, and the organization of class and department should lead to active Christian service which means doing something that is of social value. The moral impression must find expression and must work itself out in deeds of mercy and help, and of missionary activity.

Group Benevolences. The benevolences should be directed by the class teacher, but provision must be made for student initiative. The things that are done must be worth while. They should be related to the studies of the class, and should serve to deepen the personal aspects of religion. (See Moral Practice.)

The work of each department and class must be determined by local conditions, and no fixed rule can be laid down for either. The following reports show what some departments and classes have done.

Department Activities.

Supplied fruits for hospitals by each member bringing one or two pieces at a time.

Gathered magazines for Home for Crippled Children.

Exchanged magazines among members of the Department.

Raised money for Parish Fund by fair.

Gathered magazines for sailors of the Mission Yacht Association in New York.

Gave Parents' Social annually.

Gathered, prepared, and sent post cards to Ellis Island.

Made clothing for hospital out of material supplied by hospital.

Dressed dolls and made scrap books for the Home for Crippled Children.

Dressed dolls and sent books and toys to children at Ellis Island.

Sent barrel of surplus material to a Southern Home.

Sang at hospitals and for shut-ins.

Sent surplus literature to foreign lands.

Distributed invitations to Sunday school.

Distributed literature in foreign languages.

Gave two surprise gifts to the church—a hymn tablet and a dozen new hymnals.

Class Activities.

Provided ice water for the summer Prayer Service.

Sent delicacies and flowers to a member of the class who was ill eight months.

Made comfort bags.

Took charge of all Special Day Programs for school.

Sent missionary box to Pine Ride Agency Indians for Christmas.

Sent flowers and plants to sick members and to hospital.

Gave a splendid dinner and birthday party to one of their members who scarcely knew what a party was.

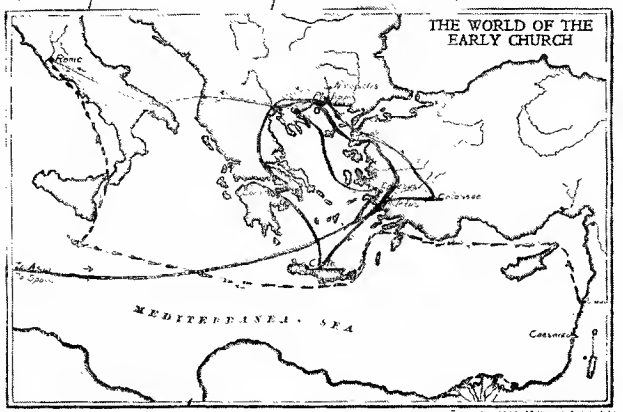
Subscribed for missionary magazine which is used in their fortnightly meetings.

Gave money to buy food for a needy family.

Gave a "can social" just before Thanksgiving. Received $11 and 69 cans of fruit and vegetables. The day before Thanksgiving they packed 22 baskets. It took five hours' work with a dray to make this distribution to 22 families.

Equipment. For adequate department work there should be a supply of Bibles, tables, charts, pictures, maps, and the department would be greatly enriched by a missionary curio museum. There should also be one or two sand tables for the study of historical geography. Nothing can take the place of the relief map for making plain the philosophy of the history and the reality of many of the events of the Bible story. This form of activity would not be engaged in very frequently, but it has been an unfailing source of interest to the older pupils when properly conducted. Ordinarily a geog-

Paul, Evangelist and Martyr (Lesson 21)



No. 10 Outline Map, International Graded Course, Intermediate Series, Second Copyright 1911, Milton S. Littlefield

PAUL BEFORE FESTUS

ST. PAUL SHIPWRECKED

Paul was the greatest thinker of his time. While imprisoned, he wrote the works, which now are known as the four New-Testament Books.

They were not meant as such, but were letters, written by Paul, to different churches, which were in need of

His methods of accomplishing that work he had determined to accomplish, were very effective. Because he had the moral and physical courage to do the many during things he did do, people had to believe that he was aided by God.

He traveled widely, preaching and establishing churches as he went, and when he was not allowed to leave his home, people came to him to listen, so eager were they to hear his words.

He also wrote, and started a far-reaching influence for good, through his letters.

INTERMEDIATE DEPARTMENT Note-book work of Intermediate Department pupils.

raphy room or corner fitted with guide, physical maps, stereographs, a few models, and other illustrative material will be found sufficient for a department of the average size. A library of reference books should be available for the department. A good Bible dictionary such as the one volume Hastings, a book on historical geography, either Smith or Kent, an Old Testament history, a life of Christ, and a history of the apostolic period should be included. For the teachers there should be a selected list of the more recent studies in Sunday-school pedagogy and such books as are recommended in the Teachers' Manuals. (See Appendix: Teachers' Reference Library.)

Promotions. Much should be made of promotions to and from the grades within the departments, and from one department to the other. A certificate or diploma recognizing regular work should be granted on Promotion day. Special work done is recognized by placing a seal upon the certificate. Promotion exercises should include some statement of the work accomplished. (See Recognition Day.) Graduation exercises, held on a week-day evening, with parents and friends present, graduation arch, etc., have been found very helpful in dignifying the work. (See Graduation and Graduate Courses.)

Secondary Division Emblem. The International Sunday School Association has suggested an emblem for this department, the royal blue and white button (white center with blue rim). The blue stands for loyalty and the white for purity. All members of the Secondary Division are entitled to wear this button.

The International Sunday School Association has issued a series of leaflets on the Secondary Division, which present in detail a constitution and form of organization of an Intermediate Bible class, and which give suggestions for activities for both boys' and girls' classes along physical, social, mental, and spiritual lines. They also catalogue and describe approved auxiliary organizations for boys and girls. These can be secured by applying to the International Sunday School Association, Chicago, Illinois.

M. S. LITTLEFIELD.

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INTERNATIONAL BIBLE READING UNION.—SEE BIBLE READING ASSOCIATION, INTERNATIONAL.

INTERNATIONAL LESSON COMMITTEE.—SEE LESSON COMMITTEE, BRITISH SECTION OF THE; LESSON COMMITTEE, INTERNATIONAL.

INTERNATIONAL SUNDAY SCHOOL ASSOCIATION.—By the International Sunday School Association is meant the general organization representing all the Protestant evangelical Sunday schools of North America; including the United States, with Alaska, Hawaii, Porto Rico, and the Canal Zone, Canada, Newfoundland, the West Indies, and Mexico.

The title is often loosely used to include the work of the state and provincial Sunday school associations, and of the county and other local organizations auxiliary thereto. While all of this work forms one harmonious system, much of it antedates the formation of the International Association, and all of it is locally independent. "The organized Sunday-school work" is therefore a better title to use when the local system is meant; the term International being reserved for use with reference only to that part of the system which has to do with the field as a whole.

1. Formative Tendencies. The original idea of Sunday-school field organization, first in Great Britain and then in the United States, was that of a central body supporting local Sunday schools as branches. This idea was the natural outgrowth of the practice of employing Sunday-school teachers, introduced by Robert Raikes (*q. v.*). A payroll for the teaching force made each new Sunday school something of a financial venture; and there being in those early years of the Sunday-school cause no thought of organic connection between the local school and the local church or between the movement for such schools and the machinery of any denomination, the support of a parent body seemed a necessity. Hence the early Sunday-school societies, consolidated in 1824 into the American Sunday School Union. (See Sunday School Union, American.)

The paid teachers soon disappeared; but the plan of organization was continued, the local workers still feeling the

need of a supporting central body. About 1815, a movement began to relate the Sunday schools to their respective local churches and to organize a Sunday school as part of the work and life of each church. As this progressed, it brought Sunday-school work to the notice of the ecclesiastical leaders in America, and made it an interest worthy of denominational attention. One after another, the leading Protestant denominations formed their own Sunday-school unions, societies, or boards of publication, thus rendering their respective Sunday schools less dependent for help and guidance upon the American Sunday School Union. The stronger schools thus rapidly became independent of any relation to this society; and no serious attempt was made to establish a like relation on denominational lines; though the Methodist Episcopal Sunday School Union maintained the theory of such a relation until quite recent years.

While in Great Britain this centralized conception of Sunday-school field organization still obtains, it has practically disappeared from view in North America. The Brooklyn (N. Y.) Sunday School Union, an affiliation of Sunday schools for mutual support and common action, is the only noteworthy survival of many such unions in earlier days. The Foreign Sunday School Association (*q. v.*), under the lead of Brooklyn men, carries on its beneficent and world-wide work for the encouragement of Sunday schools, on the old system of a central body concerning itself with the life of its local branches. In America, however, the formative concept has long been that each Sunday school is an independent organism, vitally related to its local church as a church school, and loyal in each case to its denominational leadership, yet with sufficient freedom of action to enable it to enter into voluntary coöperative relationship with other Sunday schools for mutual advantage. The product of this voluntary coöperation is the system of organized Sunday-school work which culminates in the International Sunday School Association.

2. Development of the International Sunday School Association. The main steps in the development of the present system of organized Sunday-school work in North America, and of the International Association as its head and leader, have been traced in the article on "Sunday School Conventions" (*q. v.*). The type of a national convention of Sunday-school leaders was created, at the initiative of the American Sunday School Union, by the Convention of 1832. The type of a volunary, self-managed and self-perpetuating county Sunday-school convention was established by Stephen Paxson (*q. v.*) in Scott County, Illinois, April 20, 1846. The work of the county secretary, the central and efficient factor in all county Sunday-school organization, was developed and standardized in Hartford county, Connecticut, by H. Clay Trumbull (*q. v.*), about 1856. When, in November, 1858, the first New Jersey Sunday-school convention was establishing its method of organization, it planned to appoint a county secretary for each county, who should canvass his schools, name a committee of helpers in each township, and call a county convention. These are the essential elements of the organized work.

The rapid organization of State Sunday-school associations, beginning with New York in 1856, has been described in the article on Conventions already referred to. When, in 1865, a group of earnest Christian men, fresh from service on the United States Christian Commission during the Civil War, returned to Illinois, a new record in State Sunday-school organization was established. The leaders among these were B. F. Jacobs (*q. v.*), William Reynolds (*q. v.*), and Dwight L. Moody (*q. v.*); with whom were associated A. G. Tyng (*q. v.*), "Chaplain," afterwards Bishop McCabe, W. B. Jacobs, and many others. Districting the state between them, they undertook to organize every county, securing an annual convention and a force of officers, including a county secretary, and wherever possible auxiliary township organization also. They met with all sorts of rebuffs and discouragements; but so vigorously did they strive that within a few years the goal was attained, and the enthusiasm and spiritual earnestness of the leaders were reflected in the intense fervor of the conventions, both state and county. With her 102 counties all in line, and with state conventions enrolling five

thousand delegates and raising hitherto unheard-of sums for the organized work, Illinois set the pace for state and later for the International organization.

Imagination naturally links the International Sunday School Association with its most popular and widely known product, the International Uniform Lessons. (See Uniform Lesson System.) Hence it has frequently been assumed and stated that the Association came into being in 1872, the year when the resolve to issue such lessons was taken. In truth, however, no one date can be set: the Association grew. The first national convention met in 1832; the first of the triennial series was held in 1869. That convention left behind it an executive committee instructed to call another convention for 1872; and every International convention since has done the same. The International Sunday School Association is simply the body of organization and activity which has grown up around and with this successively renewed executive committee.

The early workers in this movement were far from intending to create any permanent or tangible International organization. That would have been to their minds a questionable entrance into a field where the denominations desired freedom to care for their respective flocks. Recent controversies involving union societies had put these Sunday-school leaders on their guard against the creation of any central vested interest of a continuing character. Hence the doctrine, scrupulously maintained to the last by such leaders as B. F. Jacobs and H. Clay Trumbull, that each International convention was a fresh and separate enterprise, competent to discontinue and rearrange at its pleasure whatever had been undertaken by the retiring executive committee, and to instruct its new committees in accordance with the judgment of the field as voiced by the convention delegates. This strict construction policy involved the keeping of expenses at a minimum, the confining of International Convention work largely to inspiration and general guidance, and the use of the executive committee simply as a means for promoting, calling, and managing the next convention. To build up the state and provincial organizations was an allowable activity, because the existence and vigor of these bodies was essential to the securing of a good International convention. "The convention movement" was the phrase currently used to describe the organized Sunday-school work, by those who adhered to this view.

By a series of departures from this original policy the Association has reached its present situation. In 1872 the obvious need for statistics of Sunday-school work in North America led to the election of E. Payson Porter as statistical secretary to the convention; and he thus became the first continuous International officer, his election being renewed by later conventions and executive committees. The work proving too laborious for voluntary service to maintain, the Illinois Association for a time paid his salary, that he might continue to serve the International work as correspondent and stimulator of state, provincial, and county organization. Later, the publisher of *The Sunday School Times* in Philadelphia similarly assisted in maintaining Mr. Porter's work. The appointment of the Lesson Committee may also be counted a breach of the strict construction policy; though this move was made with the hearty consent of most of the denominations.

In 1881, at the Toronto convention, the strict constructionists were routed on the issue of employing Mr. Porter at a salary of $1,500 a year and raising what seemed to some like a dangerously inflated budget to make this and other advances possible. Mr. B. F. Jacobs of Illinois was made chairman of the new executive committee, to carry out this policy of progress. He at once brought into the International field the same energy, statesmanship, and consecrated zeal which had already done so much for the state work in Illinois and for the work of the Lesson Committee, of which he had for nine years been an active member. For the eighteen years of his chairmanship his leadership neither slackened nor wavered, and with his election, the aggressive field work of the International Sunday School Association may be said to have begun.

Through the chairman's vigorous and inspiring correspondence, the patient following up of the statistical secretary, and

occasional party tours to distant fields, the state, territorial, and provincial auxiliaries were one by one brought into better form, aided in the holding of their annual conventions and roused to send their best representatives to the next International convention. The need of a competent field leader grew with each advance. In the fall of 1887, William Reynolds of Peoria, Illinois, became field superintendent under the executive committee. Mr. Jacobs continued his leadership as chairman, strategist and manager of all International activities; Mr. Reynolds ably and faithfully representing his chief on state convention platforms and in city campaigns. In 1894 to cite an illustration of his work he spent about two months in Pennsylvania, with the result that that important field, under the lead of John Wanamaker (*q. v.*) and others, entered on new life, and soon became one of the strongest of the associations.

It was part of Mr. Jacobs's policy as International leader, not only to keep the International work within what he regarded as safe limits, but to prevent the development of any interest which might in time come into conflict with the executive committee's authority. He feared the influence of the denominational boards and societies in the Lesson Committee; and therefore he did what he could to prevent the placing upon it of the official leaders of these boards and societies, while at the same time vigilantly maintaining its membership in just denominational balance, and using his influence for the selection of representatives acceptable to the respective denominational constituencies. With the leaders of the primary teachers' forces he maintained friendly relations, granting to their International Primary Union a full measure of program recognition, and an informal connection with the executive committee's work. The multiplication of field Sunday-school workers in the employ of state and provincial associations led in 1892 to the organizing of the Field Workers' Association; and the elements of independence in the workings of this body gave Mr. Jacobs some concern.

In his handling of the normal or teacher-training work another element of Mr. Jacobs's policy appeared: the desire that the International work should grow great mainly through the effectiveness of the service of its territorial auxiliaries. He strongly believed in the interdenominational movement for teacher-training which Vincent, Worden and other denominational leaders had projected at Chautauqua (*q. v.*), and which New York, Illinois, and other state and provincial associations had made an important part of their official activities. He gladly arranged for Illinois to lend its normal leader, Dr. H. M. Hamill, for International field service, with emphasis largely on normal work. Yet he consistently disapproved the creation of an International normal department. The insistence of the enthusiasts finally overbore this opposition, and secured the leadership and centralization of which they sorely felt the need, but not while Mr. Jacobs remained in control.

So vigorous and so repressive a leadership could not remain uncontested. Like new wine in old bottles, the constantly increasing force of united Sunday-school work in the field led to one minor departure after another from International strict-constructionism; and steadily the old conceptions came to seem like a bar to progress. Business difficulties from 1893 on made Mr. Jacobs's position weaker. Mr. Reynolds died in 1897, in the midst of his labors. The Committee named Dr. Hamill as his successor, with other workers as helpers in the field. At the Atlanta convention, in 1899, Mr. Jacobs was made "honorary chairman" of the new executive committee; but as John Wanamaker, his elected successor, later found it necessary to decline to serve, Mr. Jacobs continued as acting chairman for part of the triennium. He died three days before the opening of the Denver convention in 1902.

The convention of 1899, besides thus practically closing the leadership of Mr. Jacobs and the policy of aggressive strict-constructionism for which he stood, marked also the opening of a new era. The Field Workers' Association became the Field Workers' Department of the International work; and the International Primary Union, whose constitution had been modified at Boston three years before in conformity with the International model, was now recognized as also a department of International work, and be-

gan at once, under the lead of Mrs. J. Woodbridge Barnes and others, a movement for the normal training of primary teachers, through the now numerous city primary Sunday-school teachers' unions. To take over, continue, and extend the headquarters leadership service of Mr. Jacobs, the new executive committee called from his Ohio state secretaryship Marion Lawrance, and made him general secretary of the International Sunday-School Convention, as the organized and continuous work of the committee was now called.

In 1902, at Denver, Mr. Lawrance made his first report as general secretary. It showed a great increase in the amount and efficiency of the International field work. Besides Dr. Hamill, who continued in the service for most of the triennium, and Rev. L. B. Maxwell, the negro field secretary for the Southern states, a number of other workers, paid and voluntary, had assisted, and two extensive transcontinental tours had been successfully managed. A beginning had been made in the furnishing of an outfit of leaflets, embodying convenient convention questions for the use of the field. The statistical report showed the usual gains, and was more detailed and intelligible. The rapid upbuilding of state and provincial association work appeared in the statement that practically every field was organized, with sixty-four secretaries and other officers giving full time, and twenty-one part time in forty-one states and provinces. The primary work showed special vigor, in the holding of an International institute or "Western School of Methods" for three days preceding the convention, with an enrollment of over five hundred active primary workers, representing in many cases the beginnings of graded elementary work in Beginners', Primary, and Junior departments. Mrs. J. Woodbridge Barnes of Newark, N. J., who had for some years been the state primary superintendent for Pennsylvania, became on January 1, 1903, the International primary superintendent; the work of building up the present series of organized International departments under secretarial leaders being thus begun.

In William N. Hartshorn (*q. v.*), of Boston, the International Executive Committee found not only a new chairman to succeed Mr. Jacobs, but the personal exponent of a new policy. Originally, with his able wife, an active and successful primary leader, Mr. Hartshorn had managed the first American steamship party which sailed on the *Bothnia* to the World's first Sunday-school convention at London in 1889. On his return he led a movement for the revitalizing of the old Massachusetts state Sunday-school association, put into the field Miss Bertha F. Vella, the first employed state superintendent of primary work, and soon shared with Mr. Jacobs, as vice-chairman, the leadership of the International executive committee. He had charge of the program and plans for the Denver convention, and was there unanimously chosen as the dead leader's successor.

In Mr. Hartshorn's view, the International Sunday School Association was the rightful leader not only of the state and provincial associations, but of the Sunday schools of which these were composed. These state and provincial associations were now engaged in various campaigns of promotion for the several departments into which Sunday-school work was rapidly differentiating itself—the Primary Department (*q. v.*), the Home Department (*q. v.*), the normal or teacher-training work, the temperance, missionary, and other special lines, and the work for Sunday-school superintendents. Each of these, in his view, needed the leadership of an International department; and the general work should be developed in organization and financial resources to a point where this completed and powerful leadership force should become a possibility. This was indeed at that time the view of practically all the active leaders in the organized work.

As a means to this end, Mr. Hartshorn believed passionately in three great forces —publicity, centralization, and conference. Through elaborate publications and extensive press services he sought to make the details of the International activity known and its size and importance respected. He joined heartily with the leading spirits on the committee in developing plans for an International headquarters in Chicago, which he longed to see in its own great office building, "a temple unto the Lord." Loving and tender in personal feeling, and incapable

himself of entertaining sentiments of rivalry or narrowness, he believed that every difficulty and hindrance to the progress of the work could be solved if the real parties to the issue could once be brought together in brotherly conference. This remedy for trouble he applied with unfailing optimism, with equally unfailing generosity and hospitable warmth, and sometimes with gratifying and even epoch-making results.

Having thus outgrown, discarded, and forgotten the old strict-construction ideals of International Sunday-school work, the leaders of the Denver convention may be said to have created the International Sunday School Association. It existed in fact, though not yet officially in name. The convention of 1905, at Toronto, by a formal vote, supplied this last, and also approved the executive committee's plan of incorporation. The ultimate consequences of this latest move it is still too early to determine. During the twelve years which have stretched between the conventions of Denver and Chicago, 1902-14, the upbuilding of the International Association has gone steadily forward. The department of teacher training was instituted in 1903, with W. C. Pearce as secretary, supported by a committee on education of which Dr. Hamill, now a denominational leader, was made chairman. In 1905 the organized adult class department was formed, and Mr. Pearce was soon transferred to this field, Dr. McElfresh of Ohio becoming International teacher-training superintendent. In 1908, Mrs. Barnes retired from the superintendency of what was now called the elementary work, being succeeded by Mrs. Mary Foster Bryner, whose ability as convention worker and representative of elementary work and other lines of progress had long been recognized in the field. Other departments have more recently been formed and are described in the next section.

The financial history of this extensive advance is closely linked with the leadership of Dr. George W. Bailey of Philadelphia. For many years a New Jersey Sunday-school worker, Dr. Bailey entered the International executive committee in 1892. As chairman of the finance committee, he brought the hosts up to the Boston convention of 1896 with the treasury surplus instead of the heavy deficit that had been anticipated. Repeating this achievement three years later at Atlanta, he was made treasurer of the convention, and so continued until his increasing duties as leader of the World's Sunday School Association (*q. v.*) compelled his resignation at the convention of Louisville in 1908, when Frederick A. Wells of Chicago succeeded him. At San Francisco in 1911, Mr. Wells was chosen as chairman of the executive committee to succeed Mr. Hartshorn, who became president of the convention, and the treasury was taken by William A. Peterson of Chicago. During this period the state and provincial pledges have been materially increased and more regularly collected; and numerous substantial gifts have also been secured. In several cases a new line of work has been entered upon by virtue of a generous subscription, making possible the employment of the desired leader. The Chicago convention of 1914 elected as treasurer Edward H. Nichols of Chicago.

Incorporation, graded lessons, and denominational opposition have been the three leading features of the last six years —from 1908 on; apart from the steady development of the departmental lines and the holding of the great conventions of Louisville, 1908; San Francisco, 1911; and Chicago, 1914. The United States Congress by act approved January 31, 1907, incorporated the members of the International executive committee and their successors under the name of "The International Sunday School Association"; and in pursuance of the powers apparently granted under this act, the committee, after a formal report of the facts to the Louisville convention, proceeded at San Francisco, three years later, to exercise practically all the legislative powers previously vested in the successive International conventions, including the power to reorganize, elect, and instruct the Lesson Committee. A series of by-laws was also at this time adopted, constituting for the first time a written constitution for the Association. The propriety of these acts having been called in question, steps were later taken by the committee to hold its charter powers in suspense, until the convention of 1914 should determine concerning them. At this con-

vention the principle that the convention is the supreme International authority was unanimously adopted.

Opposition to the principle of lesson uniformity, as embodied in the recurring six-year cycles of Sunday-school Bible lessons regularly issued by successive lesson committees of the International convention, led to various movements for graded lesson courses, and to much confusion of thought and plan. At a conference called by Mr. Hartshorn in 1903, at Winona Lake, Ind., considerable bitterness developed over the proposal to retire the one uniform selection for each Sunday in favor of several simultaneous selections of graded lessons. Five years later, January 2, 3, 1908, Mr. Hartshorn called another conference at his Boston home, at which the diverging views of the various parties were merged in two resolutions, commending the Uniform Lessons and recommending their continuance, and also requesting the selection, by the same lesson committee, of a complete system of Graded Lessons for all parts of the school, to be used in whole or in part as Sunday schools might desire. These resolutions, thus joined, won favor everywhere, and resulted in action to that effect by the Louisville convention, followed later by the Lesson Committee's issuance in successive years of the completely Graded Lesson system called for, the Uniform Lessons being continued. The publication of these lessons and their introduction into the field has been the noteworthy field movement of the period since, and with the steps leading up to it is described in the article on "International Graded Lessons." (See Graded Lessons, International, History of the.)

The various Sunday-school boards and societies had long been content to leave the aggressive leadership of their forces to the International Association and its state and provincial auxiliaries. After the Denver convention, a gradual increase of denominational interest in Sunday-school matters was noticeable. This came notably to an issue in the establishment by the Methodist Episcopal General Conference of 1908, of the Board of Sunday Schools of that church, and in the organization two years later of the Sunday School Council of Evangelical Denominations (*q. v.*), in which the denominational Sunday-school leaders were enabled to come together in council for the study and voicing of the denominational interest in general Sunday-school movements. At several points the right of the International Association to direct and instruct the Sunday-school workers was sharply challenged. Beginning with an effective opposition to the sale of textbooks and other requisites by state and provincial Sunday-school association offices, and the selection and pushing of state normal courses on particular textbooks, the denominational movement went on to claim that every training class and organized adult class should be registered at denominational rather than at state headquarters, and that standards for these and like activities should be set by each denomination for its own schools.

The International Association endeavored to meet these new limitations of its hitherto unchecked activity. Important modifications in field methods were cheerfully made. Compromises were effected to secure harmony in the utterance of Sunday-school standards and the handling of class organization and enrollment; and through a strong "joint committee on reference and counsel" the various matters at issue were and are in process of hopeful adjustment. The plan for a joint Lesson Committee, to represent equally the International Association, the Sunday School Council and the denominations, formulated at a conference in Philadelphia, April 21-23, 1914, and adopted at Chicago, has greatly improved the situation.

3. Present Scope of the Work. As revised and established by the convention of 1914 and set forth in that convention's report (*Organized Sunday-school Work in America,* 1911-14), the organization and phases of work of the International Sunday School Association stand as follows:

Final authority vests in the delegated International Sunday-school convention, which is to meet henceforth every four years, convening in New York City in 1918. The International Executive Committee, incorporated, is the convention's executive, in full charge of all its work. This committee includes the officers of the convention (president, seven vice-presidents, recording secretary, assistant

recording secretary, treasurer and assistant treasurer), one committeeman or his alternate, representing and nominated by each state or other divisional auxiliary, and provision for enlarged representation of certain fields, three colored representatives, the presidents of the eleven districts of the International Field, and certain life members—a working body of over a hundred men. The committee meets annually, and annually appoints a board of trustees of fifteen, constituting its central executive for *ad interim* work. The executive committee adopts by-laws for the guidance of the work, which, with any amendments, must be approved by the convention before taking effect. The convention elects eight members of a joint International Lesson Committee, to serve with other members elected by the Sunday School Council and the denominations. The general secretary and other employed officers are chosen and instructed by the executive committee, and as advisory members attend its meetings as needed. A series of departmental committees, including various specialists outside the executive committee, is constituted by the executive committee, each in charge of its own special line of Sunday-school endeavor.

The offices of the Association are at Chicago, on the fourteenth floor of the Mallers Building, corner of Madison and Wabash avenues. The employed staff, as constituted at the Chicago convention, consisted of Marion Lawrance, general secretary; W. C. Pearce, associate general secretary and superintendent of adult Bible class work; Rev. Franklin McElfresh, Ph.D., superintendent of Teacher-training; Mrs. Mary Foster Bryner, superintendent of elementary work; J. Shreve Durham, superintendent of visitation work; Rev. William L. Brown, superintendent of missionary work; and John L. Alexander, superintendent of secondary division work, for pupils from thirteen to twenty. These, with J. S. Mayer, office Manager, and various assistants, give full time to the work. Besides the offices of these secretaries, there are desks for the treasurer, Edgar H. Nichols; the executive chairman, Frederick A. Wells; the chairman of the trustees, Edward K. Warren, of Three Oaks, Michigan; the secretary of the Lesson Committee, Professor Ira M. Price, University of Chicago; the superintendent of the Purity Department, E. K. Mohr; and the superintendent of temperance work, Mrs. Zillah Foster Stevens, of Alton, Ill.

All these officers spend a considerable portion of their time upon the field visiting and addressing state and provincial Sunday-school associations, conducting campaigns of various sorts, coöperating with the officers of the auxiliary associations, and uniting in conference with various other organizations and workers in the departments concerned. In addition, three field workers are maintained for special service: Rev. Aquila Lucas, of Sussex, New Brunswick, for the work in the West Indies and the Canal Zone; Rev. W. C. Merritt for the southwestern district of the United States, and Rev. H. C. Lyman, D.D., for the work among the negroes. For some years Rev. E. M. Sein has also been maintained at International expense as general secretary for Mexico, but resigned in January, 1914. Rev. S. A. Neblett served for part of the triennium as secretary for Cuba.

During the triennium the International field staff traveled 840,831 miles, visiting every part of the field except Newfoundland and Alaska. They addressed 5,533 meetings, including 316 state and provincial conventions. They kept in close touch with the field, visiting 1,394 Sunday schools, 209 day schools and 569 colleges and seminaries. They sat with 667 executive committees and raised $234,763 in support of local organized work. When to this service of the central staff is added that of the 153 general secretaries, city secretaries, field workers and departmental superintendents in the employ of the state and provincial associations, with their thousands of voluntary collaborators, the vastness of the Association's influence on the health and progress of the Sunday-school cause is apparent.

At Lake Geneva, Wis., the Association in the summer of 1914 held the third session of its training school for secretaries and field workers. In this school, for one week each year, a four-years' course of instruction is offered in the principles and details of Sunday-school field service.

4. Principles of International Organization. For the official statement of the scope and work of the International Sunday School Association, its management, its relationships and its methods of work, see a statement prepared by Dr. H. M. Hamill, approved by the executive committee at San Francisco, June, 1911, and printed in the report of the San Francisco Convention, pp. 20-24; together with the Chicago 1914 report already referred to. In this last are given the articles of incorporation, with the by-laws, and the register of convention officers and members of the executive committee. To these statements reference may be made as to the principles and methods governing the present work of the International Association.

Using the title in its looser and more popular sense, however, as including the whole system of organized Sunday-school work under the Association, no formal statement has ever been made of the principles and rules under which this work is and should be conducted. At the convention of 1908, Dr. Edgar Y. Mullins of Louisville presented a set of resolutions defining and limiting the work of the Association and indicating the proper channels of its activity as distinguished from the work appropriate to the denominations. (See Louisville convention report, pp. 16, 17.) Various other more or less official deliverances have been made; the most important being that of the first Atlanta Convention, 1878 (Report, p. 114), ordering that the statistical reports hereafter to be prepared and submitted from the state and provincial associations "shall include only those Sabbath schools that are connected with or under the auspices of some Protestant church, or Union School, composed of Protestant teachers and scholars"; and "that separate statistics be prepared of Roman Catholic and other nonevangelical Sunday schools." Until the action taken at Chicago in 1914 (see below), this stood as the only International deliverance on the limits of fellowship.

In the numerous papers and addresses on Sunday-school field work presented to the various International conventions and at the annual conferences formerly held by the International Field Workers' Association, may be found, amid many minor differences of opinion and practice, a general consensus as to the characteristic principles of organized interdenominational Sunday-school field work. This consensus may perhaps be partially expressed in the following propositions:

1. Every association is strictly territorial, and comprises all the recognized Sunday schools within its area, whether they coöperate or not. The area must in all ordinary cases be that of a civil division, bounded by a public line. Where this is not the case, the boundary must be officially fixed and recorded.

2. The Sunday schools recognized are those usually classed as Protestant and evangelical, including the Sunday schools of churches and bodies not favoring cooperation and difficult to canvass, but whose work the International Association recognizes. The bodies usually classed as non-Protestant and nonevangelical are not included; unless, as occasionally happens, the local sentiment of their evangelical neighbors favors the inclusion of them. In such cases, if their statistics amount to more than a slight and negligible fraction of the whole, they should be reported separately, or omitted in reporting. The Chicago convention of 1914 declared "its adherence to its policy of maintaining organic relations with only the evangelical denominations that hold to the Deity of Jesus Christ and to the Holy Bible as the only and infallible rule of faith and life."

3. Negro Sunday schools in the United States are, in the northern states, included in the state association. In the southern states they are not so included, but are organized, as far as possible, into separate associations; the white associations usually coöperating and extending friendly assistance. (See Negroes, Sunday School Work among.)

4. Every association, state, county, township, and the like, must manifest its life by an annual convention and election of officers, or be counted dead; in which case the officers of the higher association are in duty bound to reorganize it at the first opportunity. The officers of the former organization have no rights as against the newly constituted officers; their rights lapsed when they failed to hold a convention within the year. The higher organization may, however, recog-

nize them as still in office and use them in the work of reorganization. In a few cases state associations have had a custom of meeting biennially or triennially; where this is according to their constitution, the organization is counted alive notwithstanding.

5. Every association shall at stated periods, presumably once a year, make a statistical canvass of its field. This canvass shall undertake to embrace all the recognized Sunday schools of the association's territory, and shall be direct, local and uniform. For the purposes of such canvass, every secretary entrusted with the canvass of any field shall be subordinate to the secretary of the next higher jurisdiction; and the state secretaries shall in like manner be subordinate to the International General Secretary.

6. Every association is in its own field an independent body. Neither the higher association nor any other power can influence its action by any other than moral and suggestive forces. This independence, however, does not include the right to interfere with the uniformity of the statistical canvass, or with any other function that must necessarily be uniform throughout the larger field. The officers of the asociation, being thus independent and responsible only to their constituents, are in duty bound to make their association a live and helpful enterprise, and to this end should welcome the suggestions, the plans, the guidance, and the coöperation of the representatives of the higher body.

7. No association or association officer has the right to interfere in any way with the freedom and life of the individual Sunday school, or to attempt to secure cooperation by other than advisory and persuasive methods, or to administer rebukes to pastors or superintendents who may decline or neglect to answer letters or render reports. It is the duty of association officers to seek earnestly the coöperation of all Sunday schools and Sunday-school representatives; but such coöperation must always be free and unforced.

8. Wherever the official Sunday-school leaders of a denomination claim jurisdiction over any portion of the general leadership of the Sunday schools belonging to that denomination, the leaders of organized work shall recognize and follow such leadership, and shall encourage the particular Sunday schools concerned to follow it also. The duty of a Sunday school to be loyal to its own denominational principles, fellowship, and modes of work is fundamental. The responsibility of a leader of organized work, however, is not to the denominational leaders, but to the Sunday schools by whom he has been elected. To expound and defend denominational plans and rulings and to enforce denominational authority upon unwilling schools, is not properly a part of his official duty. Where the denominational leader clearly voices to his own Sunday schools his wishes, and makes good his title to their loyalty and obedience, the leader of organized work will coöperate with him in promoting the denominational plans, and will look for return coöperation from him in maintaining the interdenominational enterprise.

The foregoing paragraphs, it may be as well to remind the reader, are simply an individual attempt to set forth some of the underlying principles of this great field movement. They are not the deliverance of any official authority. They do, however, conform substantially to such deliverances as have been made, and to the best standards of Sunday-school field organization.

E. M. Fergusson.

IRELAND, HISTORY OF SUNDAY SCHOOLS IN.—As early as 1770 sporadic efforts to provide religious instruction for neglected children were made in several localities in Ulster. A county Down Sunday school established by Rev. Dr. Kennedy and Mr. Henry, dating from that year (1770) was in 1785 organized according to the plan adopted by Robert Raikes (*q. v.*) five years earlier. This school included among its pupils Episcopalians, Presbyterians, Methodists and Roman Catholics. But the movement made slow progress. In 1805 the Methodist Conference directed that Sunday schools be opened in every "circuit" in Ireland. Experience soon showed that to maintain schools efficiently and to provide suitable literature a central organization was necessary. In November, 1809, the "Hibernian Sunday School Society" was founded in Dublin on undenominational lines, to promote the establishment and

conducting of Sunday schools by disseminating information as to organization, by supplying spelling books and copies of the Scriptures ("without note or comment"), and, when needed, by financial assistance. All accredited schools, regardless of denomination, locality, or other distinction, were to be aided, without interference with their internal regulations. This Society has proved a most helpful and useful agency, and continues its work under the title "Sunday School Society for Ireland."

At first all denominations united in the work. Roman Catholic children attended, and in some schools there were Roman Catholic teachers. Instances occurred of the Roman Catholic priest joining with the Anglican rector and the Presbyterian minister in recommending the local school for a grant from the Society. But in 1824 the Roman Catholic hierarchy denounced the circulation and reading of Scripture, and its use in the instruction of the young. This ended coöperation in religious education. How far the Sunday-school system can be said to exist since among the Roman Catholics is largely a question of definition. All their education is permeated with religion, and explicitly designed to confirm the young in their traditional faith. Religious instruction of children in catechetical and other forms is continuous, both week-day and Sunday, though probably the day-school teaching is the more thorough and efficient. But what is especially characteristic of Sunday-school work as commonly understood, the teaching of Scripture truth by voluntary Christian lay agency, is not carried on.

The beneficial results of Sunday-school work in promoting the general, and especially the moral, well-being of the youth of Ireland were speedily manifest and widely recognized. Within a few years intimation came from Government circles that the civil authorities were ready to consider favorably a request for assistance. The suggestion was wisely ignored. A Parliamentary Commission's Report on the State of Education in Ireland, in 1825, testified to the invaluable services, social, moral and educational, rendered by Sunday schools to the community. "They are one of the most powerful instruments," it stated, "for raising the character and advancing the general welfare of the people." The erection of day schools was distinctly stimulated by them in various centers.

Sunday schools were at first mainly interdenominational, members of different churches uniting in conducting them. As their religious value and importance became evident they were increasingly identified with the churches. They became essential to congregations for training the children in denominational tenets and formularies, as well as in the Christian truths held in common. The Society's wisely adopted non-sectarian constitution enabled it to meet changing conditions, so that for half a century it continued to strengthen all the Protestant churches—Anglican, Presbyterian, Methodist or other—in their Sunday-school activities, giving the encouragement and help needed for the extension of the movement into the poorest and remotest districts. A crisis in its history came through divergent views as to the attitude to be taken towards the system of National Education in 1861. A prominent minister of the Presbyterian Church having accepted the honorary position of Commissioner under the Royal Charter then granted for the consolidation of Irish primary (secular) education, was deprived of his seat on the Society's Committee. His co-religionists resented this as intolerant, and proceeded to organize the "Sabbath-School Society for Ireland" under Presbyterian control and in close relations with the General Assembly. A depot was opened in Belfast for supplying affiliated schools with all requisites. It developed rapidly into what it still is, a radiating center of manifold usefulness, promoting the efficiency of many other schools as well as those of the church it serves, and circulating moral and religious literature through a great part of Ireland. Meanwhile the beneficent work of the original Society continued vigorously, aiding more especially the schools of the (then) Established Church. In addition to other branches of work it now provides lecturers in most of the dioceses to instruct teachers in the latest methods of teaching, and holds an annual examination for Sunday-school teachers in centers in all parts of the country. Nearly 200 teachers were examined last year. The younger Society also promotes teacher training by similar methods, employing a Traveling Agent to visit schools, and an

expert lecturer on method and organization. These societies have greatly contributed to the advance of Sunday-school efficiency. They furnish schools with helps and requisites of every description at low prices, when necessary supplying the Scriptures free, or at nominal cost. They encourage classes—often weekly classes—for teacher training and study of the lesson. They stimulate teachers by organizing district Unions, and arranging conferences and conventions which keep them in touch with the newest approved methods of management and instruction. The International system of lessons is widely, though not exclusively, used.

The Sunday School in its aims and methods has of course departed from the original idea in Ireland as elsewhere. Improvement in secular education permits its concentration on religious teaching. It no longer draws its pupils from only the lower and neglected strata of society. It is simply the Church at work among the young, training them to live Christian lives. It interests them in home and foreign missions, and trains them in Christian giving. It is in close correspondence with Bands of Hope, promoting temperance; Boys' Brigades (*q. v.*) and Christian Endeavor societies lean upon it. Not its least service is that of developing the youthful church members who constitute the large bulk of its teachers, and preparing them for wider spheres of Christian work awaiting them in the future.

T. M. Hamill.

ISLAM.—See Mohammedans, Religious Education among; Non-Christian Scriptures.

ITALY, RELIGIOUS EDUCATION IN.—The dominant religion in Italy is the Roman Catholic, and according to the first article of the "Statute" this is also the official religion of the State. But, even more than in other Latin countries, the Pontifical hierarchy here finds itself in open conflict with the aspirations and interests of the people and the Royal House. This conflict is the chief reason why the Italian government has not encouraged religious studies, and has always tried, since the Constitution of the Kingdom in 1860, to exclude the priest from the schools which are dependent on the State. The superstition and the bad example of the Papal Court and the clergy in general were recognized by Machiavelli and other philosophers and statisticians, as the cause of the incredulity and indifference prevailing among the people; so that even those who nominally profess to be Roman Catholic, are scarcely at all religious, and, though participating in the rites of the Church in the solemn moments of life do not think of learning or of following the principles of the Gospel. Until the last few years there has been a general apathy concerning religious questions.

In Italy the higher schools—universities and others—depend directly and exclusively on the State, and in these there is no religious instruction given. The only exception to this is made by the Universities of Rome and Naples, where the history of Christianity is studied; but the instruction is of a purely critical character, not dogmatic, or apologetic, and may even be imparted by atheist teachers.

The secondary schools—normal schools, technical institutes, etc.—depend on the State, or on the province, and the *comuni* under the direct control of the Government. In these schools also all religious teaching is abolished, and sometimes the professors violently attack all religious faith.

The elementary schools depend on the *comuni*, under the control of the Government. In them religious instruction is given by the priest (under the control of the principal of the school), or by the teacher, but only to those children whose families make a request for it. When a course of religion is given in these schools, it consists of the catechism and extracts from Scripture history.

There are also private and confessional schools, elementary or secondary. In these there is full liberty for religious instruction; but as the diplomas conferred by these schools are not recognized by the Government, families generally prefer to send their children to the Government schools. This is true so far as regards day-school teaching.

All the churches, however, teach their own particular creeds; and although the first article of the "Statute" declares the Roman Catholic to be the State religion, yet full religious liberty is practically en-

joyed in Italy. The Jews, who occupy high official posts (even the Prime Minister has been a Jew), give religious teaching in their synagogues; but for the most part they are attached to their creed more by political, social, and traditional ties than by strong religious sentiment.

In the Roman Catholic Church religious teaching is given on Sunday in catechism classes and on Thursday in lessons on Scripture history. From early times the church has been jealous of her office of religious educator. In Milan the schools of Saint Ambrose were famous, and those of Saint Clement and Saint Augustine in Rome. But in the latter part of the Middle Ages, the church neglected this work. Savonarola gave his attention to the schools of catechism and organized the children in Florence into missionary groups, who went about the city singing Psalms and exhorting the people to repentance.

After the Reformation, the Romish Church received a new impulse to the teaching of the catechism. In the sixteenth century Carlo Borromeo (*q. v.*), cardinal of Milan, was the reorganizer of the Roman Catholic Sunday schools in Italy. He assembled the children every Sunday in the Cathedral at Milan, taught them to read and write and they carried home the books and slates on which they had written the notes of their lessons. After three hundred years, the Sunday schools instituted by Carlo Borromeo still continue in Milan. But the cardinal was considered a profaner of Sunday rest, and enemies attempted to take his life for this pretended profanation. Then Cardinal Bellarmino, archbishop of Capua, wrote his famous catechism, which still remains the textbook for this kind of schools. All the other catechisms are an imitation of that of Cardinal Bellarmino.

The "Holy Order of the Discipline of Sacraments" on July 15, 1910, made the following decision, in order to prevent any mistakes or abuses:

1. The age of discretion either for confession or for communion is when the child begins to reason—that is about the seventh year. From this time it is the duty of the child to confess and communicate.

2. For the first confession and for the first communion a full and perfect understanding of Christian doctrine is not necessary. But the child shall by degrees learn the entire catechism, in accordance with his powers of intelligence.

3. Whoever has the care of children should see that after the first communion they often attend the Holy Supper—if possible every day. Let those who have this care also remember their serious duty of providing that such children attend the teaching of the catechism that is given publicly, or at least supply them in some way with religious instruction.

4. Children must be admitted to communion as soon as they can use their reason, and they must be absolved. The last sacrament (*"viatico"*) and extreme unction must be administered to dying children.

Until a short time ago the teaching of the catechism was imparted by priests only. But now laymen, under the direction and control of the clergy, may also teach it. Cardinal Capecelatro, one of the most illustrious archbishops of the Roman Church, recently wrote in a tract: "Young people of some education should form little groups for instructing the children of the poor on certain days, in the presence and under the guidance of the priest. This has been tried in a small way in the diocese of Capua and gives good results; in other dioceses I know it has accomplished wonders. In this way the young men and women of the aristocracy and of the middle classes come to fraternize with the children of the poor, see their most pressing necessities, sympathize with and help them. Then in teaching others they also learn themselves, for who gives light to others, helps to give light to himself. Experience proves that young women especially are very good teachers of the catechism to the children of the poor." From this authoritative exhortation of Cardinal Capecelatro it may be seen that there is a tendency to imitate the Evangelical Sunday schools in the organization of the classes held by lay teachers.

It must be remembered, however, that religious teaching in the Roman Catholic Church in Italy, and in all Latin countries, is limited to the study of the catechism and some Bible facts, but the use of the Bible is altogether excluded. The Bible is not studied, and is not generally

known, even by sight, to the common people. This complete ignorance of the Holy Scriptures on the part of the Italian people is now much deplored by some learned men, who have come to know the literary and moral magnificence of the Divine Book. It will be enough to quote what has been written in regard to this by one of Italy's greatest literary men, Francesco De Sanctis, who was twice State Secretary of Public Education, twice Vice-President of the House of Parliament, and for many years Professor of Italian literature in the University of Naples. Although very learned and educated in the Romish Church, he did not know the Bible until a fortunate circumstance put it into his hands. Francesco De Sanctis then gave a course of lectures on the Bible and wrote in his Memoirs:

"I had never read the Bible, nor had the students either. With that indifference mixed with scorn that was then felt for religious things, the Bible, as God's Word, excited sarcasm. There was present to our imagination, the catechism and the prayers that we were obliged to recite in the church, and the Bible shared in our disgust for all church ceremonies. I read, I know not where, wonders of that book, and urged by the argument of my lessons, I glanced at the book of Job. I was astonished. I had not found in my classical reading anything to equal the grandeur of this. I took my impressions into the school fresh. I had already given a lecture on the origin of evil and the meaning of the book of Job, and I was listened to with attention. But when I read the whole book, my emotion and my admiration won them all. Once started, we buried ourselves in these studies. The Song of Songs, A Psalm of David, where from the contemplation of created things is argued the power and greatness of the Creator, and part of the Lamentations of Jeremiah, were much appreciated. *It was for us a journey into unknown lands far from our banal ways.* With the fervor of neophytes, we forgot our classics, including Homer, and for several months one heard of nothing but the Bible. There was something solemn and religious in our impression. We called this a divine sentiment, and by this we meant all that is pure and great in the conscience. *I am surprised that into our schools, where there is so much light reading, there has not penetrated a Biblical anthology, which would keep alive a religious sentiment, which is the moral sentiment in its highest sense.* To free a man from himself, to dispose him to self-sacrifice for all human ideals, science, liberty, fatherland, this is morality, religion, and the imitation of Christ."

The Work of Religious Education in the Evangelical Churches of Italy.

Religious liberty was given to Piedmont in 1848, and to the rest of Italy in 1860, when the whole country was politically redeemed. Up to that time only the Waldenses (*q. v.*) (the oldest Protestant church in the world), who were refugees in their Alpine valleys, could enjoy a knowledge of the Bible and impart it to their children. With Italy united and politically free, other Evangelical denominations established themselves here, opened their Sunday schools, and provided for the diffusion and the study of the Divine Word among the young. So that there are now Sunday schools of the Waldensians, Methodist Episcopalians, Wesleyans, American Baptists, English Baptists, Salvation Army, and of some Free churches. Altogether there are 400 schools with 1,150 teachers and 16,000 pupils.

In this number, however, are not included the Adult classes, Home Departments, and Cradle Rolls. These schools are united in the "Interdenominational Union of Sunday Schools," which is directly connected with the World's Sunday School Association (*q. v.*) A Uniform System of lessons is followed, and a Manual of Lessons is published. Illustrated leaflets for every Sunday, two children's papers, and several books for the religious education of the young are provided by two publishing houses—one in Rome, Methodist Episcopal; the other in Florence, interdenominational. The Sunday schools are organized on the model of those in America, but only one denomination has Adult classes, Home Departments, and Cradle Rolls, and only two are beginning to organize normal classes for the preparation of the teachers.

There are three Protestant seminaries (the Waldensian, the Methodist Episcopal, the Baptist) which prepare young candidates for the ministry and for catechetical

teaching. There are several elementary schools and some secondary institutes belonging to the Evangelical churches, where Biblical instruction is given during the week.

Besides the Sunday schools, the various denominations have other institutions —Boy Scouts, King's Daughters, Junior Epworth Leagues, Christian Endeavor societies—which promote the knowledge of Christianity among the young.

Noteworthy and encouraging progress has been made, and more would have been made had the Italian Evangelical churches been convinced earlier of the supreme importance of missionary and educational work among the children and young people. But since the World's Sunday School Convention was held in Rome, in 1907, greater interest and enthusiasm have been displayed in the Italian Evangelical field for the religious training of the rising generation.

EDUARDO TAGLIALATELA.

J

JACKSON, SAMUEL (1786-1861).—A Wesleyan minister of great prominence. Born at Sancton, in the East Riding of Yorkshire. A writer in the London *Quarterly Review* of 1863 says that to him "must be attributed the awakening among them [the Wesleyans] of that religious jealousy for the younger members of their societies and congregations, which fact has so much elevated their system of Sunday-school instruction, and has thrown the hedge of a more direct ministerial oversight and training around their youth, who might otherwise have passed unguarded through the perils that precede adult age. For some years before his death concern for the spiritual welfare of the young became a passion with Mr. Jackson; he wrote and spoke of little beside." He was one of the earliest advocates of the Uniform Lessons, and published many articles and pamphlets relating to the Sunday school. He was the founder and editor of the *Catechumen Reporter, Sabbath School Teacher's Guide* and *Parental Monitor.*

S. G. AYRES.

JACOBS, BENJAMIN FRANKLIN (1834-1902).—Leader in American Sunday-school work and father of the International Uniform Lessons. Was born at Paterson, N. J., September 18, 1834, and twenty years later removed to Chicago, where he died, June 23, 1902. Soon after his arrival in Chicago he joined the First Baptist Church, and in 1856 was made superintendent of a mission Sunday school. He remained an active superintendent until the year before his death, presiding successively over the First Baptist, the Baptist Tabernacle, and the Immanuel Baptist Sunday schools.

As a young business man, Mr. Jacobs' influence in Christian organization was soon felt. He helped to organize the Chicago Young Men's Christian Association, the city Sunday-school association and the Illinois State Sunday School Association. During the Civil War he was a member of the Army Committee of the Young Men's Christian Association and one of the secretaries of the United States Christian Commission. In the years after the war he joined Moody (*q. v.*), Reynolds (*q. v.*), Gillett and other leaders in the districting of Illinois for effective county Sunday-school organization. In 1868 he was president of the Illinois Sunday School Association.

As a writer of weekly Sunday-school lesson helps, the problem of improved lessons now engaged Mr. Jacobs' attention. He conceived the idea of a uniform set of Bible selections for all Sunday schools, on which different publishers and denominations might prepare their own helps. At the Fourth National Sunday-school Convention, Newark, N. J., 1869, Mr. Jacobs, who was one of its secretaries, led a conference of superintendents, from which a recommendation of such uniform lessons was presented to the convention. Continuing his agitation in favor of this step, he secured, in 1871, the decision of the lesson publishers to follow a common course in their issues for 1872. From the rather reluctant lesson committee appointed by these publishers, the persistence of Mr. Jacobs secured the issue of the outline for 1872; and the welcome with which the lessons based on this outline were received showed that the public appreciated the advantages of the plan. The Fifth National Sunday-school Convention, meeting at Indianapolis, April 16-19, 1872, after a memorable debate, passed the resolutions providing for the appointment of a lesson committee of twelve members, soon after increased to fourteen, and made International by the addition of two Canadian representatives. Mr. Jacobs was made a member of this first Lesson Committee, and continued an active member until his death.

Successful as a Sunday-school leader in Illinois, and prominent internationally as a leader in lesson work, Mr. Jacobs was,

in 1881, at the Third International Convention at Toronto, elected chairman of the new International Executive Committee, and thus became head of what has since been called the International Sunday-school Association. His statesmanlike view of the scope, the limitations, and the activities of this great work is outlined in the article on "International Sunday-school Association." Incidentally to this work, he also took a leading part in the calling and holding of the first World's Sunday-school Convention at London, July 1-4, 1889, and in the subsequent World's Conventions, at St. Louis, 1893, and London, 1898. He was made president of the second convention at St. Louis. (See World's S. S. Association.)

To these and many other religious activities, Mr. Jacobs freely gave his time and money, as well as his heart, pen and voice. Financial difficulties, arising out of a large and unfortunate real estate transaction at the time of the World's Fair in Chicago, 1893, seriously hampered his work in later years. At the Ninth International Convention, Atlanta, 1899, he retired as chairman of the new executive committee; his influence continuing until his death, on the eve of the Tenth Convention, held at Denver, 1902.

As a convention speaker, Mr. Jacobs' eloquence, earnestness, breadth of experience and readiness of wit made him leader wherever he went. No less remarkable was his power in conference and committee, in exposition of the Scriptures, and as a correspondent with hundreds of scattered Sunday-school workers in every state and province and in foreign fields. Nor did he ever knowingly miss an opportunity, in the midst of his labors, to lead a soul to Christ or to drop a good word in the ears of a casual acquaintance.

E. M. Fergusson.

JAPAN, NATIONAL SUNDAY SCHOOL ASSOCIATION OF.—The National Sunday School Association of Japan was organized in 1907 when Mr. Frank L. Brown of Brooklyn, N. Y., went there to aid in effecting this purpose. The present Association has 32 district officers and teachers and 16,678 pupils under its control. As there are 1,585 Sunday schools and 16,580 teachers and pupils throughout the Empire, those who have not yet come into the Association must be almost ten times as many as those who have done so.

The officers of the National Sunday School Association of Japan are as follows:

President, Rev. Hiromichi Kozaki, D.D., pastor Reinanzaka Congregational Church, Tokyo.

General Secretary, Rev. Harutoshi Kawasumi, late pastor Sendai Methodist Church.

Directors: Rev. Takeshi Ukai, member Executive Committee The World's Sunday School Association and pastor Ginza Methodist Church, Tokyo; Yugoro Chiba, LL.D., President Baptist Theological Seminary, Tokyo. Prof. Yushichi Kumano, dean Meiji Gakuin, Tokyo; Rev. Sakunashin Matoda, Ph.D., president St. Paul's University, Tokyo; Rev. Kikutaro Matsuno, pastor Christian Church, Tokyo; Rev. Paul S. Mayer, missionary Evangelical Association.

Since the organization of the association, Revs. N. Tamura, M. Yorogi, J. Takano, R. Nakajima, H. Wada, K. Hoshino, Y. Hiraiwa, S. Arai, S. Hada, T. Kawai, K. Yoshikawa, A. Matsushima, T. Murayama, Mr. D. Morita, and Prof. B. Arakawa, have done much toward its growth through their official connection with the association from time to time.

There are many regular Sunday-school publications in Japan at present and many foreign books treating of Sunday-school organization and conduct have been translated and published. The headquarters are in Tokyo. (See Japan, Religious Education in.)

Harutoshi Kawasumi.

Reference:

Brown, F. L. *Sunday School Tour of the Orient.* (New York, 1914.)

JAPAN, RELIGIOUS EDUCATION IN.—About the time of the restoration of the Emperor to power, which occurred in the seventh decade of the last century, startling changes appeared in Japan. For centuries Japan had isolated herself from all contact with other nations, preserving her mediæval character and her own feudal institutions. Suddenly entering the fellowship of the great powers, and willing to take the best things these nations had produced as the basis of her new life, she has seen no changes more marked than

those in her system of education. Not only was Japanese education, whose original roots were in China, exchanged for that of Anglo-Saxon lands, especially of America—but in the matter of the relation of education to religion, that which for many centuries had been a close partnership, and then for two hundred and fifty years a rather loose connection, after the restoration became a total separation. The study of religious education in Japan from the historical standpoint naturally divides itself into three periods:

I. Early Religious Education from its beginnings until 1603 A. D.

II. Religious Education during the Tokugawa Shogunate, 1603-1868.

III. Religious Education in New Japan, 1868.

I. Early Religious Education—from its beginnings until 1603 A. D. If it is true, as Lafacadio Hearn has suggested, that the history of Japan is the history of her religion, one expects the beginnings of her education to appear in a religious garb; and this is found to be the fact. The earliest religious forms were those of ancestor worship, and the first approaches to education were made in connection with this form of worship. Count Okuma, a leader in the educational movements of new Japan, writes: "Poems and songs were recited to ancestors who were deified as foster gods or guardian deities, and it is probable that the first instances of education consisted in teaching these to the younger generation." It is impossible to state with exactness when education began to show orderly forms, but as early as 270 A. D., teachers were brought from Korea to Japan in order to instruct the sons of the highest Japanese officials. From that time on though education was never general until recent years, it was a concern of the rulers of the land. The first educational code, still extant, was issued in 701 A. D. According to this a university was to be established in the capital and a school in each province. The instruction was almost altogether Chinese. These schools were not open to the common people. This fact gave prominence to the religious schools conducted by the Buddhist priests, and which were open to all.

Buddhism had entered Japan from Korea in 552 A. D., and had early found much favor with both Emperor and people. By the ninth century Buddhism had gained great strength throughout the land. Buddhism was not a creed of ancestor worship, but it readily assimilated many of the religious ideas of the people, in many cases appropriating the principle of ancestor worship, and thus recommended itself to the favor of the Japanese people. It is the conviction of many Japanese scholars that if Buddhism had come in conflict with this deep-rooted national belief it would never have gained a foothold in Japan. The Buddhist priesthood became a very attractive calling to able and ambitious men. Their temples became centers of both religious and educational activity. In his lectures on Japanese education Baron Kikuchi says: "These temples formed provincial centers for the spreading of Buddhism which was preached by able priests in charge of them. They also served as schools for those who wished to become priests, and there was always a large number of them, for not only were priests exempt from all duties imposed upon the people, such, for example, as military service which was otherwise universal in those days, but to become a priest was the only way in which an able man of common birth could rise to power and influence." "Up to the beginning of the Tokugawa Shogunate (early in the seventeenth century) Buddhist temples were almost the only places where people could obtain any learning. Even sons of military lords were mostly taught in these temples."

It is an historical fact that during the whole period of the Middle Ages in Japan there were no learned scholars who were not Buddhist priests. The education which the Buddhist priests offered their pupils was not merely religious, but was also an education in the arts and sciences of China. There was little education other than this, which was permeated by the atmosphere of priests and monasteries.

II. Religious Education During the Tokugawa Shogunate, 1603-1868 A. D. Francis Xavier carried the Christian Gospel to Japan in 1549, and within a generation more than two hundred churches had been built; multitudes of people and several powerful *daimyo,* or feudal lords, had been enrolled as converts. Christianity bade fair to gain a foothold

in the land. Afterward, however, there was a reaction, and in 1588 all the Jesuits were ordered to leave the country. They refused to go, and many, both priests and people, suffered martyrdom during the persecutions that followed.

Iyeyasu, the founder of the Tokugawa dynasty of Shoguns which ruled Japan in the name of the Emperor from 1603 to 1868, felt that Roman Catholic Christianity constituted a grave political menace, and determined to exterminate it. He was successful in eradicating all outward signs of the Christian religion, and in shutting Japan away from all foreign intercourse. This action served to strengthen Buddhism, and from this time Buddhism became the national religion. Every one had to be registered at a Buddhist temple. In order to prevent the possibility of Christianity gaining a foothold in Japan Buddhism was forced upon all the people. During this age everything was made subordinate to the military. The chief purpose of education was to train young *samurai* or knights. Even the Buddhist religious organizations were under the authority of civil and military officials. Also Iyeyasu and his successors favored Chinese philosophy and Confucian ethics. So during the centuries of this shogunate education was less subject to Buddhist influences than it had been formerly. Definite efforts were made to divorce education from religion; these were only partially successful, however, and most of the elementary teaching remained in the hands of the priests.

Secular schools of higher grade were established in the capital town of every feudal lord. These schools were for the instruction of the youth of the military class. As the feudal lords differed in rank and power and wealth the schools were not uniform. But the importance of moral teaching was recognized as paramount. The code of the knights is now spoken of as *Bushido*. The young knights were taught various manly and military acts, as well as Chinese literature, and they were given wholesome discipline and moral training by various practical methods. Chinese literature was taught not so much from the standpoint of literature as from that of morals. It mainly consisted in committing to memory the Confucian maxims and other practical advices.

With all the principal educators of the period the chief object of education was the moral improvement of the people. The religious teachings in the schools consisted in instilling into the minds of the pupils a reverence for ancestors, for ancient native gods and for Buddhist gods.

Toward the close of the Tokugawa era there were some advanced thinkers who advocated pursuing some Western educational methods, and the embargo upon foreign books was removed, except upon books on religion. Excepting where Japan had incidentally come in touch with modern science she had practically nothing of Western education when, in 1853, Commodore Perry forced her into communication with the outside world. During the fifteen years that ensued some far-seeing educators, like Fukuzawa, made sporadic attempts to introduce Western learning, but with no great results. Up to this time education had been denied to a vast majority of the people, and most of the education was still at the hands of the priests.

III. Religious Education in New Japan, 1868.—The last of the Shoguns resigned in 1868, and in the following year the young Emperor, now known by his posthumous name of Meiji, moved his capital from Kyoto to Tokyo and gave his people nearly forty-five years of beneficent and enlightened rule. The fifth article of his imperial oath was, "Knowledge shall be sought for throughout the world to the end that the welfare of the Empire may be promoted." This oath was faithfully kept, and its results are seen in the transformations which Japan has undergone during the past generation.

For the first few years there was no national educational department of the government, as the schools were generally under the authority of the feudal lords. But in 1871, when feudalism was finally abolished, an educational department was organized. Count Okuma writes: "The Emperor determined that the systems of education in the Western world should be adopted, so that Japan could learn enough to beat the foreigners on their own grounds, and thus preserve their country for themselves." Whether or not the motive was one of self-defense, the methods adopted were laudable. Experts were sent to study the educational systems of the West, and foreign educators were en-

gaged to assist in the establishment of a national system of education.

In 1872, the first Education Code was promulgated. Its Preamble states: "It is intended that henceforth, without any distinction of class or sex, there shall be no house without learning, and in a house no individual without learning." The government of Japan has striven to accomplish this purpose. Other sections of the Preamble make it clear that the purpose of education is purely utilitarian; *i. e.* "The only way in which an individual can raise himself, manage his property, and prosper in his business, and so accomplish his career, is by cultivating his morals, improving his intellect, and becoming proficient in arts." The cultural aims of education are ignored. The Code divided the country into districts and provided for the establishment of schools of various grades, regulated courses and standards, qualifications of teachers, and all other necessary details. It was soon found, however, that the regulations were too arbitrary—not enough freedom was being allowed those in immediate authority. In 1879 a new Code was promulgated. One of the outstanding characteristics of this Code is the great emphasis placed upon the teaching of morals. There have been some later changes in the Code, but for the most part it continues in force at the present time (1915).

The most conspicuous feature of the whole educational system of Japan is its divorce from religion. C. F. Thwing writes: "Japanese schools represent the most sincere endeavor now being made in the world to give a complete education without instruction in religion and with instruction in ethics." The educational department of Japan has been ruled by the theory, of which Viscount Mori is said to have been the great exponent, that the minds of the youth must be kept free from all religious pressure until an age of maturity shall be reached. At first, as indicated, even morality was not much emphasized. Kikuchi explains this as being due, not to the fact that moral teaching was considered unimportant, but because there was no distinct line drawn between moral teaching and intellectual teaching. One was assumed with the other; but as conditions in Japan changed, the teaching of morals was more clearly emphasized.

Before the restoration the basis of moral teaching had been the Analects of Confucius. What the new basis should be was a matter of conjecture. Some suggested Christianity, though its propagation had hardly been begun. The matter was settled by the Emperor himself who, in 1890, issued a rescript (popularly supposed to have been prepared by the then Minister of Education, Viscount Enomoto, an ardent Confucianist) which immediately became the basis of moral teaching throughout the land. The complete text is as follows:

"Know ye Our subjects: Our Imperial Ancestors have founded Our Empire on a basis broad and everlasting, and have deeply and firmly implanted virtue: Our subjects ever united in loyalty and filial piety have from generation to generation illustrated the beauty thereof. This is the glory of the fundamental character of Our Empire, and herein also lies the source of our education. Ye, Our subjects, be filial to your parents, affectionate to your brothers and sisters; as husbands and wives be harmonious, as friends true; bear yourselves in modesty and moderation; extend your benevolence to all, pursue learning and cultivate arts, and thereby develop intellectual faculties and perfect moral powers; furthermore, advance public good and promote common interests; always respect the constitution and observe the laws; should emergency arise, offer yourselves courageously to the State; and thus guard and maintain the prosperity of Our Imperial Thone coeval with heaven and earth. So shall ye not only be Our good and faithful subjects, but render illustrious the best traditions of your forefathers."

"The way here set forth is indeed the teaching bequeathed by Our Imperial Ancestors, to be observed alike by their descendants and the subjects, infallible for all ages and true in all places. It is Our wish to lay it to heart in all reverence, in common with you, Our subjects, that we may all attain to the same virtue."

An edict thus given directly from the Emperor bears to the Japanese mind a meaning much deeper than that of ordinary imperial authority. There is a universal attitude of deep veneration, which is fostered by the solemnity of the public

functions at which the edict is read. While it is regarded quite generally as final in its character and authority, it is said that the Emperor by whom it was promulgated once indicated that it might not be impossible to revise this statement. At any rate, since 1890 this edict has constituted the sole basis of moral instruction in all the government schools of Japan.

The method of teaching morals varies in the different grades, but is quite definitely fixed by the Department of Education. Textbooks have been prepared by men high in educational circles whom the department formed into a commission for this purpose. In the elementary schools textbooks in the lower grades give lessons on "happiness," "brothers and sisters," "the Emperor," and kindred subjects. In the higher grades historical personages are studied as examples of certain virtues. George Washington illustrates "honesty," Nelson "perseverance," etc. But most of the characters are taken from Japanese history.

In the middle schools (roughly corresponding to the American high school and college freshman years) the teaching of morals is still emphasized, and by law is based on the precepts of the Imperial rescript. For the first two years the teachings are on ordinary and familiar matters relating to daily conduct. During the third and fourth years various obligations, such as those to self, family, society, and the state are explained and discussed. In the fifth year the elements of ethics are taught. One of the regulations issued by the department is as follows: "The elements of ethics taught should not be too high; differences of theories should be avoided, and only common notions taught, so as not to distract the boys' minds." In the higher institutions of learning the study of morals does not play so important a part; but the larger part of education is given in elementary and middle schools.

As a rule ethical instruction conforms very closely in spirit and method to government regulations and there is close adherence to the regularly approved textbooks, but some school directors exercise more freedom in the giving of moral instruction. For example: In one large government school portraits of ten great men have been hung in the assembly hall, one being unveiled every three months, with appropriate ceremonies. Among these men five are Japanese historical characters. The others are Confucius, Buddha, Socrates, Newton, and Christ.

Much dissatisfaction is found with the present system of instruction in morals, both on the part of students and educators. Rev. A. Pieters, a close student of educational affairs in Japan, writes: "No doubt the moral teaching is interesting and effective in the lower grades. It is often said, however, by both teachers and pupils, that as the latter grow older the moral teaching loses both interest and power. A student once said to the writer, 'Of all studies ethics is the most tedious. Our teachers tell us that we must be honest, truthful, virtuous—all of which we know very well, but they impart to us no moral power to do these things.'"

A recent article by a Japanese scholar, appearing in the *International Journal of Ethics,* contains this statement: "The ethical teaching in the schools remains still the most important unsolved problem with the educators of the country. The various methods that have been tried during the past fifteen or more years, such as the use of Confucian classics, or the worshiping of the letter of the Emperor's rescript on morals, have all proved inadequate to solve the great problem with which the nation is confronted. The greatest difficulty in the way of its solution is probably caused by the presence of two factors which must be taken into consideration. These two factors are the relation of religion to education and the bearing of the changed social conditions of the country on the kind of ethics to be taught in the schools."

The Department of Education is supreme in all the educational matters of the Empire and its attitude affects not only the administration of its institutions, but also influences the thought of the great mass of the people. From the beginning the leaders in educational circles assumed an attitude of hostility toward Christianity. Many looked upon it with real apprehension as likely to undermine the foundations of social morality based upon ancestor worship. Many others regarded it with contempt. From the time of the promulgation of the Edict on education the directors of many schools openly warned their pupils against the influence of Christian missions, against church and

Sunday-school attendance; and disobedience to this warning sometimes brought punishment.

In view of the fact that the government schools of Japan are physically unable to accommodate all who desire to enter them, there has been ample opportunity for the establishment and growth of Christian mission schools. These have been organized and conducted on the same educational standards as the corresponding government schools, with the added advantage of having foreign missionaries as instructors in English. These schools have been an effective means of evangelism. In 1899, the hostility of the educationists culminated in the following instruction signed by the Minister of Education: "It being essential from the point of view of educational administration, that general education should be independent of religion, religious instruction must not be given, nor religious ceremonies performed at government schools, public (communal) schools, or schools whose curricula are regulated by provisions of law, even outside the regular course of instruction."

This was aimed against Christian mission schools. It remained for these schools to give up religious instruction, both in and out of school hours, or to renounce all government recognition and privileges. Among these privileges were the eligibility of graduates of mission schools for admission into higher government schools without examination, and the postponement and lightening of some of the burdens of military conscription. Most of the mission schools surrendered their privileges rather than lose their distinctive religious character and influence. For a time it was a severe blow. Although the instruction has never been withdrawn the matter has been more or less adjusted, so Christian schools, while somewhat discredited by the discriminations of the Department of Education, still enjoy many of the privileges of regular government institutions.

In recent years it has become evident that the educational authorities of Japan are beginning to recognize the need of the religious element in education. In 1910 the discovery of an anarchistic plot against the life of the Emperor thoroughly aroused the nation. Soon afterward an instruction was issued from the Department of Education that school teachers should cultivate more deeply in the hearts of students a feeling of reverence for the Emperor and for their own ancestors. They were urged to assist in the repair of Shinto shrines and to take their pupils to worship at these shrines. Some felt that this indicated a tacit admission that the policy of absolute secular education had proven a failure. Others regarded it as an attempt to check the progress of Christianity. Still others interpreted it as a sincere, but misguided, attempt to curb the growing laxity of morals in the great student body of Japan. It caused an outburst of resentment in some quarters as being a violation of constitutional guarantee of absolute religious freedom in the Empire.

In 1912 a high official in the government sent a circular to the press declaring his conviction that education and religion should coöperate in the training of the young, and that moral teaching without religion was defective. He proposed a conference of representatives of the Shinto, Buddhist, and Christian faiths in order to get better acquainted with each other, and to discuss moral conditions and their relation to religion. The bodies named sent representatives who met harmoniously, discussed these matters and passed some general resolutions in regard to loyalty, the need of religion, and mutual respect among the religions. It was not expected that any tangible result would accrue; but in this meeting Christianity was for the first time recognized publicly as on a plane with Shintoism and Buddhism, and the student world observed that the leaders of Japan approve of religious propaganda. A change for the better has since been felt in all circles of Christian activity.

A recent indication of the effort to bring education and religion into closer relation was the transfer, in 1913, of the Government Bureau of Religions from the Home Department to the Department of Education, and the announcement of the Minister of Education that he intends to bring about a more intimate connection between religion and education.

The old policy of the Department of Education totally to separate education from religion while at the same time emphasizing nonreligious moral instruction,

is an admitted failure. Japan is now entering upon a new and untried, but hopeful, stage in the solution of her student problem by an increasingly cordial coöperation between the forces of education and religion. (See Non-Christian Religions.)

EDWIN T. IGLEHART.

JESUS AS A TEACHER.—SEE CHRIST AS A TEACHER.

JEWISH LADS' BRIGADE.—SEE BOYS' BRIGADE.

JEWS, RELIGIOUS EDUCATION AMONG THE.—In the Bible. Among the Jews that which has always been regarded as first in importance is religion; that which has been regarded as second in importance is education. The path leading to religion was education. Indeed, to the Israelite the two distinct ideas conveyed to us by the words religion and education were so nearly synonymous, that he did not always take the trouble to distinguish clearly between them, and often employed the single word, *Torah* (teaching or education), to contain the elements common to both ideas (Is. 51:1). God himself was not only the source of religion, but also the incomparable teacher (Job 36:22). Jehovah's relation to Moses was that of teacher to pupil (Ex. 4:12) and the chief service Moses rendered his people was not that he established the nation, but that he was the teacher of the Law. Nor did Jehovah, the ideal teacher, fail to give man a sacred textbook; for the Old Testament is truly nothing else than a real textbook, an actual school-book, the aim of which is to teach either by the exhortation of the Hebrew Prophet, or by illustrations from Israel's national history, or from the personal experience of sage or poet, that the purpose of life is to walk in humility with God.

Before the completion of the Old Testament a system of education had been well developed among the Jews and not a few pedagogical rules had been laid down for the guidance of instructors. Education began in the home at a tender age, both the father and mother being the teachers (Prov. 1:8). Although instruction was to be given to the children diligently at all times, "When thou sittest in thine house, and when thou walkest by the way, and when thou liest down and when thou risest up" (Deut. 6:7), special use was to be made of the festivals for explaining the ceremonies, and for inculcating religious truths (Ex. 12:26). Discipline was sometimes severe, corporal punishment being recommended (Prov. 13:24). As the child became more mature he completed his education under the tutelage of the priest, scribe, or wise man; yet the old relationship of father to son continued between the teacher and pupil, and no remuneration was to be accepted for pedagogical services (Mic. 3:11). The effectiveness of the Biblical system of education may be measured by the men it produced—Isaiah, Hillel, Jesus, Paul. (See Religious Education in the Early Church.)

In the Talmud. Judaism, contrary to the popular belief, did not upon the completion of the Old Testament cease to grow and to develop. Their nation having been destroyed in 70 A. D., the Jews were facing the gravest peril of their history—a peril which they alone of all the peoples of the world who have been similarly threatened, succeeded in overcoming. It is the ambition of every people to maintain its own existence and to propagate its own national ideals. Both the ancient and mediæval nations failed to attain this ambition—all save the Jew. Wherein did his methods differ from those of the nations? The nations fought, were defeated, then perished. The Jews fought, were defeated, and then *educated* their youths. By virtue of education the rabbis maintained their national ideals without the nation. It was the Jewish schoolmaster that defeated the Roman soldier.

The destruction of Jerusalem had not yet been completed when Johanan Ben Zakkai was carried out of the besieged city to the Roman army and obtained from Titus the innocent permission to found a school at Jabneh. In this and in similar institutions modeled after it the boy (the girls were pretty largely neglected) continued to be trained up to about his sixth year by his parents. Then at Pentecost, the anniversary of the giving of the Law to Moses, he was, with a most picturesque and interesting cere-

mony, conducted partly at the synagogue and partly at his home, initiated into the elementary school where he continued to study until about his fifteenth year. The curriculum here consisted of the elements of Hebrew, the Book of Leviticus, then the remainder of the *Torah* in the original and in the Aramaic version, followed by two years in the Prophets and Holy writings, and three years in the *Mishnah* and *Gemara*. The boy was then ready for the higher schools, the curricula of which differed in the various countries. Taking Spain as a type, one notes how liberal in range were the subjects offered in such curricula—Old Testament, poetry, philosophy of religion, Aristotle, mathematics, astronomy, music, medicine, and metaphysics. The school session was a very long one, beginning sometimes an hour or two before day-break, and continuing with three short recesses, mainly for breakfast, lunch, and prayers, until darkness fell. Not seldom home work had to be prepared at night.

In Modern Times. The Dark Age for the Jews, intellectually speaking, was the ghetto period, which extended roughly from the beginning of the sixteenth to the close of the eighteenth century. Driven into their overcrowded quarters, and denied freedom of intercourse with the outside world, the children of Israel for nearly three hundred years remained slumbering, untouched by the great mental and spiritual activity that was throbbing through Christendom. During these centuries the usually keen mind of the Jew was dull. In Germany the man who finally roused this ghetto people from their lethargy was Moses Mendelssohn (1729-1786). Although himself orthodox in belief he had become master of the extra-ghetto lore of his times, and determined to introduce his co-religionists to this more liberal and vital culture. He wisely decided to begin with the children, and accordingly translated for them the Pentateuch from Hebrew into German. This translation inaugurated the modern era in the history of Jewish religious education (*Jewish Encyclopedia,* Vol. VIII, page 483), and was one of the steps Mendelssohn unwittingly took toward making possible the modern reform movement in Judaism. He, together with David Friedländer, was instrumental in founding the Jüdische Freischule (Jewish free school) in Berlin in 1778, the first school that taught not only Jewish, but also secular subjects to children. This school served as a model for numerous others founded shortly thereafter in Germany, the best known of which is probably the Jacobsonschule at Seesen—a school so liberal in character that about one-third of its pupils have been Christians.

The spirit that moved these leaders of education is revealed in a decree issued at Breslau, May 21, 1790, which provides that "a regular school should be founded in which the children, besides receiving instruction in the religious branches, should be taught pure morality, love for humanity, their duties as subjects, as well as writing, reckoning, language, geography, history, and natural science, in order that the rising generation may be educated to become useful citizens of the State" (Philipson, *Reform Movement in Judaism,* page 18).

In the United States. The reform movement born in Germany has grown to manhood in America. The age long history of the Jews has throughout been marked by at least two conflicting interpretations of their religion. In the Old Testament this conflict is represented by the position of the priest as contrasted with that of the prophet; in modern times, it is represented by the position of the orthodox party as contrasted to that of the reform party. These parties, interpreting the mission of Israel in ways not to be reconciled, have necessarily set before themselves two opposing ideals of religious education. The orthodox party dominated American Judaism from the day (August 22, 1654) that the good ship *Pear Tree* landed the first Jews in New Amsterdam, up to November 20, 1824, when the "Reform Society of Israelites" was organized in Charleston, S. C.

Orthodox Schools. (a) *Aim.* The chief storm center between these two parties revolves about the movement which, in these latter days, is called Zionism. The main contention of the orthodox is that Palestine is again to become the home of the Jew. Hence for him, the people form a nation condemned to live temporarily in exile as a punishment for the sins of their Biblical ancestors. While in exile of necessity the Jews cannot obey all the

Mosaic commands; for example, it is impossible for them to offer the daily sacrifices in Jerusalem.

However, in due time the Messiah will arrive, lead the people back to the land of their fathers, and then once more they will be able to carry out literally every detail of every law of the Pentateuch. Hence the Jew must keep himself entirely distinct and apart from his neighbors, and hold himself in constant readiness to return to his real home. The aim of the orthodox religious schools is, therefore, to prepare their pupils for the duties which may suddenly devolve upon them when the Jewish state is reëstablished in Palestine. The ideal would be so to instruct the children that if they were to-morrow transported to Jerusalem they could at once speak the Hebrew language, and know how to take upon themselves all the levitical obligations which Titus forced their ancestors to lay aside when he drove them out of their land in 70 A. D. Hence we find a Committee of the Principals of the leading Talmud Torahs of New York city, declaring that "The aim of Jewish education is the preservation of the Jew as a distinct people existing and developing in the spirit of the Jewish religion" (*A Brief Survey of Thirty-one Conferences held by the Talmud Torah Principals of New York City,* page 8).

The School System. The orthodox school system consists of two different types of institutions. (1) *Talmud Torah.* (2) *Cheder.*

(1) The *Talmud Torahs* are public free schools supported by the community for the poor children. There are 24 such in New York city, containing an enrollment of 10,710 pupils, taught by 163 teachers, the average monthly salary of each teacher being $38.33, the annual per capita expense for teaching each pupil being $7.00.

(2) The *Chedarim* are private schools conducted usually by two or three men whose purpose is often more mercenary than educational. They usually rent the cheapest possible rooms, hence such schools are frequently found located in unhygienic and dilapidated buildings, and often over a saloon or cheap dance-hall. There are 468 such in New York city, containing an enrollment of 41,404 pupils taught by 653 teachers, the average monthly salary of each teacher being $23.15, and the annual per capita expenses of teaching each pupil $13.00.

The curricula and method of teaching in these two types of schools are marked by a general similarity.

The sessions are held twelve months in the year, six days in the week, two hours a day after the close of the public schools. No serious attempt is made in most classes to preserve order. While one pupil is reciting the rest are usually studying aloud, and others are straggling in and out, or aimlessly wandering about the room so that at times it is almost impossible for the teacher to make himself heard.

In the Chedarim the individual method of instruction is followed, each pupil reciting about ten minutes, and since the boys do not know just when their turns will come they ramble around according to their will. The teachers are foreign born, understanding little or nothing about pedagogical principles or American conditions, and carry on the instruction in Yiddish or broken English. Their dress is untidy, their manner gruff, and their whole appearance uninviting. Hence they receive but a scant respect from their pupils, and exert but little influence over their lives.

In so far as a curiculum can be said to exist in these schools its central subject is the reading of the Torah in Hebrew. Not much attempt is made at grading or classifying the pupils, partly because they change with great frequency from one school to another. The curriculum regarded as ideal by the advanced principles of the *Talmud Torahs,* but adopted as yet only by one or two of them is as follows: Pupils from six to eight should be taught "to read Hebrew correctly and to make them sufficiently acquainted with the language to enable them to read and to understand the prayers and the Pentateuch. They ought to be familiarized with the meaning of the Jewish festivals and the ceremonies connected with them, and should be made to learn by heart the customary Jewish benedictions." Pupils from eight to eleven years of age are to be taught the Old Testament in the original—one year being devoted to the Pentateuch, another to the earlier historical books, and the third

year to selections from the prophetical writings and Hagiographa.

During the next two or three years the subjects are "selections from the *Mishnah,* the easier *Midrashim,* some portions of the *Talmud,* some specimens of mediæval Jewish poetry; Jewish history, ancient and modern, and an acquaintance with Jewish religious observances." (*A Brief Survey of Thirty-one Conferences held by the Talmud Torah Principals of New York City,* page 9ff.). The method of teaching Hebrew strongly urged by these principals is that known as Ibrith be-Ibrith (Hebrew by Hebrew)—the attempt being made to teach the child Hebrew by conducting the entire recitation in the Hebrew language.

Having completed this course in one of the primary schools at the age of thirteen or fourteen, the boy becomes *Bar-mitzvah* (a son of the commandment) which corresponds to confirmation in the Christian schools. The boy, whose father up to this time had been responsible for his son's acts, now assumes his religious majority, and takes the responsibility upon himself. He now is entitled to become a member of the synagogue, this occasion often being the proudest moment both in the lives of the boys and of the parents. The ceremonies connected with these occasions are carried on both in the synagogue and home, ending, usually, with a more or less elaborate banquet.

Not very serious consideration is given to the education of the girls although they are instructed, especially at home by their mothers, how to prepare the Jewish food, and to perform the other duties requisite for maintaining a kosher (religiously clean) household. Even the more progressive principals admit girls to the schools, not so much for the sake of the girls themselves, as for the fact that these girls must know how to bring up their future sons in accord with the Mosaic Law.

The *Bar-mitzvah* is now ready for the *yeshitah* or high school. Here the curriculum centers about the Talmud. Morning and afternoon sessions are held, averaging about five hours a day. Despite the fact that the school is not only free, but that the student receives a stipend of about three dollars a week, and his clothing, there are only a few hundred young men, mostly recent immigrants, enrolled in the various yeshivas in New York city. Some students after studying about four years in these schools take positions as rabbis, while others enter a theological seminary.

The defects of the orthodox system are very clear, and have at last become apparent even to many of those who are responsible for the system. Hence an organization calling itself "The Jewish Community of New York City" has organized "A Bureau of Education," which has been assured $50,000 a year for a limited number of years, to be used in raising the standard of education. Since, however, this Bureau has unfortunately called down upon itself the ill-will of the orthodox rabbis, the most important work it has as yet been able to do for education is to gather some valuable statistics.

The Reform Schools. The interest which Jewish parents take in the education of their children was one of the prime motives that led to the birth of the reform movement in America. A group of young men, unwilling to allow their children to be brought up in what was to them the unsatisfactory orthodox manner, declared in a memorial handed to the Charleston congregation, that "they cannot consent to place before their children examples which are only calculated to darken the mind and withhold from the rising generation the more natural means of worshiping the true God" (*The American Hebrew,* Jan. 15, 1886). These young men, upon the rejection of this memorial, withdrew from the congregation in 1824 and organized "The Reform Society of Israelites." Since 1845, the movement has grown very rapidly, the liberal synagogues being the most influential in every city of importance in the United States.

In opposition to orthodoxy, the fundamental tenets of reformed Judaism, as expressed in the words of the notable Pittsburgh Rabbinical Conference of 1885, is that "we consider ourselves no longer a nation, but a religious community, and therefore expect neither a return to Palestine, nor a sacrificial worship under the sons of Aaron, nor the restoration of any of the laws of the Jewish state." The purpose of religious education, accordingly, in the liberal

schools is to prepare the children, boys and girls alike, for the full duties of life and citizenship, not in Palestine, but in the lands in which they live.

Aim. As a type of these reformed schools we may quote from a pamphlet issued by the Director of Religious Education of the People's Welfare League, New York city, entitled "Requirements and Duties of Teachers." "The aim of these schools is to create in every pupil a feeling of Jewish consciousness, a feeling that he is a real part of that great historic world-movement that had its rise before the days of Moses, that received and still receives its inspiration from the Hebrew prophets, that has altered itself throughout the centuries to meet the needs of existing generations, and that will continue onward towards eternity, true to its source of inspiration, and loyal to its mission—a feeling that God demands that every pupil as a part of this religious movement must live at all times, in belief and in deed, a life the highest and most useful to all mankind that the schools can lead the pupil to conceive of —a life that in the largest degree possible, must help to realize the prophetic mission of Israel."

The liberal schools are invariably connected with and supported by the synagogues or temples and seldom are children of non-members to be found upon the register. The sessions are usually held on Sunday mornings from ten to twelve during nine months of the year, although in addition to this period the rabbi meets the confirmation class once during the week. The faculty is usually efficient and made up largely of trained public-school teachers who command the esteem of their pupils. The decorum is of the same standard as that observed in the Christian Sunday schools. In New York city there are 29 schools attached to reformed synagogues, with an enrollment of 5,669 pupils, taught by 217 teachers whose average annual salary amounted to $91.28. The yearly per capita cost of teaching each pupil was $3.50.

The Hebrew Sabbath School Union of America was organized in 1886, for the purpose of providing "a uniform system of all Hebrew Sabbath schools in the United States by promulgating a uniform course of instruction and by training competent teachers." The Union after issuing a number of text-books was merged, in 1905, into the Union of American Hebrew Congregations, the school work being now carried on by the Department of Synagogue and School Extension with headquarters in Cincinnati. This department is now (1915) issuing a number of books for pupils and teachers called "The Union Graded Series." No uniform course of study has been adopted, although the Hebrew Sabbath School Union tried for several years to introduce such uniformity. A *Curriculum for Jewish Religious Schools,* by Eugene H. Lehman, represents the tendency among the more liberal educators.

Course of Study.—*First Grade* (Ages about six to eight). General title of the year's course: "How God Shows His Love for His Children." (1) About twenty simple biblical and rabbinical stories that abound in the imaginative and wonderful, and that reveal God's care and love. (2) Several nature stories, showing how in a most marvelous manner, God provides food, clothing, shelter, etc., for all of his creatures, and how his love is revealed also in the vegetable and mineral kingdom. The children use Bloch's cards for coloring.

Second Grade (Ages about seven to nine). General title of the year's course: "Things God Wants His Children to Learn and to Do." (1) A series of ethical lessons upon such topics as obedience, helpfulness, habit of prayer, etc., copiously illustrated by stories from the Bible, the *Talmud,* from nature, biography, history. (2) Simple stories of the Jewish and American holidays. Owing to the want of satisfactory textbooks, teachers are urged to follow the course offered by the correspondence school of the Jewish Chautauqua Society. (See Chautauqua Society, Jewish.)

Third Grade (Ages about eight to ten). General title of the year's course: "The Heroes Who Founded Israel." (1) From Abraham to David Textbook, *The Junior Bible for Jewish School and Home,* series 1, Kent and Lehman. (2) Nature stories, historical incidents, fables showing how God cares also for non-Jewish people.

Fourth Grade (Ages about nine to eleven). General title of the year's

course: "The Heroes Who Guided Israel Through Dangers." (1) From David to Amos (1100 B. C.—927 B. C.). (2) Several stirring incidents from history and real life that tend to rouse a feeling of bravery and self-sacrifice. Textbook, *The Junior Bible for Jewish School and Home,* series II, by Kent and Lehman.

Fifth Grade (Ages about ten to twelve). General title of year's course: "Israel's Later Kings and Earlier Prophets." (1) From Amos to the Babylonian Captivity (927 to 586 B. C.) (2) Several biographical studies of such men as Moses Mendelssohn, Isaac M. Wise, Theodore Herzl. Textbook, *The Junior Bible for Jewish School and Home,* series III, by Kent and Lehman.

Sixth Grade (Ages about eleven to thirteen). General title of the year's course: "Israel's Later Leaders and Teachers." (1) From the Babylonian Captivity to Judas Maccabæus (528 to 165 B. C.) (2) Explanation of the Jewish calendar and of the orthodox ceremonial life and customs. (3) Discussions on the sanctity of the body and personal hygiene. (4) Biographical stories of such men and women as Moses Montefiore, Abraham Geiger, Emma Lazarus, George Eliot. Textbook, *The Junior Bible for Jewish School and Home,* series III, Kent and Lehman.

Seventh Grade (Ages about twelve to fourteen). General title of the year's course: "The Defenders and Early Rabbis of Judaism." (1) From Judas Maccabæus to the Completion of the *Talmud* (165 B. C. to 500 A. D.) (2) Discussions on life problems and personal purity under the leadership of a well-balanced physician, or of a specially trained and sympathetic teacher. (3) Discussions of contemporary Jewish problems, such as the ghetto problem, orthodoxy and reform, the relationship between Jew and Christian. Textbook, M. H. Harris, *Thousand Years of Jewish History.*

Eighth Grade (Ages about thirteen to fifteen). General title of the year's course: "Great Men and Movements in Mediæval and Modern Judaism." (1) From the completion of the Talmud to the present time (500-1913). (2) Talks on social hygiene by a physician or trained teacher. (3) Discussion of contemporary Jewish problems, such as intermarriage, the Jew at college, anti-Semitism. Textbook, C. Deutch, *History of the Jews.*

Ninth Grade (Confirmation Class—Ages fourteen to sixteen). General title of the year's course: "The Jewish Religion—Its Meaning, Its Demands, and Its Ideals." (1) The Fundamental Teachings of Judaism. (2) Discussions of current religious problems, such as Zionism, the position of the Jewish woman, the Jewish home. (3) The discussion of moral, social, and personal problems, such as child labor, personal purity, moral standards in business, etc. The Textbook used is Morris Joseph's, *Judaism as Creed and Life.*

The curriculum also provides for optional courses in Hebrew, for a considerable amount of memory work, and contains numerous suggestions for social service activities to be carried on by the pupils. Post-confirmation classes are found in a more or less flourishing condition in the various schools.

Both the orthodox and reformed schools suffer from a lack of trained teachers and of satisfactory textbooks, especially for the post-Biblical period. Among the orthodox the textbook question is not so vital, since the Bible and *Talmud* in the original form the basis of instruction. The post-Biblical era is, however, the source of perplexity for all Jewish teachers. Although the nature of this period is such that it does not readily lend itself to a treatment easily adapted to children, still both individuals and organizations are now at work attempting to overcome the difficulty.

The problem of inefficient teachers among the orthodox is one not likely to be solved for many years, while the hope of raising the standard among the reform teachers rests upon a firmer foundation. Noteworthy beginnings in training teachers were made by the Hebrew Sabbath School Union as far back as 1886, and later in 1897, by the Jewish Chautauqua Society, and again in 1903, by the Synagogue and School Extension Department of the Union of American Hebrew Congregations. This latter organization began the publication of a paper for pupils of the religious schools in 1906, the name of which, at first *Young Israel,* was later changed to *The Ark.*

None of the beginnings, however, are proving so productive of good results as the plans made possible in 1909, through the generosity of Mr. Jacob H. Schiff. Mr. Schiff has presented funds to the Jewish Theological Seminary of America, located in New York city, that courses in religious pedagogy might be offered to orthodox teachers, and also to the Hebrew Union College of Cincinnati, Ohio, to provide similar courses for reformed teachers. Of necessity these seminaries can provide instruction only for local teachers. More far-reaching results are therefore to be expected from the correspondence schools for Jewish religious teachers, also contributed to liberally by Mr. Schiff, and conducted by the Jewish Chautauqua Society, with headquarters at Philadelphia. Upon the payment of a very modest tuition fee this school offers ten courses under the supervision of an able faculty on the methods and principles of Jewish religious education to teachers living anywhere. Although this school was founded in October, 1911, it has already rendered important service.

Despite all this advance, however, the problem of religious education among the Jews is still very serious. An incredibly large number of children receive no instruction in the belief and ethics of their fathers. It was estimated that of the 200,000 Jewish boys and girls in New York city in 1912, who should have been receiving religious instruction, only 50,000 were enrolled in any school whatsoever, satisfactory or otherwise. Three fourths of the whole are being brought up in total ignorance of their religion. (*Aims and Activities of the Bureau of Education of the Jewish Community,* page 8.)

The tremendous size and difficulty of the problem notwithstanding, a group of earnest young men and women are laying out plans, the purpose of which is to place within the reach of every Jewish boy and girl in New York city an opportunity to secure religious instruction in sanitary buildings, under the guidance of efficient and trained teachers.

E. H. Lehman.

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JONES, GRIFFITH (1683-1761).—A Welsh clergyman; born at Cilrhedyn, Carmarthenshire, Wales, in 1683. In 1716, he became rector of Llanddowren. He was greatly interested in the improvement of the religious and social condition of Wales. He catechized his parishioners before "Sacrament Sunday," in the parish church, but many of his people could not read. In order to teach them he founded his first charity school in 1730, and so great was his success in this work that it led him to establish free circulating Bible-schools for his countrymen. Mr. Jones' *Welsh Piety,* an annual, gave "yearly accounts of the progress of the circulating schools." He distributed thousands of copies of the Welsh Bible, besides many other religious books. Thomas Charles (*q. v.*) was a boy in his congregation, and his life was strongly influenced by Mr. Jones. (See Wales, S. S. Work in.)

S. G. Ayres.

JUDSON, ALBERT.—See Sunday School History, Middle Period of; Sunday School Union, American.

JUNIOR CONGREGATION.—The Junior Congregation is an organization of children, designed to appeal to their interest, to meet their needs, to promote with them the habit of church attendance and to train them in Christian service. The Junior Congregation is the church of Christ in junior form, in the lives of boys and girls. Its object is not so much to *help* the church as to *be* the church. It is an attempt on the part of the church to realize in the lives of the boys and girls the fact of their union with the church. It seeks to train children to work in the church *now.* Its chief purpose is to draw the minds of the children to the thought that above and beyond all outside associations and societies, the chief agency for the propagation of the Kingdom of God in the world is the church. The name of the organization originated in the First Reformed Church of Brooklyn, N. Y., where

for many years there has been an organized Junior Congregation, so far as is known the first to be so organized.

There are seven points of interest to those seeking information.

1. *The Organization.* The church cannot be brought to the children except through organization. If the object were simply to bring children to church that they may be inspired by the service and instructed by the sermon no organization would be necessary, but the Junior Congregation has a larger scope. Rev. Albert J. Lyman writes, "To create a real church *out of children* instead of merely 'training them up *for* the church,' is your great new thought."

2. *The Constitution.* The constitution of the Junior Congregation is found in the polity of the church in which the organization is effected. In the Methodist Episcopal Church, as an example, the Junior Congregation is an organized Methodist Episcopal Church. Imagine the elimination of the senior congregation and the plan of the Junior Congregation is evident. It seeks to create a real church out of the children and to keep children in the church.

3. *Church Attendance.* The juniors come to their church every Sunday, hence there is less need of emphasizing special occasions. If the children have a church the church will have children and the problem of the childless church will be solved.

4. *The Church Service.* The Junior and senior congregations meet together. In the home of the first Junior Congregation the service is as follows: Organ Prelude, Anthem, Doxology, Prayer, Salutation, Commandments, Response, Hymn, Scripture Lesson, Prayer, Quartet, Offertory, Hymn, Sermon, Junior Congregation, Quartet, Sermon, Senior Congregation, Prayer, Benediction, Organ Postlude. The juniors and seniors enjoy together the service of worship.

5. *The Sermon.* In the article on *Preaching to Children* (*q. v.*), the subject of the sermon is fully outlined. The sermon need not be long in order to be strong. From eight to ten minutes is sufficiently long, if the minister has properly prepared it. An appropriate vocabulary is essential; however, children do not think in words of one syllable. If the minister's words are trivial his thought will make little impression.

6. *Dismissal.* The members not yet in their teens have the privilege of retiring at the close of their sermon. This has been found wise for obvious reasons. It prevents the seniors from becoming restless through their anxiety for the children, and it also prevents some adults from growing nervous and irritable because of the continued presence of the younger children. Those who have passed into their teens have the privilege of remaining for the entire service. The child in the preadolescent stage has a restless body and should not be taxed physically by a long service. The youth in the adolescent stage has a restless mind and finds satisfaction in the full service. In years of experience this plan has been found to solve the problem arising from the presence of the juniors in the regular church service.

7. *Graduation.* One of the most important aspects of this work is the transfer of members from the junior to the senior congregation. The first step is to have those above twelve years of age remain for the senior sermon. Child life reaches a climax at twelve and then has a new beginning. In Old Testament times the child of twelve celebrated his first passover. At twelve years of age Jesus perplexed his parents by asking: "How is it that ye sought me? knew ye not that I must be in my Father's house?" His parents did not understand the saying, but the study of adolescence reveals the fullness of the meaning. (See Adolescence and its Significance.)

At about twelve years of age the child's nature unfolds and is ready to assume Christian responsibility. The injunction "Do this in remembrance of me" has made a strong appeal at this period of development. The communion of the Lord's Supper is a privilege in the senior congregation that chiefly distinguishes it from the Junior Congregation. This privilege is bestowed upon the juniors on graduation into the senior congregation by confession of faith. (See Children's Church; Children's Communion.)

J. M. Farrar.

JUNIOR DEPARTMENT, THE. History.—In the first two decades following the inauguration of the Uniform System

of Sunday-school lessons, all children in the Sunday school who were under thirteen years of age were either included in what was called the "infant class," or distributed in the main division of the school, and obliged to use the senior quarterly. At late as 1896 this practice was still so prevalent that Mrs. M. G. Kennedy in a paper entitled "After the Primary, What?" made a strong plea for the recognition of the Junior period, and for the proper provision for those children in a department of their own. She asserted that to leave Junior pupils in the Primary class "is equally bad for them and for those who properly belong there," that while "the great wide world of the main school chills, the primary cramps the older boys and girls." Since that time a constantly deepening interest in child study on the part of religious educators has led to the grading of the original infant class into three divisions: a Beginners' Department for children four and five; a Primary Department for those six, seven, and eight; and a Junior Department for those nine, ten, eleven, and twelve. The reason for having such divisions is found in the laws which govern the developing life, each period of growth having its own peculiar characteristics and needs.

Junior Characteristics and Needs. The children who constitute the Junior group in Sunday school are in the period of later childhood, and their ages are approximately from nine to twelve years inclusive. The limits of the period are determined on one side by the ability of the child to read easily, and on the other by the beginning of the physical and mental changes which mark the coming of adolescence. (See Adolescence and its Significance.) Within this group are found certain well-defined characteristics which differentiate Juniors from their older and younger brothers and sisters.

Physically, activity is great, but voluntary control possible. The growth of the body is less rapid, and there is a greater degree of hardihood than is found in early childhood. The brain has attained nine-tenths of its full size, and brain organization progresses rapidly. There is a greater measure of independence of their elders. Habits are formed and fixed easily.

Emotionally, the instinctive feelings of fear, curiosity, love, sympathy, imitation and pugnacity are still strong. The child begins to be acquisitive. Rivalry and emulation grow in power, and there is a strong though egoistic sense of justice.

By far the greatest and most important of the intellectual powers of this period is the ability to read. Memory is both strong and retentive. The child has a growing love for reality and sense of certainty. The sense of time is developing, and that of location develops and matures during the Junior years. Some power of voluntary attention is present, which, with proper training, increases rapidly.

The spontaneous interests are quite different from those in the Primary period, and in different individuals will be found to change not only with each year of life, but frequently within a few months. Occasionally a new interest will develop in a day. The Primary child enjoys work simply because of the pleasure he gets from doing something. With the Junior there is a growing love of work for work's sake, and because of the result that he gains from his effort. He has a sense of utility, is interested in puzzles of all kinds, and in accounts of adult life and the acts of grown people rather than those of children.

The social instincts appear at this time. The boys and girls become mutually antagonistic. They no longer have the same interests or care for the same games, but in its own way each group is dominated by a gang spirit and hero worship. The opinion of associates comes to have a power over the life. There is also a high respect for authority justly administered by one who has the right to rule.

There are certain limitations which must be taken into account in dealing with Junior children. They are self-centered, and this tendency soon grows into selfishness if there are no counteracting influences. The reasoning power is weak, and is sequential rather than causal. Interest is in conduct rather than character.

The most important fact to be noted regarding this period is that toward the end occurs the first great age of spiritual awakening. The appeal to which the child normally responds at this time is legalistic, while at the second spiritual crisis,

which occurs at the age of fifteen or sixteen, the appeal is altruistic. In the Junior period the child awakens to a realization that God is the Ruler whom all ought to obey, and it is normal for him at this time, if wisely taught and trained, to come into conscious relations with God as his Father and the Lord Jesus Christ as his Saviour.

Meeting the Needs. It is the business of the Junior Department in the Sunday school to meet the spiritual needs of the pupils under its care. The characteristics of the pupils briefly outlined above show what those needs are, and in some cases suggest the methods to be used in meeting them.

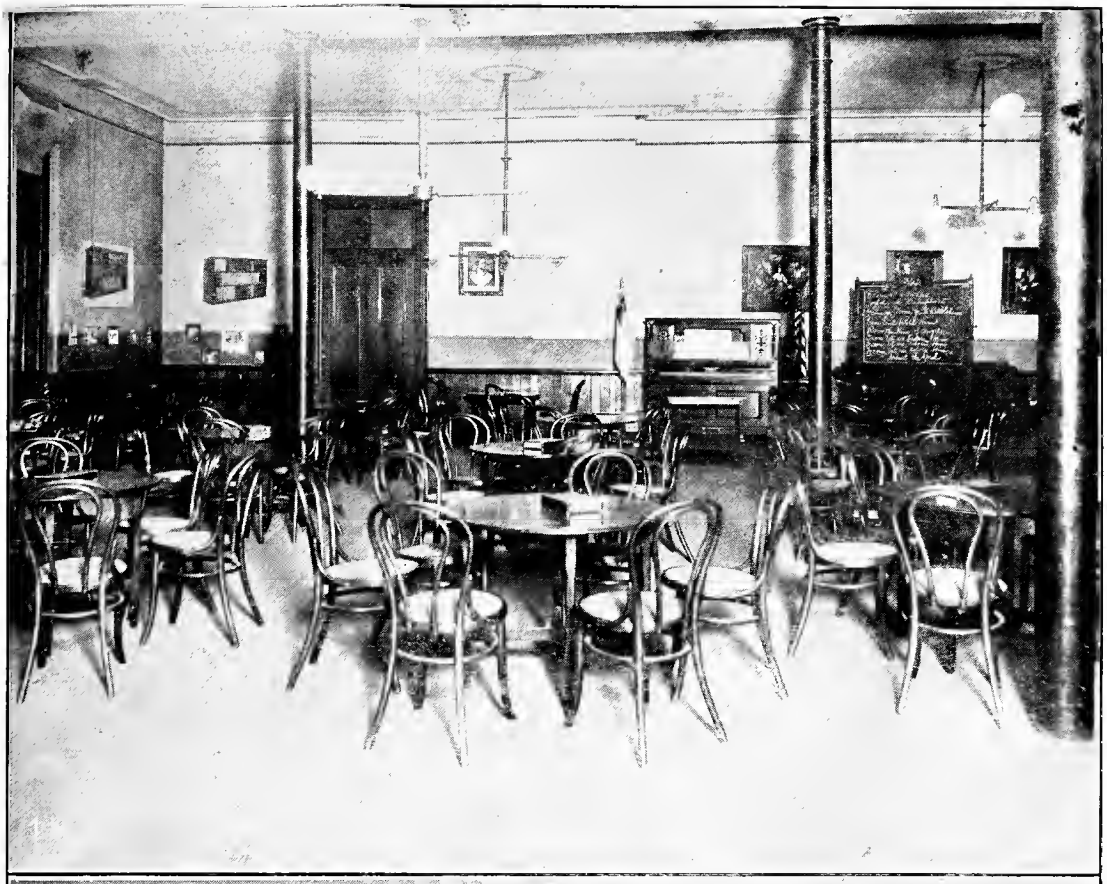
The slow growth of the brain and its rapid organization make it inevitable that repeated actions, especially if performed under the stimulus of interest and characterized by attention, will both form and fix habits. This, while presenting to the Sunday school a great opportunity, also places upon it a tremendous responsibility. The fact that the child has attained the power to control his muscles makes it possible for him to render prompt obedience to signals during the session of the department. It is important that he should do so, for if the response is tardy, habits of indifference, indolence, and carelessness will be fostered, rather than those of coöperation, responsiveness and reverence. Everything that is done for the child, or which he is incited or permitted to do, from the time he enters the school until he leaves should tend to assist him to form habits of punctuality, prompt and cheerful obedience, accuracy, true prayerfulness, as opposed to the formal and careless saying of prayers, reverence for God's house and day, a spirit of coöperation, and an appreciation of the highest and best things. Since the pupils have attained a degree of independence of their elders, voluntary attendance upon church services may be secured and a church-going habit established.

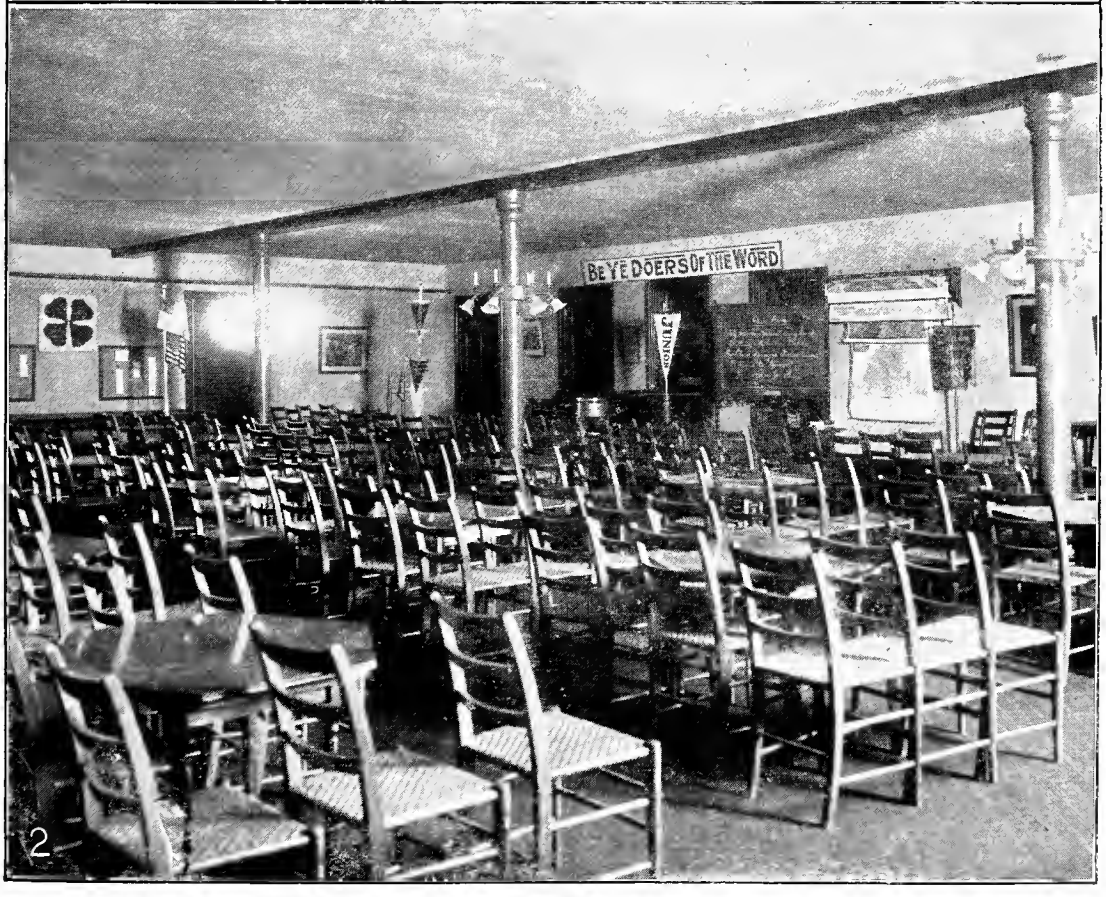
Fear is the most elemental of all instincts, and the only one whose power is altogether negative. The other impulses are positive, and when built into the structure of mature life contribute largely to its beauty and strength. Fear on the contrary, in so far as it is permitted to control, inhibits all worthy activity and enslaves the nature. At the same time fear plays an important part in the early steps of religious training. Fear of punishment and of the consequences of wrongdoing often keeps children safe in the midst of moral and physical dangers when they have not as yet learned to distinguish between good and evil, or have not attained sufficient self-control to meet the temptation and to conquer it. The ideal of religious education, and the one toward which Juniors should be led, is the attainment of that "perfect love which casteth out fear," the state in which one knows no fear save that of sin.

It is easy to see how important are the instincts of curiosity, love, and sympathy in religious training. It is curiosity which makes learning possible, and knowledge is necessary. At the same time, one may "understand all mysteries and all knowledge" and yet be "nothing" because love is lacking. It is through love that the children are led to companionship with the God of love, and to genuine sympathy with his will. A child instinctively loves and admires that which is good. His religious education must be accomplished through the culture of the emotions.

The instinct of imitation is one which remains strong through life. A fact which has a profound bearing upon the curriculum for Juniors is that between the ages of eight and thirteen the tendency to imitate historic characters rises from thirty to eighty per cent, while the tendency to imitate acquaintances diminishes from thirty-five to five per cent. (Earl Barnes.) The value, therefore, of the vivid presentation of stories of the great Bible characters and those of heroic modern followers of our Lord, cannot be overestimated. (See Imitation, The Place of, in Religious Education.)

Pugnacity is generally considered an undesirable instinct, one which should be eliminated in the process of religious education. But "both pugnacity and pride are in some cases the most potent spurs to effort," and if turned in the right direction may be in every sense desirable. "Pugnacity need not be thought of merely in the sense of physical combativeness. It can be taken in the sense of a general unwillingness to be beaten by any kind of difficulty." (William James.) There





JUNIOR DEPARTMENT.

1. Showing the arrangement of chairs around the tables.
2. Showing the chairs arranged to face the Superintendent's desk.

must be difficult tasks to be conquered in any worthy system of education, and those who are starting to climb the steep ascents to heaven cannot hope to rise without effort. There is real work to be done; there are hard things to be accomplished and borne; and through both the doing and the bearing moral and spiritual strength is attained. The pugnacity which leads a pupil to undertake difficult tasks with a determination not to be conquered by them, is a power in character building.

In view of the fact that the child has a growing desire to gain things which are his very own, it is possible to interest him in his own Bible, and to help him to wish to do good work in his assigned tasks, in order that he may have the result as a permanent possession. This instinct may also be used on behalf of the department, as the children will easily become interested and even enthusiastic over the thought of collecting curios, Bible post cards, and other pictures or maps for the use of the organization as a whole. Such activity as this tends to cultivate unselfishness, though the appeal is made through an instinct which if left to develop unguided may lead to extreme selfishness and greed.

Through emulation and rivalry, under the stimulus to individual effort furnished by the honor roll, and to group effort given by the class banner, pupils are led to work with determination and pleasure that they may measure up to the standard of the department in attendance, punctuality, systematic giving, lesson study, daily Bible reading and church attendance. Through repeated acts along these lines valuable habits are formed.

The developing sense of justice indicates the wisdom of having a simple form of self-government in the department, through which the judgment may be trained, a feeling of responsibility both for the making and keeping of laws generated, and a department spirit of interested coöperation aroused.

The fact that the child has learned to read places upon the church the duty of teaching him to read in the Bible, and renders imperative such a system of instruction as will lead him at the outset to see that the Bible is a treasure house of the most interesting stories. Moreover the course must be so arranged that the pupil may be taught to handle the book and find his lessons easily.

In former days the fact that the child was able to memorize quickly and easily, led his religious teachers to conclude that large amounts of Scripture should be given to him for memorization, without any regard to his needs at the time, or to the question whether he could comprehend in any degree that which he had committed to memory. (See Memory Work.) To-day it is understood that the child must be "fed with the food that is needful for him." That what he learns should be concise statements of truths which have been presented to him in story form, and that further he should in every case be both stimulated and helped to put the truth into practice.

The growing sense of reality and desire to know that which is true makes it possible to give to the child the great fundamental truths of religion, at the time when they will be accepted with joy.

The dawning historical sense indicates that the lessons must be chosen chronologically. In the first two Junior years, if events are taken in chronological order through one period of time, a change may be made to some other period without confusing the pupils. But from the second year on it is essential that the historic sequence shall not be broken, although no attempt is or should be made to teach Bible history as such. Since the child has a growing sense of location studies in the geography of Bible lands are required to give both setting and reality to the Bible scenes.

If through the tasks assigned the children learn to love work for work's sake, a most important step in religious education will have been taken. The interest in solving puzzles indicates a method of teaching, and the interest in adult life puts a premium upon the personal influence of the teacher. (See Teacher, S. S., Personality and Character of the.)

Since the boys and girls are mutually antagonistic, they cannot be placed in the same class, if the best training is to be given them. When classified separately, they may be pitted against each other in friendly rivalry in a way which will be provocative of the highest effort on the part of both.

The wise department superintendent will raise a departmental standard through suggestion so made that the children will regard the finished product as their own. He will also administer the affairs of the department with the strictest adherence to justice.

The greatest need of all is that the teachers and superintendent shall do all their work with an understanding of the great responsibility which is placed upon them by the wondrous possibilities of this period. Most of all must they realize what the time of spiritual awakening means, and be in such close sympathetic touch with their pupils that when the blossoming time comes they may be true co-workers with God in bringing to its development the perfect flower of the child's spiritual life.

Organization. It is a wise counselor who asserts that there should be "no divisions of pupils, no office or officer, except to meet a real and legitimate need of the school; no machinery, except to further the central education and religious purpose of the school." But he justly adds that those in authority must be governed by the principle of completeness and have "every legitimate division of the school provided for with some one person charged with special responsibility." It is evident that the organization required in a small school is simple compared with that which is necessary where there are a large number of pupils to be trained. But whether the school is large or small certain definite arrangements must be made for dealing with the Junior children in a group by themselves. In order that this may be done at least so much organization is necessary as will put some one person in charge of the group with authority to unify and oversee the work, and with responsibility for its proper execution. This person while acting as superintendent of the department may also be the teacher of one of the classes if the school is small. In a large department other officers such as a pianist, secretary, assistant superintendent may be needed.

The first duty of the superintendent of a hitherto ungraded department is to grade pupils and assign them to classes. It is difficult to lay down any hard-and-fast rule concerning the method of grading. Some settle the matter solely on an age basis; others grade entirely according to the standing of the pupils in the public school; and still others take both into consideration. Whatever the method adopted there will be four grades in the Junior Department, and these will correspond approximately to the years nine, ten, eleven, and twelve. The pupils comprising each grade will be grouped into classes, each class containing preferably not more than six pupils. When the required number of class teachers has been secured, the necessary organization is complete.

In a department of any size it is desirable to have for all except the first grade children a simple form of class organization through the election of a president, and a secretary and treasurer, for each class. This gives the pupils a wholesome feeling of responsibility and lays the foundation for true self-government at a later period.

Equipment. If the best work is to be done for children of the Junior age, a separate room must be provided—separate from the primary because the new abilities of the nine-year-old children demand recognition and training through the doing of things which the children under nine cannot do; separate from the Intermediate and other older pupils because the Juniors have limitations in knowledge and certain characteristics which make it impossible to meet their needs through such services of worship as are suited to minister effectively to those who have passed the later childhood stage of development. When it is not possible to have a separate room, the needs of the Juniors should be considered when planning the services for the school, the department should be grouped together in one corner of the room, and during the lesson period a degree of separation secured through the use of screens or curtains.

Each teacher must have a Bible, a copy of the pupil's textbook and a teacher's textbook. Each pupil must also have a Bible for use both at home and during the school hour, and a textbook to guide him in his reading and study. Chairs rather than benches are essential to the best work. Beyond these simple requirements there is a long list of desirable things, all of which minister effectively to the symmetrical development of the child's religious life. Among the most important of

these are: a table for each class, a class box in which to keep pencils, pads, and record books for marking credits and attendance; some provision for taking care of the children's coats and hats during the session; a musical instrument; song rolls, an honor roll, a pledge wall roll, a class banner, a closet for supplies, a sand map, stereographs, and other pictures of Bible lands, a few good pictures for the walls and a cabinet of missionary curios.

Lesson Material. When Mrs. Kennedy was pleading for the recognition of Juniors as a group having special and peculiar needs, the majority of even the most advanced workers in the Sunday school accepted the Uniform Lessons, as being the best available teaching material. Certain individual teachers were experimenting with their own small groups, selecting such lessons as they thought suited to meet the needs of their pupils. A much wider number had framed for themselves a series of supplemental lessons, used in addition to the Uniform Lessons, but selected in answer to the question, "What do I think these pupils ought to know?" rather than as the result of an attempt to meet the spiritual needs of the period. These lessons were as varied as the ideas of those who selected them, with the result that in some schools the youngest children were taught the books of the Bible, and compelled to learn the Ten Commandments, the Beatitudes, and other passages of Scripture which in other schools were considered too adult even for Juniors. When in 1902 the Elementary department of the International Association issued an outline of Supplemental Lessons (*q. v.*) this type of work was unified, the advantage in the use of graded rather than ungraded material was seen, and as a result the demand for graded lessons grew apace.

The article on Graded Lessons makes it apparent that there have been many constructive and valuable attempts on the part of individuals and groups of people to meet the demand for graded material for Sunday-school use. That the needs of Juniors can only be met through the use of material prepared with those needs in view, is evident. It is, therefore, the duty of every Sunday school to provide for its Juniors that kind of graded material which the officers and teachers consider best adapted to realize the great aim of religious education in these important years.

Method of Teaching. Whatever lesson system is adopted, the story method must be used here as in the younger grades. This is the last period in which the story makes the main appeal, and in these years all the great stories of the Old and New Testament should be presented. They are needed primarily because they are the medium through which the great fundamental truths of religion reach the child's mind, and secondarily as a basis for future studies in Bible biography and history. (See Stories and Story-Telling.)

In addition to the great stories of the Bible, during this period a large amount of information is required concerning the divisions and books of the Bible, the geography of Bible lands, and the manners and customs of Bible times. Drills are necessary, handwork must form a part of every lesson, and the children should be constantly guided into other forms of expressional activity. (See Handwork in the S. S.)

The great purpose underlying everything that is done for the pupils, or that they are stimulated to do for themselves in this period, has been well stated to be, "To lead the child to become a doer of the Word, and to bring him into conscious relations with the Lord Jesus Christ as his Saviour."

J. L. Baldwin.

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JUVENILE COURT.—For more than half a century, the subject of juvenile delinquency has been a theme of solemn comment by criminologists, philanthropists, prison reformers and others. Elaborate reports have been presented to legislatures and parliaments. (See *Edinburgh Review,* October, 1851; and the 15th Report of the Inspector of Prisons and Prison Discipline, London, 1850. *Old Bailey Experiences,* London, 1833.)

It was also the subject of frequent addresses at prison conferences throughout Europe and America. The result of all this discussion gradually led to some

changes in the law, and in the attitude of the authorities in dealing with juvenile offenders. This was the beginning of what is now known as the Juvenile Court movement. The credit for the movement belongs to no state nor individual. It is a growth. It is a necessity occasioned by new conditions of civilization, especially in the great cities, that were practically unknown a century ago. These great congestions of population furnished an unhealthy and unnatural environment for children.

The first and most important item of statutory law brought to bear on the subject is probation. It is the foundation principle of the Juvenile Court and counts more than all of its other items combined. The credit for its first application must go to the state which has been the mother of many reforms—the state of Massachusetts. The first law, passed in 1869, required the governor to appoint a visiting agent. His duties were prescribed by the act. They were not for the child's punishment, but for his salvation and redemption. For example, before the child could be committed to any jail or institution notice had to be given to the visiting agent. He was required to attend at the hearing. His functions and duties were those of a probation officer. Under this act the important part of all that is now done in Juvenile Courts could have been done, and, in many cases, was done.

The next important item of law was that forbidding the placing of children in jails with older criminals. Particularly between 1830 and 1850, do the Reviews and Prison Reform Reports of England, and especially some of the New England states in the United States teem with accounts of shocking depravity to which young boys and girls were subjected by indiscriminate confinement in jails with older criminals. This item of Juvenile Court law is due to the agitation of these reformers. During the half century preceding the establishment of what is now known as the Juvenile Court, a number of states passed laws forbidding the temporary or permanent incarceration of children in the same prison with adults.

The next feature of law was the separation of the trial of juveniles from that of adults. The purpose was, so far as possible, to keep the child as far removed as practicable from the experiences and proceedings applicable to older criminals. Many states had adopted such laws before the advent of the Juvenile Court proper.

The next important item of law was that permitting an offending child under sixteen years of age to be dealt with by what is technically understood as a chancery rather than a common law criminal court proceeding. This chancery court proceeding regarded the child as a ward of the state to be corrected and redeemed rather than merely punished and degraded. A child whose technical offense was burglary or larceny, for example, was not charged with this crime at all. There was no conviction or stigma attached to him on account of the proceeding as formerly conducted in a criminal court. He was brought into court as a ward of the state to be corrected. He was referred to as a delinquent child—as distinguished from a dependent child. His delinquency consisted in the act which under the criminal proceeding might constitute a charge and conviction of larceny or burglary. His delinquency might be a condition for which the child was not responsible as well as an act for which he was to blame. This procedure was not entirely new. Some of the English chancellors had pointed out, more than a century ago, that the state—in its capacity as *parens patriæ* (the overparent)—had the right to deal with its children either as wards to be saved, or as criminals to be punished and driven out of society into the confinement of prisons.

This is one of the two or three most recent items added to this system. A number of states have claimed the credit for its first application. In the opinion of the writer that question is decidedly unsettled. A group of very earnest philanthropists in this country have mostly attributed it to the state of Illinois through an act called the "Juvenile Court Act," that became effective in June, 1899, and though applying to the state, was very little recognized outside of the city of Chicago until several years later, when the law was, as a matter of fact, being popularized through agitation and publicity from other sources as much as from Chicago.

In the same year, 1899, an act approved

April 12th in the State of Colorado, permitted the county courts, acting as courts of chancery, to proceed against and correct any child between the ages of eight and sixteen years "who is incorrigible, vicious, or immoral in conduct, or who habitually wanders about the streets and public places during school hours, having no business or lawful occupation, shall be deemed a juvenile disorderly person" (precisely the same as a juvenile delinquent person) "and be subject to the provisions of this act." This was the beginning of the elaborate system of laws under which the Juvenile Court of Denver was established.

Next in order in the items of law is what is known as the "Contributory Delinquent Law." This law was first enacted in the state of Colorado in March, 1903. It has since been enacted in the state of Illinois and many other states of the Union. By many it is considered to be the truest note of the whole Juvenile Court system. Briefly, it provided that any parent, guardian, or other person who caused, encouraged or contributed to the delinquency of a child should be guilty of a misdemeanor and subject to punishment by a fine and imprisonment. This act, when properly used in this great structure of laws, may be said to be the keystone. It was the first comprehensive law ever passed which was designed to hold to strict accountability not only the parent, but all other persons who, by conduct or example, might offend against a child or encourage it to do evil. There are many other detailed items of law being added to the system known as the Juvenile Court. Some of them were enacted in different states before and after the laws of 1899 in Illinois and Colorado were passed. But those mentioned are the most important. They are responsible—as to the law—for the great impetus in later years given a movement that has been growing toward its present status for more than half a century. Most of the Juvenile Court Laws apply to children under sixteen years of age, but in recent years the age limit is being enlarged to eighteen years, both in the case of boys and girls.

So far very few of the states have provided separate Juvenile Courts. Most of them designate some regularly established courts to try the cases of children and, as in Illinois, provide that for convenience it may be called the Children's Court or Juvenile Court. In 1907, Colorado provided the first and most comprehensive separate court for all cities of over 100,000 population. It was at the time of its formation, from the standpoint of jurisdiction and all the varied phases of juvenile offenses and those contributing thereto, the most complete Juvenile Court of its kind in the world, and, so far as the writer knows, the first so constituted. This court was given absolute and unlimited chancery jurisdiction and as a court of equity could deal with every phase of the case concerning the child, the parent, and any other person offending against the child. It was also given unlimited common law criminal court jurisdiction to try all persons who violated laws for the protection of children.

This special court also has jurisdiction of what are known as adult delinquents —that is, all youth not only under sixteen, but between sixteen and twenty-one. A somewhat similar court has been recently established in Buffalo, New York. Other states like Indiana, for its large city Indianapolis, have separate courts that when established were just for the trial of children. There is a disposition in these states to enlarge the jurisdiction of such courts in line with that of the Juvenile Court of Denver. But the kind of court depends a great deal upon the particular city and state, with regard to its constitution and its law and the somewhat different aspects of the same problem. (See Big Brothers; Big Sisters; Child Welfare.)

B. B. LINDSEY.

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K

KENNEDY SCHOOL OF MISSIONS.—See Hartford School of Religious Pedagogy.

KIDDER, DANIEL PARISH (1815-91).—Noted missionary, educator and Sunday-school leader was born in Darien, N. Y., in 1815. He was graduated from Wesleyan University in 1836 and immediately thereafter entered the ministry of the Methodist Episcopal Church. While missionary in South America he preached the first Protestant sermon delivered on the waters of the Amazon. and became an indefatigable writer and distributor of religious literature.

In 1844 he was made Corresponding Secretary of the Sunday School Union of the Methodist Episcopal Church, and thus became the official editor of all the Sunday-school publications of that denomination. He continued in this position until 1856. During these years the Sunday-school library was much in vogue, and in addition to his work as editor of Sunday-school publications, he edited and supervised the publication of more than 800 volumes for such libraries. To him must be credited the organization of auxiliary branches of the Sunday School Union in the various Conferences of Methodism. He was also one of the prime movers in the development of the Sunday-school institute and convention.

D. G. Downey.

KINDERGARTEN, SUNDAY-SCHOOL.

—History. In 1840, after years of teaching and observing children in schools, institutions, and the home, Friedrich Froebel devised the child-garden.

In the late fifties of the nineteenth century, kindergartens were introduced into the United States, the churches being among the earliest institutions to recognize their value. The first to establish a kindergarten in connection with parish work was Trinity Church, Toledo, Ohio, in 1877.

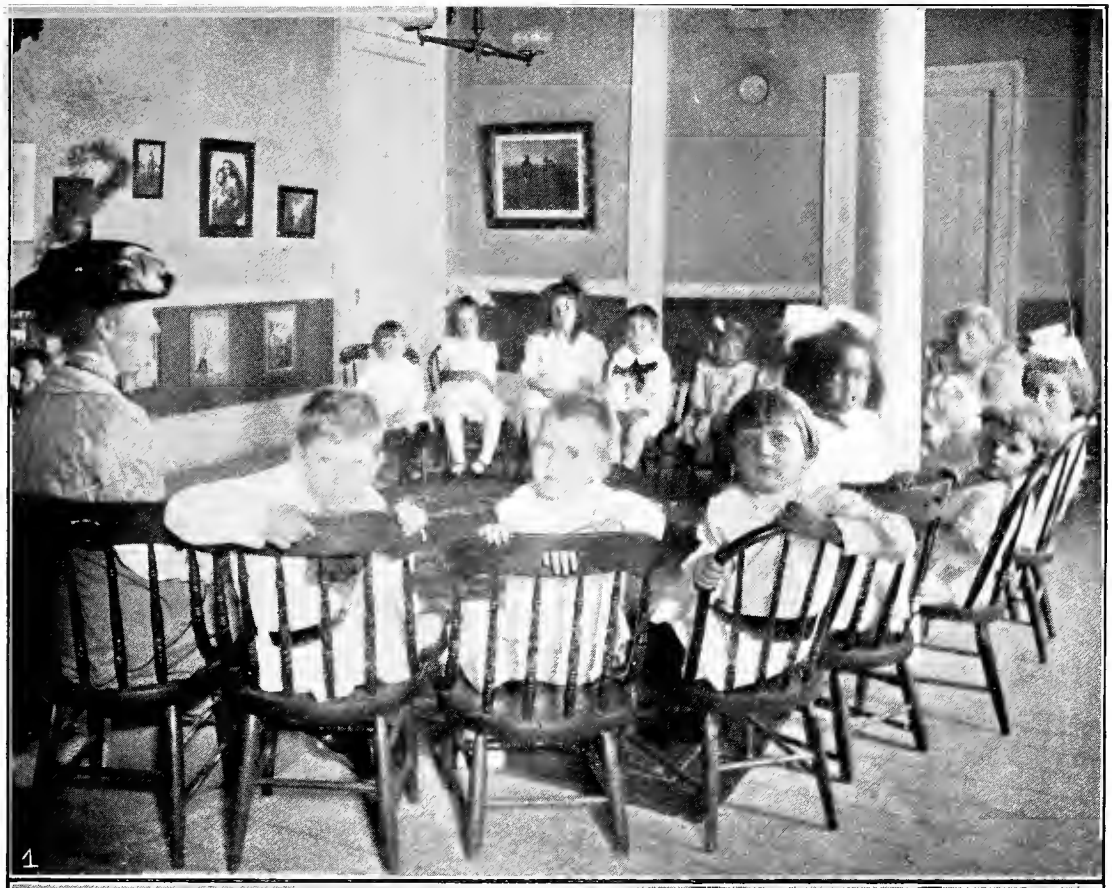
Attempts at kindergarten practice in the Sunday school seem to have been made in several places almost at the same time. As early as 1870 dissatisfaction with results in the primary school led a group of teachers in Newark, N. J., to form a Primary Union (see Graded Unions of S. S. Teachers), and later to study Pestalozzi (*q. v.*) and Froebel (*q. v.*).

Miss Anna Brian of Louisville, and Miss Frederica Beard in Connecticut, worked out experiments both of which were described in the *Kindergarten Magazine;* Miss Beard's series was enlarged and published in book form in 1895, the first of the kind, and entitled *The Kindergarten Sunday School.*

Meanwhile, Miss Lucy Wheelock of Boston, who had been doing pioneer Sunday-school work prior to 1893, had charge of a Primary Union and Kindergarten Sunday school in Berkeley Street Church, Mrs. E. S. Tead perhaps preceding her in the preparation of lessons.

Knowledge of the wonderful adaptation of the kindergarten to the spiritual needs of little children was diffused by object lessons presented at Chautauqua, N. Y., where, after 1881, not only was it possible to see an ideal kindergarten in daily operation, but classes in Froebelian theory, supplemented by conferences on the problems of the child's spiritual development, were attended by ministers and teachers from all sections of the United States. Here, in 1893, Miss Lois Palmer saw Miss Frances E. Newton apply kindergarten methods in the Sunday school, and that fall Miss Palmer opened a kindergarten in the first Presbyterian Church, Buffalo, N. Y. Out of this experience grew her book *Lesson Stories for the Kindergarten Grades of the Bible School.* About this time Miss May Coote Brown had one in the Prospect Avenue Baptist Church, Buffalo.

In 1896 the Hyde Park Baptist Church, Chicago, was reorganized under the late



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KINDERGARTEN.

1. The children are interested in everything that goes on.
2. Explaining the meaning of pictures to the youngsters.

President William R. Harper of the University of Chicago with a graded system, and a trained kindergartner was engaged to conduct a kindergarten department, holding sessions from 9:30 a. m. to 12.

In 1910 the Sunday school of Teachers College, New York city, which had been managed by a volunteer organization since 1903, was taken over by Union Theological Seminary, its corps of teachers including two trained kindergartners.

In 1906 the National Kindergarten College of Chicago introduced a course for Kindergarten Sunday-school teachers, but as only two enrolled, it was later discontinued until the demand should grow more urgent.

Dr. Jenny B. Merrill, who for many years was Supervisor of Public School Kindergartens in New York city, has had much experience in introducing kindergarten methods in the Sunday school. In 1880 she was delegate to the Robert Raikes Centennial in London, and gave an address there. In 1881 she had charge of the Primary Normal Department at Chautauqua, and for fourteen years taught a large primary Sunday-school class. She depended upon story-telling, songs, and pictures, with a few illustrative motions or hand exercises for the children, but used building blocks herself on the table for illustrative purposes.

Miss Grace L. Brown, the first leader of the Sunday School Kindergarten, did not use any of the *gifts,* and only such *occupations* as seemed best to fit the needs of the lesson, cutting, pasting, and drawing. Once a month the children meet for the simple service in the chapel with the entire Sunday school.

Those laws governing the education of the young child (which were first enunciated and applied by Friedrich Froebel), being based upon universal principles are now generally accepted; the application of these differs according to varying conditions.

Only a trained kindergartner should assume to conduct a Kindergarten Sunday school, but numerous books may be obtained that will assist the nonkindergartner to direct successfully a Beginners' class.

To Froebel, all education was essentially religious. He says that education should lead man to knowledge of himself, to peace with nature, and to unity with God. He organized the kindergarten as an agency adapted to effect this end, so far as it concerned the spiritual needs of the three-to-six-year-old child.

The instrumentalities are: the so-called gifts and occupations, selected typical plays, nature material, songs, rhythms, and the companionship of his equals, in a little community whose benefits he shares and toward which he has certain obligations.

All of these instrumentalities are employed with reference to the following characteristics and needs of the little child, and the laws of his growth:

His senses are alert: he is imitative, imaginative, emotional, impressionable, credulous, investigative, animistic, enjoys tracing a sequence of effects to causes; is open to wonder and reverence; and is ever-active, learning principally through play. He differs from the adult physically, mentally, and spiritually. Unfolding in gradual continuity, as does the bud to the flower, each stage of development must be lived fully and richly, otherwise the fruit will be imperfect. Hence the development of moral ideals must be progressive. The ideal of the child is not that of the man.

Implicit in the child are all divine possibilities; his individuality is sacred, but it can be fully developed only by recognizing his interdependence upon man, nature, and God, and by leading him to live, fully conscious of his need of society and its need of him. The kindergarten plays are a means to this end, and help to develop the first germs of conscience.

Association with nature and her revelation of unvarying laws, brings with it a reverent recognition of the Power behind all phenomena.

True growth is obtained through joyous, creative self-activity. The child's power to create is a bond of unity with the Creator of all, the All-Father.

With these universal principles in mind the trained kindergartner may accomplish her ends with little concrete material. There is a difference of opinion as to the advisability of employing the *gifts* in Sunday school. In long-session Sunday schools the use of some materials has proved effective in fixing desired impressions.

The following is a suggested plan, written with reference to a long-session period. A joyous yet reverent spirit should prevail—freedom without disorder. Instead of running, a hurrying child may be trained to skip lightly across a room.

The small chairs having been placed in a circle, the children seat themselves and a good-morning is said or sung. The music should be sweet and expressive, and played with spirit. Gentle speaking voices should be required. In teaching a new song, it should be played over several times until the air becomes familiar. Care should be taken that the words are understood. All kindergarten song books contain good hymns both in regard to words and to music.

Twenty minutes' conversation over the events of the week, beautiful things observed, some treasure brought from home, etc., with perhaps a dramatic representation of a growing plant or floating snowflake, will lead the children gradually to a reverent frame of mind, after which a simple child-like prayer is sung.

A march (walking to church) or through imaginary woods, singing "I love to go a roaming," or the winding in and out of an imaginary stream to the air "Give, said the little stream" exercises the restless bodies, after which the offering may be taken for the baby they are helping to feed, for foreign missions, or for their own church.

The story period follows, after which the children carry their chairs to tables where with paper, crayon, sand, blocks, pictures or paste, they put into action lessons of care, patience, thought for others, and the like. The sources of material are stories from the Bible, selected fables and myths, and true stories, besides the wealth offered by nature's storehouse of birds, blossoms, nests, clouds, leaves, etc.

Dogmatic teaching does not belong to the kindergarten. Formal creeds are not within the child's need or experience.

BERTHA JOHNSTON.

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KINDERMANN, FERDINAND (1740-1801).—An Austrian educational reformer and clergyman of Bohemia. In 1773 he formed a Sabbath school for children which met in his church in the village. Others soon followed his example. As a token of her appreciation of the educational work he had accomplished among her subjects, Maria Theresa knighted Kindermann with the title "von Schulstein," and placed him as "inspector of the German schools of Bohemia."

S. G. AYRES.

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KINGSLEY, GEORGE.—SEE MUSIC IN THE S. S. (UNITED STATES).

KNIGHTS OF KING ARTHUR.—SEE BOY, THE PROBLEM OF TRAINING THE.

KNIGHTS OF ST. PAUL (KAPPA SIGMA PI).—This organization was formed to meet the need of saving the boys of a community around Shepard M. E. Church, Columbus, Ohio. A class of "incorrigible" boys was turned over to the pastor, who, although trained in the methods of handling boys, failed in this instance until he organized them into the Modern Knights of St. Paul. Forty or more of them were led to accept Christ, and ever since the organization has been a means of saving boys under difficult circumstances. The first chapter was organized in 1905, but it was not offered on a large scale to the Christian world until

October, 1911. There are now (1915) chapters in more than two-thirds of the States and provinces of North America, and in seven foreign nations, it having spread only by means of the voluntary efforts of individuals and religious papers, and without paid advertisements.

Aims. The organization aims to lead the boys to a regular attendance at the Sunday school or the Young Men's Christian Association Bible class, to confess Christ as their personal Saviour, and to unite with the church. This result has been attained with fully ninety per cent of the boys who take the work.

Methods. There is a confidential fellowship among the boys and their adult leader. They use three initiatory degrees based upon the life and adventures of the Apostle Paul. In the first degree the boy pledges himself to attend Sunday school and to live the right life; in the second he takes a definite stand to live the Christian life; and in the third he must be a member of the church. The plan is flexible and may be adjusted to meet the needs of any group of boys from the Sunday-school class in the town or village to the great city churches and the Y. M. C. A. The higher degrees are inner circles of the same organization, but they make no complications nor do they increase the work of the chaplain to any large extent. It is distinct from lodges and school fraternities in that it is never without adult Christian supervision, and it is always connected with Christian churches for definite evangelistic purposes. The ages of the members range from ten to twenty-one. Promotion to the higher degrees is based upon practical pedagogical principles, and upon the psychological laws of the boy's development. The organization is interdenominational. The Kappa Sigma Pi is based upon the New Testament. The degree conditions and ceremonies are graded in order to meet the development of the physical, social, and spiritual nature of the boy, and are related to the Sunday school, Young People's society and church membership in a practical, definite way. There is no tax to support the central office. D. H. Jemison is the founder and Grand Chaplain. Headquarters are at 222 West Fourth street, Cincinnati, Ohio.

D. H. JEMISON.

KNIGHTS OF THE HOLY GRAIL.—This organization was conceived and planned without the knowledge of any boys' society then existing. Therefore, it has lines that distinguish it from all other societies. It follows the natural periods of the boy's life and furnishes a rank for each. The later adolescent is the Senior in Sunday school and the organized class of Knights; the early adolescent is the Intermediate and the Grail class of Esquires; and the preadolescent is the Junior and the Grail class of Pages. Thus the Grail furnishes the organized department of young men and boys, binds them together in the bond of brotherhood and inspires them with worthy ambition.

The Grail is scriptural, being founded on Matthew 26:27. It presents Christ as the Hero, and teaches missions, purity, the Bible and the Lord's Supper. The work is fourfold—physical, intellectual, religious, and social. This work is in the hands of committees which arrange for and supervise all the activities. The Knights are trained in practical leadership. The ideal held before the Esquire is *preparation,* and the keynote of the Pages is *service.* For more than a decade the Grail has worked in harmony with the present standard of the International Sunday School Association, Secondary Division. It stands for the Sunday and the week-day sessions.

The founder, Dr. Powell, first used the order in his parishes; now castles have been founded in all the States of the Union, and in several provinces of Canada. Young men have found in it their ideals and have been inspired to consecration and to lofty service. The achievements of the Grail have been along the lines of temperance, purity, social betterment, education, and the home.

The Grail is interdenominational and international. Castles have been chartered in twenty-three denominations. The supreme council is the ruling body and is made up of distinguished men from all denominations. Fifteen men must be from Indianapolis, as required by the articles of incorporation under the laws of Indiana. The Grail is a philanthropy almost wholly supported by the free-will offerings of the benevolent. The motto is *Confession, Chastity, Charity.* "A clean heart, a clean mind, in a clean body," is

often on the lips of the young men. The Rev. Perry Edwards Powell, Ph.D., is the founder and supreme merlin. The headquarters are in Indianapolis, Ind. The official organ is *The Young Knight.*

P. E. POWELL.

KNOWLEDGE, BIBLE.—SEE STANDARDS OF BIBLICAL KNOWLEDGE IN THE S. S.

KNOX, JOHN (1505-72).—Celebrated Scottish divine and historian. It is worthy of note that this great reformer when engaged upon his constructive plans for the Protestant churches, clearly recognized the value of religious training for the children and young people. In his *Book of Discipline* under the heading of "Schools and Universities" he gives the following rule to be followed in country places not large enough to support day schools, such as he designed: "Either the reader or the minister must take care of the children and youth of the parish, instructing them in their first rudiments, and especially in the catechism, as we have it now translated in the Book of our Common Order, called the Order of Geneva."

Another section of the book, dealing with the policy of the church, set forth that the Sunday must "straitly be kept" in all places, and attendance at morning worship shall be carefully observed.

He adds: "After noon the young children must be publicly examined in their catechism in audience of the people, and in doing this the minister must take great diligence, to cause the people to understand the questions propounded, as well as the answers, and the doctrine that may be collected thereof."

Knox also realized the need for close and vital connection between church and home in dealing with youth. This is made clear by his injunction, "Every master of household must be commanded either to instruct, or else cause to be instructed his children, servants and family, in the principles of the Christian religion."

CAREY BONNER.

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KORAN.—SEE MOHAMMEDANS, RELIGIOUS EDUCATION AMONG; NON-CHRISTIAN SCRIPTURES.

KOREA, SUNDAY-SCHOOL WORK IN.—Sunday-school work in Korea began in 1884 with a few converts won to Christianity who were taught that attendance upon the Bible study service of the church was just as obligatory as attendance upon any other. That idea has been fostered by every means possible until at the present time the Sunday school in Korea is preeminently "the whole church studying the Bible," for the whole church membership attends the Bible teaching service every Sunday. In many localities attendance at Sunday school is in excess of that at the other church services.

This fact has both simplified and complicated the Sunday-school problem in Korea. The people are in the Sunday school in large numbers waiting for proper organization and instruction, and the rapidity with which they have come into the church has made organization and instruction exceedingly difficult. This accounts for the fact that at the present time every type of Sunday school is found in Korea. The problem of developing a trained leadership to keep abreast with the demand for instruction by the ever increasing Sunday-school constituency is a difficulty with which these Sunday schools have to deal.

This has compelled the church in Korea to train its Sunday-school leaders by other and more rapid means than through the Sunday school alone. From the first Bible classes varying in duration from a few days to two weeks were established in local churches, in districts for local leaders, and in larger centers; and these Bible classes gradually led to the establishment of Bible institutes with terms of study varying from one to nine months per year in practically every large center. In these classes and institutes the Bible is the principal textbook, but instruction is also given in Sunday-school management and teaching, so they constitute practically teacher-training courses of which thousands of people avail themselves each year. To a very large extent the whole church membership takes advantage of these privileges at one time or another. The Sunday school, therefore, is but one feature

of a system of instruction which the church in Korea has created in the emergency which faced it.

Another mark of individuality in Korea is that practically no Sunday-school association, as such, exists. Of the six Protestant Evangelical Missions in Korea each has a Sunday-school committee, as have also the native Methodist and Presbyterian churches of which there is one each. In 1911, these churches and missions created a union Sunday School Executive Committee which is composed (1915) of thirteen members. The constitution of this Committee requires that it seek "to promote the welfare of the Sunday schools of Korea along all lines, but especially by the preparation of Sunday-school literature fitted to the needs of Korea, by aiding the several missions and churches in teacher training and by seeking to introduce better methods of study and management into the Sunday schools of Korea. The Committee shall also lay down courses of study for the Sunday schools of Korea and see that proper lesson helps are provided." There is no other general organization. Prior to 1911, the work now done by this committee was under the care of the Federal Council of Protestant Evangelical Missions working in Korea. The change was made in order to centralize Sunday-school work, and also to give representation to the Korean brethren who do not sit in the Federal Council of Missions. It is planned that gradually all responsibility shall be turned over to the Koreans.

The literature issued by the Executive Committee consists mainly of lesson helps. Three courses are provided: one for new Christians, consisting usually of one of the Gospels; one for Christians of longer standing, consisting of a book from the Old or New Testament; one of selected lessons for Primary children and for use in the schools established for the children of non-Christian parents. The first two courses are treated both for adults and for children in order that any school preferring to do so may study a uniform lesson. Of these helps a total of about 18,000 are in use (1915) ordinarily only by teachers as every member habitually brings his Bible as well as his hymn book to Sunday school. A translation of *Legion of Honor Teacher Training Lessons,* by Rev. H. M. Hamill, D.D., and a few leaflets on Sunday school teaching have been published. There is a good line of record books, certificates, and reward cards for children. All helps and books are published by the Publications Committee of the Federal Council of Protestant Evangelical Missions and are distributed by the Korean Religious Tract Society, Seoul.

The latest trustworthy statistics available which are those presented to the World's Seventh Sunday School Convention held at Zürich, Switzerland, 1913, are as follows:

Sunday Schools	2,392
Members	119,496

(Baptized church members and catechumens or probationers only are accounted members.)

Attendance	184,493
Officers and teachers	6,631

Among recent significant events must be reckoned the movement, which began in 1912, to reach the children of non-Christian parents, and which has already brought into the church hundreds of children and many adults. This large influx of children will lower greatly the average age of the Sunday-school member. Such schools are usually begun in non-Christian villages or sections of the city wherever the use of a building may be obtained. When the children are thoroughly interested either they are led into the nearest church, or the Sunday school becomes the nucleus of a new church. It has not been found feasible to teach Christian children and non-Christian children in the same class. This movement for non-Christian children, together with the fact that the Sunday school is gradually reaching out by means of the Cradle Roll and the Home Department to the only classes of the church constituency which may be said to be largely outside the Sunday school's developed sphere of activity, are among the most significant signs of progress. Better teaching and more efficient management of the local Sunday school are also encouraging features.

Among present problems is the one of leading the Korean, who for centuries has reverenced old age but neglected childhood, to appreciate that the child holds the future of the Church and must there-

fore be given great attention now. Order and organization are not yet appreciated as they should be. Despite strenuous efforts trained teachers are few as yet, and the Sunday school as a whole has not yet grasped the importance of keeping close watch over every member of the school.

The aim of all the missions working in Korea is to provide a Sunday-school organization such as is in accord with the genius of the Korean people: one which they may direct effectively when all foreign help is withdrawn. The World's Sunday School Association in 1913 sent a commission to investigate Sunday-school conditions and needs in Korea. The report of this Commission may be seen in the report of the World's Seventh Sunday School Convention, held at Zürich, Switzerland.

J. G. HOLDCROFT.

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L

LANCASTER, JOSEPH (1778-1838).—Founder of the Lancastrian system of instruction. In 1798 he began to teach some poor children whom he had gathered into his father's house at Southwark, London. He both fed and clothed the poorer of his pupils and he was soon embarrassed by the lack of teachers to care for the large number who came. Lancaster was ignorant of educational history and methods, but put into practice a system or monitorial plan of "mutual instruction" whereby the advanced pupils instructed those in the lower classes.

His enthusiasm led him to construct a large scheme which included religious, but unsectarian, education of the children of the poor of Great Britain. Outside his house was placed the inscription: "All who will, may send their children, and have them educated freely; and those to whom the above offer may not prove acceptable may pay for them at a very moderate price."

His plans definitely influenced the mode of instruction in the Sunday schools of Great Britain and America.

La SALLE, JEAN BAPTISTE DE (1651-1719).—This seventeenth century saint was one of the great Roman Catholic educators. His fame rested chiefly upon his founding the order of "The Brothers of the Christian Schools," having for its aim the religious education of poor children.

He also started the first Sunday school in France, to which belonged 200 of the working class boys under twenty years of age. In this school the boys were taught geometry, drawing, and mechanics, in addition to reading, writing, and arithmetic. At the close of instruction in these subjects, religious teaching and exercises followed. There is, however, no evidence that the "Sunday school" became a permanent feature of the "Christian Brothers" propaganda.

CAREY BONNER.

LATTER-DAY SAINTS.—SEE MORMONS.

LAWRANCE, MARION (1853-).—Noted Sunday-school leader, was born in Winchester, Ohio. He removed to Toledo, Ohio, in 1873, where he became associated with the Washington Street Congregational Sunday School, of which he was elected Superintendent in 1876. Under his leadership the school became widely known for the improved methods used in conducting its work, and in 1888 he was engaged by the church as superintendent on half time.

In 1891 he was elected general secretary of the Ohio Sunday School Association, and from 1893-96 he served as president of the International Field Workers' Association.

Mr. Lawrance was chosen as general secretary of the International Sunday School Association in 1899, and upon the retirement of B. F. Jacobs (*q. v.*) he became the active head of the International field force, and since has supervised the development of the organization.

In 1910, Mr. Lawrance was made general secretary of the World's Sunday School Association, from which position he resigned March 1, 1914, but continues as general secretary of the International Sunday School Association.

Generally, on questions of grading and educational development Mr. Lawrance has taken a somewhat conservative position, but he is recognized as an authority on method and field conditions. He has published, *How to Conduct a Sunday School; Housing the Sunday School,* and *The Sunday School Organized for Service.*

E. M. FERGUSSON.

LEADERSHIP, TRAINING FOR.—Somewhere in the training of every boy and girl, attention should be given to the application of Christian teaching to their individual future careers. The demand

of the professions, of commerce, and industry, of the school, the home, and the church, is for efficient Christian leadership.

Taking this demand for trained leaders in Christian service into consideration, as a part at least of the purpose of the church and Sunday school, it must be admitted that they have neglected the great opportunity to train the young to lives of service and efficient labor. They have often lost sight of the real aim of religious teaching, and have fallen far behind other institutions in preparing leaders to carry on the work. Normal schools and departments of education in the universities have made it possible to obtain trained leaders in the field of education. Schools of finance and business administration are extending the ever broadening function of our colleges. Vocational and trade schools of all kinds are reaching out a helping hand to the youth of the cities to lift them up into the field of industrial leadership. Established training schools are preparing efficient workers for the Y. M. C. A., and the Y. W. C. A., and other fields of social service. The church and Sunday school have also to solve the problem of training leaders for their own fields of labor.

Pastors and superintendents are at a loss to find leaders who are properly prepared to do the work of the modern church. They must depend to a large extent upon volunteers whose intentions are good, but who are seriously inefficient. The Sunday school is the logical institution for preparing men and women to do all the various kinds of work that modern Christian service demands.

When the church fully awakes to this opportunity and turns its attention to its educational mission, it will perform its most important function. It must not only instruct its youth in the principles of Christian leadership, but it must give them training through experience. The time may come when experts will be engaged to do the teaching, the visiting, the nursing, the social work with boys and girls, and all the other activities of the modern church. However, until this era arrives and in order that it may arrive, a system of training must be developed within the church itself. (See Church School; Educational Agencies of the Church, Correlation of the; Hartford School of Religious Pedagogy.)

It will become the duty of the pastor to discover and to train workers, and to find a work for each of his flock to do. He will know the needs of the church, the school, and the community. He will take such few leaders as he may find to begin with, and, by associating with them and with himself the most promising youth available, he will train them up in the work as efficient laborers and future leaders. (See Pastor and the S. S.)

An adult leader was given a class of six unruly boys about twelve years old. He selected as his assistant a high-school boy of about eighteen who had just become a member of the church. This older boy was the leader of the younger boys in their social activities. He organized them into a club, led them in their athletic sports, and on Sunday was present in the class to be of any assistance the teacher might require. When it happened that the teacher had to be away over Sunday, the older boy, or leader, was there to teach the lesson. He knew the work; he was familiar with the methods of the teacher; he knew the boys; he was the best possible "substitute" teacher. When the class grew to twelve or more, it was divided and the process repeated with another older boy in training for leadership. The first high-school boy became one of the most successful leaders not only in that Sunday school, but in the social life of the high school. He then decided to wait one year before going to college and contracted for that time to take full charge of the boys' work in a local Sunday school. This method, applied to Bible classes of both boys and girls from ten to fifteen years of age, will afford the best kind of training school for older boys and girls, from sixteen to twenty—those who are to be the future teachers, social workers, and leaders of the church.

The principle of associating a young man or woman with the adult workers in the church and Sunday school may be more widely applied. There should be an understudy, or assistant, for each officer or worker in every field of endeavor. Scout leading, camp-fire leading, coaching athletics, visiting the sick or aged, investigating local conditions needing bet-

terment, or working in any of the broad fields of social service offer many such opportunities. A few young people chosen as members of a board of trustees or of a board of deacons will prove a blessing to both old and young. The new recruits to the Master's service have the right to be put to work and to receive the benefit of the experience and counsel of the older workers.

This idea will give a new value to the service of the older men and women in the work. They will not only do better work themselves because of the added responsibility, but they will be preparing others to take their places when they are obliged to be away from duty. They will thereby double their own value in the service of the Master. The future efficiency of the church depends largely upon the extent to which it applies this principle, if not this method, of training through experience in Christian service.

Still another application of the principle is the social mission of the Sunday-school class or organization. There should be some other purpose in organizing a class than to have a good time and to keep them in attendance. They should be given some worthy object to work for, some duty to perform, some experience in working together in Christian service. (See Social Service and the S. S.) Even the children can gather flowers to take to the sick, or some equally easy and noble ministration. This will begin very early to develop the spirit of sacrifice and of coöperation which is so essential in successful leadership.

The pastor, or other most expert leader, should organize his group of young men and women who are in training for leadership into an "advanced department" of the Sunday school or into "leadership clubs" for the purpose of studying and practicing the fundamental principles of Christian leadership. (See Vocation Day.) Just when and how to get this group together will depend upon local conditions. As most of the number will be occupied during the Sunday-school hour, some other time may be decided upon. In small villages with few leaders a club composed of young people from several churches might be formed for the purpose of study and discussion, each one obtaining his experience in his own church. A few topics for use in such a department or club may prove suggestive to the leader. The list should include—adolescence, elements of pedagogy, the psychology of leadership, the elements of character that make for success in life, etc. A complete course in the leadership of Christ should form a foundation for the study.

Another timely suggestion would be to follow a course in vocational ethics applying the teachings of Christ to the moral problems that are peculiar to the various occupations in life. No youth is prepared to go out into the world of action or to take up the responsibilities of adult life without considering the moral issues that must be met and overcome. The choice of a vocation is possibly the most vital problem of youth. How to choose the right field of human service must be considered from the religious standpoint as well as from the fitness of the individual and the desirability of the vocation. By making use of the life ambition of young people, the leader may stimulate them to prepare definitely for adult Christian service, each in his own vocation. (See Vocational Instruction.)

With the aim of the Sunday school directed toward training for Christian leadership, and with the church lending itself to the plan of associated workers and assistants, a new spirit will dominate the life of the institution, and the resulting closer fellowship between old and young will help to solve many perplexing problems while doing a noble service.

J. B. Davis.

LEAGUE OF PITY.—See Cruelty to Children, National Society for the Prevention of.

LEAGUE OF WORSHIPPING CHILDREN.—This is the title of an organization started by the Rev. Sir Robertson Nicoll, M.A., D.D., Editor of *The British Weekly*. Its aim is to bring into the worship of the congregation the children of the Church families and the Sunday schools. Within the last few years there has been a marked change in the attitude of the Free churches of Great Britain in regard to the presence of children at public worship; partly owing to misplaced sentiment; and partly to a wrong interpreta-

tion by some of the *dicta* of child psychologists. It has been assumed that to insist upon a child's being present at the ordinary morning worship of the church was either to lay a burden upon him "grievous to be borne," or else to ask him habitually to take part in actions that are void of meaning to him, thus contravening one of the fundamental laws of modern education. The result of this is that the number of children in the churches is very materially lessened, with the consequence that it is a most difficult thing to induce those who are in their earlier or later teens to attend public worship. As the twig has been bent, so the tree now inclines.

The League aims at altering this. Recognizing that worship is one of the most important of all habits in the development of character, it seeks "to enlist habit on the side of religion." Very little organization is required, in fact the less machinery, the greater the success.

The objects of the League are stated to be:

1. To cultivate the habit of regular attendance at public worship among young people.
2. To develop the spirit of reverence and love for all things high and holy.
3. To encourage the children to claim as their right and privilege a share in the life of Christ's Church.
4. To promote a daily reading of the Bible, and a diligent use of all other means of grace.
5. To stimulate the habit of intercessory prayer for the home, the Sunday school, the minister and congregation, and the Church of Christ throughout the world.

The rules are:

1. Members to be present in the Sunday school each Sunday morning (unless unavoidably prevented) to take part in the League's devotional exercises previous to going into church for public worship.
2. Quiet reverence and careful attention to the service to be honorably regarded as a condition of membership of the League.
3. A portion of the Bible to be read each day and prayer offered for the members.

The only officials required are a few who will visit the homes of the young people and secure the consent of parents or guardians to their joining the League; a registrar; one or two who will undertake to sit with the young people during the service. In some churches the leaguers are distributed throughout the congregation, various adult members of the church promising to act as foster-parents during the period of worship.

Under the auspices of the promoter a pamphlet stating the need of the League and the method of working it, a short explanatory letter to parents, membership cards, and a roll book have been issued. This is all that is requisite so that it does not entail upon churches the burden of additional committees or of another financial appeal. Wherever started and loyally supported the League has thoroughly justified itself, and there is hope that in a short time children will be restored to their rightful place in connection with the worship of the Church of Christ.

SIR W. R. NICOLL.

LENT.—SEE CHRISTIAN YEAR.

LESSON COMMITTEE, BRITISH SECTION OF THE.—Sunday-school organization in England may be said to date from the early years of the nineteenth century, when schools superintended by paid masters and mistresses gradually gave place to the modern type, with small classes and voluntary teachers and officers.

Consideration of the selection and arrangement of the subjects of instruction naturally followed; and the product was a system of carefully *graded lessons.* These, however, rested on a different basis from the present day compilations. The object now sought is to adapt the matter of the teaching to the needs of the pupil in his successive stages of mental and moral development. But lesson-grading in the days of King George the Third was regulated by two conditions—the children's comparative ability to read and the cost of Bibles and Testaments. These suggestive facts may be readily illustrated from old records.

In the *Sunday School Repository* for 1819, the following scheme of grading is suggested:

Div. I. The Alphabet and Words of Two letters. (These were taught by the help of boards, on which the lessons were pasted —representing the still earlier "Horn Books and Battledores.")

Div. II. Words of One syllable as given in the First Part Spelling Book.

Div. III. Words of Two syllables. First and part of Second Part Spelling Book.

Div. IV. Second Part Spelling Book.

Div. V. New Testament and Third Part Spelling Book.

Div. VI. The Old and New Testaments and Third Part Spelling Book.

An obstacle not less formidable than the prevalent illiteracy of the juvenile population, to efficient instruction and grading in the Sunday schools of that day, was found in the comparative costliness of the written Word of God. In 1825 the lowest price for a Bible was 3/9, and for a Testament 1/3, a tariff almost prohibitory for Sunday schools or their pupils; the latter being at that time drawn chiefly from the humbler classes.

Successive Committees of The Sunday School Union (*q. v.*) put forth strenuous and repeated efforts to secure the reduction of prices, and their applications at length met with success. The British and Foreign Bible Society was induced to supply Bibles and Testaments for use in Sunday schools, under some restrictions, at two shillings, and ninepence, respectively, and subsequently these rates were further lowered to eighteen pence and sixpence. (See Bible Society, British and Foreign.) The Universities of Oxford and Cambridge, and the Queen's Printers, were also led to reduce their charges.

Thus, from about the year 1840, the Bible has happily become more and more entirely the lesson book of the Sunday school; while the gradual extension and improvement of elementary education, *pari passu,* has facilitated the displacement of mere reading and spelling books.

From the same causes, the distinction previously maintained between "Bible" and "Testament" classes was rendered no longer necessary, as larger and larger proportions of Sunday pupils became able to purchase Bibles of their own. By this time, also, Sunday schools had gained a firm hold upon the children of the great middle class of English society.

The question of the grading of lessons, which had virtually been determined a generation before by external causes, now presented itself as an open field for re-consideration. This fact was intelligently recognized by those who then presided over the affairs of The Sunday School Union, and awakened much anxious thought. Annual Lists of Lessons for "Bible" and "Testament" classes respectively had been published by the Union in 1840 and 1841; but by the following year it was felt that a further step might be taken. Accordingly a series was prepared and issued, comprising a single topic for each Sunday, but illustrated by two selections from Scripture. This plan was continued for some years, and seems to have given satisfaction, although it must be admitted that the presentation of two aspects of the same subject on a given Sunday would impose a heavier task on the teacher's resources, than when morning and afternoon lessons were separately provided for. The duplicated lesson, however, was introduced as a variation from the more usual chronological series as late as 1871.

The personal piety of the teachers, a loving sympathy with the children under their care, devotion to their special calling, and earnest study of God's Word, went far to compensate for the paucity of material appliances and the lack of pedagogic training.

One unpretentious but exceptionally useful aid to the teacher's work was commenced by The Sunday School Union in 1844—the monthly *Notes on the Scripture Lessons,* which still enjoys a wide circulation; and it is noteworthy, in view of modern developments, that as early as 1846 a simple text, with brief comments, was provided for the use of those we now term "Primary" teachers.

Just as the obstacles above described—viz., the illiteracy of the pupils and the high price of Bibles and Testaments—necessitated a rough, but fairly effective system of grading, so their removal from the teacher's path prepared the way for *one* Class-Book and one "Uniform Lesson." By this was meant, one *subject* for the whole school, the *instruction* being graded, in accordance with the ages and attainments of the pupils.

With the year 1874 a new and important era began. The Rev. J. H. (now Bishop) Vincent (*q. v.*) had recently paid a visit to England, bringing proposals for united effort in the preparation of Sunday-school lessons, by making the Uniform system "International." These proposals met with so cordial and unanimous a response on the part of the Executive Committee of The Sunday School Union, and were

so promptly carried into effect, that the British List of Lessons for the year above named bore the following interesting announcement in the footnote appended:

"The afternoon subjects of the above List are taken from the Pentateuch and the Gospel of St. Mark, and form the *International* series for the year, which has been prepared by Committees in England and the United States, and adopted to a large extent in Great Britain, America, parts of the Continent and the British Colonies. *It is hoped that it will become the one Lesson for Sunday Schools all over the World.*"

The experience of nearly forty years has abundantly justified this optimistic forecast, and more than realized the most sanguine expectations of those who uttered it. From the compact thus sealed other developments naturally arose. The large and representative "International Lesson Committee" in America undertook for several years the labor and responsibility of drafting successive annual courses of lessons, and forwarding them to their colleagues in Great Britain for consideration and revision. They appointed as Corresponding Members the Rev. J. Monro Gibson, M.A., LL.D., the late Rev. Charles H. Kelly; the late Mr. Fountain J. Hartley, and the present writer. Mr. Hartley acted as Secretary and convener to his colleagues. On his death, early in 1891, the surviving "Corresponding Members" were formed, at the request of the Union Council, into a "British Section" of the Lessons Committee, with additions to the membership including the late Rev. Dr. Samuel G. Green; the late Mr. Charles Waters, and Mr. Edward Towers, J. P.

Numerous other enlargements have been made in subsequent years, with the cordial assent of the American Section. To these some reference will be made when the personnel of the Committee is dealt with. It was only equitable that an enlarged British Section should share more adequately in the work so long undertaken by their American colleagues; and of late years such an arrangement has been made, with increased interest and advantage. From the time of their first appointment, the British members have set before them two special objects: the maintenance of harmonious coöperation with their colleagues on the other side; and the provision of lessons and lesson-topics suited to the tastes and requirements of teachers and pupils in Great Britain and the Colonies, together with those workers in continental Sunday schools who look to England for leading in their special department of Christian service.

That such a course would not have been without its difficulties, one or two examples will suffice to show; and also how mutual concessions have secured their readjustment.

The inclusion of four "temperance" lessons in each annual series, originally conceded by the American Committee under pressure on the part of women advocates of that great movement, did not by any means meet with acceptance in England. The British section considered such provision unnecessarily frequent, and ethically out of proportion, while the difficulty of selecting Scripture passages for illustration, at once simple and relevant, appeared in their judgment likely to injure, rather than aid, the cause of temperance among the young. These lessons have been a frequent source of complaint on the part of Sunday-school teachers. Notwithstanding these views, the Committee, rather than risk weakening the International bond, yielded the point, and submitted to what they thought an undesirable interpolation, so far, at least, as their own schools were concerned.

It may be added that setting aside their personal sympathies with modern religious, social, and philanthropic movements, both Committees are of opinion that the provision of special Sundays in celebration or commemoration of such movements, should, so far as is possible, be minimized in the annual lesson courses, as tending to interfere with the regular sequence of Bible teaching.

The other difficulty to be mentioned is of an opposite kind. The numerous Sunday schools established in continental Europe differ in some minor points from each other, and still more from those in England and the United States. Yet in all, or nearly all, of these there is a strong preference for the observance of all the Christian festivals, and for following, more or less fully, the course of the ecclesiastical year. In consequence, the British Committee have from time to time received appeals from different countries,

begging them to modify the International Lesson Lists in this direction. The difficulty thus presented was, and still is, a very real one. Yet, knowing well that the trend of opinion among American Sunday-school workers would be decidedly unfavorable to the alteration proposed, the British Committee have felt unable to take any steps in the direction desired. Yet they cannot but keenly sympathize with those who have to face obstacles unknown to their more favored workers in England and America; while at the same time they can only suggest to them the partial adoption of the International system.

The work of the associated Committees has been facilitated by the occasional interchange of visits on the part of each, more especially at the times of holding aggregate conventions, such as those formerly assembling in London and in different American cities, and under the auspices of the World's Sunday School Association (*q. v.*), in Rome and Jerusalem. Such re-unions and informal meetings of the Committees have yielded much refreshing Christian intercourse and have strengthened the bonds of brotherhood in their special work.

One of the most important though less public gatherings was held in the summer of 1907, when a number of the American representatives who were returning from the World's Convention at Rome, were invited by their British colleagues to meet them for the discussion of Sunday-school problems, especially such as seem to press for immediate consideration. The conference lasted four days, and resulted in a fuller understanding of each other's position, and of the measures then needed to be taken in reference to Sunday-school lessons.

A few months previously, a conference of English educationists, ministerial and lay, had been held in London by invitation of The Sunday School Union Council. Various interesting and valuable papers (since published) were read, and resolutions were passed recommending, among other things, "a fuller recognition of the principle of grading" in school organization, and in "the teaching, both in its subject matter and method"; also "the remodeling of the International Lesson system, so as to bring it more into line with the needs of the modern Sunday school."

The conference also advised the enlargement of the British Lessons Committee on denominational lines, and affirmed the desirability of classes for the training of teachers, in each church and school; to be conducted by the minister or some other competent person; and, for facilitating this object, asked "the sympathetic coöperation of tutors and Committees of Theological Colleges."

The principle of "grading" the matter of Sunday-school lessons, as opposed to that of uniformity (represented by the International system) had been studied for some years, both among British and Colonial workers and in the United States. It was natural, therefore, that in the united conference of members, above reported, the question should have an important place. They accordingly recommended the preparation of separate courses of Lessons for Primary pupils (ages three to nine) and for Senior or advanced pupils (over fifteen), the International or Uniform lessons being continued for the Intermediate section between the two. It was also left to each Committee to act jointly or independently in compiling such graded lessons. The "logic of events," however, soon outran the cautious decisions of the conference. An elaborate system of grading was devised and published in America, and a simpler one in this country. At the present moment the British Committee, through its Sub-committees, has completed and issued courses of lessons for *Beginners', Primary, Junior, Intermediate* and *Senior* Divisions. It cannot be predicted how far this arrangement will be accepted as final.

Reviewing the history of the Uniform Lesson system and its International development, and realizing the extensively diffused and beneficial influences which it has exerted, in an almost world-wide movement for the promotion of Bible study and Bible exposition, it is natural to ask the secret of its prolonged and continuous vitality and usefulness. This may be found, in part at least, in the unparalleled variety and adaptability of the Sacred Writings, and in the concrete and personal character of those portions which, by common consent, are chosen for the instruction of childhood and youth.

And yet the growing desire for more fully graded lessons points unequivocally

toward an educational stage yet to be attained.

The grading principle—the adaptation of the lesson-subject to the pupil—is a sound one, psychologically regarded, and is superior to that of uniformity, which apparently seeks to adapt the pupil to the lesson. In practice, however, the two principles are not so incompatible as they seem, especially in the teaching of Holy Scripture. Leaving out the question of "Nature Talks" for the little ones, (which may be regarded as supplementary) the large majority of the lesson-subjects in all the grades are derived from one source of supply; and the question therefore largely becomes one of selection and arrangement of topics.

Two different systems cannot long continue to be carried on simultaneously, with the resultant waste of labor and material. Complexity and competition must give place to simplicity and unity; and for this purpose concessions will doubtless be made on both sides. It may, therefore, be wise to consider if, by relaxing the rigidity of age grading (always an imperfect test), on the one hand, and on the other, a revision and re-selection of the International subjects *from the pupil's standpoint,* a working system may not be evolved which shall combine the more excellent features of both. (See Lesson Committee, International.)

At the present time the Committee consists of twenty-six members (not including the Chairman and Honorary Secretaries of The Sunday School Union, *ex officio* if not otherwise represented); also the Rev. Carey Bonner, General Secretary. It represents the following religious denominations: Baptist, Congregational, Presbyterian, Wesleyan Methodist, Wesleyan Reform Union, Primitive Methodist, United Methodist Free Church, Welsh Calvinistic Methodist, Society of Friends. The Rev. Bishop Warne (Lucknow) represents the Methodist Episcopal Church. The most recent additions to the membership have been made by appointment on the part of the several religious bodies represented.

It is somewhat remarkable that there have been very few changes in the honorary officers of the Committee. In the space of nearly forty years, 1874-1913, there have been but *three* chairmen and *three* secretaries. A few particulars are added concerning the past and present membership.

Rev. John Monro Gibson, D.D., LL.D. Presbyterian minister. (Chairman 1891-1900.) Pastor at Montreal, Chicago, and St. John's Wood, London. Moderator of the Synod of the Presbyterian Church of England 1891; President of National Free Church Council 1898-1904. A Vice-president of The Sunday School Union; President 1904.

Rev. Samuel G. Green, D.D. Baptist minister. (Chairman 1901-1905.) Pastor at High Wycombe and Taunton. Tutor and afterwards President of Horton (now Rawdon) College, Bradford. Book Editor and Editorial Secretary of the Religious Tract Society; President of Baptist Union 1885. Died September, 1905.

Rev. Alfred Rowland, D.D. Congregational minister. (Chairman 1905- .) Pastor at Frome and Crouch End (London). Retired 1911. Chairman of Congregational Union 1898. Vice-president Sunday School Union 1911. Member of delegation to Sunday School Convention at Louisville, U. S. A., 1908.

On the appointment of himself and others (as already reported) to act as "Corresponding Members" of the International Lessons Committee in America, the office of Secretary and convener of his colleagues was undertaken by *Mr. Fountain John Hartley,* who held that position until his death in 1891. Mr. Hartley had been one of the ablest members of the Sunday School Union Executive, and had filled the position of Honorary Secretary from 1859.

At Mr. Hartley's death, and on the formal appointment of a British Committee, *William Howse Groser, B.Sc.,* was elected Secretary (1891-1898: 1902-). Congregationalist. Member of Council of The Sunday School Union 1857- Honorary Secretary 1891, Vice-president 1907, President 1909, and Vice-president of the World's Sunday School Association.

Charles Waters (1891-1910: Secretary 1898-1902). Baptist. Member of Council The Sunday School Union 1873-1910. Honorary Secretary 1889-1897. Founder and organizer of the International Bible Reading Association. Delegate to Louisville 1908. Died January, 1910.

Rev. Charles H. Kelly. Wesleyan Methodist minister. Corresponding Member of International (U.S.A.) Lessons Committee, 1874-1891. Member of British Section Lessons Committee 1891-1911. Founder of Wesley Guild; Secretary of Wesleyan S. S. Department (14 years); Book Steward (8 years). Twice president of Conference. Died April, 1911.

Edward Towers, J. P., Saxmundham, Suffolk (1891-). Congregationalist. Member of Council The Sunday School Union (1857-). Honorary Secretary 1880-1897. Delegate to International Convention at Chicago, 1887. St. Louis, 1893; President of World's Third Sunday School Convention 1898.

Sir Francis Flint Belsey, Kt., J. P. (London, 1901-14). Congregationalist. Member of The Sunday School Union Council (1872-). Chairman (1889-). President (1903-). Vice-president (1904). President World's First Sunday School Convention London (1889). Vice-president World's S. S. Association. For many years a member of educational bodies in Kent.

Rev. Frank Johnson. Congregational minister, London (1901-). Editor "Sunday School Chronicle" (1899-). Editor "British Congregationalist" (1909-1912). Delegate to Denver Convention 1905, and Louisville 1908. Elected Secretary of the Committee, Nov., 1913.

Mr. Frederic Taylor, London (1901-). Secretary of Friends First-Day School Association; Delegate to Louisville 1908; Member and until 1912 Chairman of National Primary School Committee and of The Sunday School Union Council; resigned on becoming Secretary of the new Training Institute for Sunday School teachers, Westhill, Birmingham, 1912.

Rev. Samuel S. Henshaw. Primitive Methodist minister (1900-1907; 1912-). President of P. M. Conference 1910. General Sunday School Secretary 1902-1907.

Rev. Robert Culley. Wesleyan Methodist minister (1898-1910). Secretary W. M. Sunday School Department. Died Feb. 1910.

Rev. Prof. Samuel Walter Green, M.A., Baptist minister (1905-). Tutor Regent's Park College; Professor New Testament Exegesis and Philosophy; Secretary to the Board of Theological Studies and the Faculty of Theology, University of London.

Rev. Walter F. Adeney, D.D. Congregational minister (1906-). Principal Lancashire Independent College 1903-13, Lecturer Manchester University.

Rev. Alfred E. Garvie, D.D. Congregational minister (1906-). Principal New College, London; Educated Edinburgh, Glasgow, and Oxford Universities.

Prof. Arthur Samuel Peake, D.D. (1906-). Primitive Methodist. Lecturer in Mansfield College, Oxford. (1890) Primitive Methodist College. (1892-) Lancashire College. (1895) Professor and Dean, Manchester University.

Rev. George Bennett (1908-), Primitive Methodist minister.

Rev. Thomas Nightingale, 1908-), Minister United Methodist Free Church.

Rev. James Williams Butcher (1908-). Wesleyan Methodist minister. Secretary Wesleyan Methodist Sunday School Department. Member of Legal Hundred (1907).

Rev. Richard Roberts (1908-). Presbyterian minister, Crouch End, London (1910). Convener of Instruction of Youth Committee; President Metropolitan Free Church Federation (1912).

Rev. C. W. Vick (1910-). Baptist minister, London.

During the year (1912) the following members were elected by their respective denominations to serve on the committee:

Rev. J. Hope Scott, M.A. Presbyterian minister, Liverpool.

Rev. R. J. Rees. Welsh Calvinistic Methodist minister, Aberystwyth.

Mr. John H. Freeborough. Wesleyan Reform Union, Sheffield.

Rev. W. Spedding. Primitive Methodist minister, Leeds.

Rev. J. H. Rushbrooke, M.A. Baptist minister, Hampstead, London.

Mr. C. E. Stansfield, M.A. Society of Friends, Reading.

Rev. C. Arnold Healing, M.A. Wesleyan Methodist minister, London.

Mr. J. Wesley Walker, J.P. Wesleyan Methodist, Reading.

Rev. W. Melville Harris, M.A. Congregational minister. Secretary Young People's Department Congregational Union, London.

Rev. W. Charter Piggott. Congregational minister, London.

W. H. Groser.

LESSON COMMITTEE, THE INTERNATIONAL.—The First International Lesson Committee was appointed by the Fifth National Sunday School Convention, in Indianapolis, Thursday, April 18, 1872. It consisted of five ministers and five laymen, as follows: Rev. J. H. Vincent, D.D., New York (Methodist Episcopal); Rev. John Hall, D.D., New York (Presbyterian); Rev. Warren Randolph, D.D., Pennsylvania (Baptist); Rev. Richard Newton, D.D., Pennsylvania (Protestant Episcopal); Rev. A. L. Chapin, D.D., Wisconsin (Congregational); Prof. Philip G. Gillett, LL.D., Illinois (Methodist Episcopal); George H. Stuart, Pennsylvania (Presbyterian); B. F. Jacobs, Illinois (Baptist); Alex. G. Tyng, Illinois (Protestant Episcopal); and Henry P. Haven, Connecticut (Congregational).

The Committee held its first meeting in the Second Presbyterian Church, Indianapolis, April 19, 1872. Dr. Vincent (*q. v.*) was elected chairman, and Dr. Randolph (*q. v.*), secretary; both continuing in office for twenty-four years. The first regular meeting for the selection of lessons was held in New York, May 23, 1872. The Canadian Sunday School Association, in compliance with the request of the National Sunday School Convention, appointed Rev. J. Monro Gibson and Mr. A. Macallum as representatives of Canada on the Committee, thus making it international from the beginning. These gentlemen were present in New York, and took seats with the Committee. Lessons for the first half of 1873 were selected in detail.

On June 20, 1872, lessons were selected for the third and fourth quarters of 1873, At this meeting of the Committee, on motion of Dr. John Hall, the following minute was adopted: "In presenting this series of Lessons for one year, we respectfully ask our Sabbath-school fellow laborers to make to any member of the Committee such suggestions as seem to them of practical value in continuing the course for the next six years. The limited time at our disposal rendered it impossible to obtain such coöperation for the plan now presented." The policy of soliciting and welcoming suggestions from persons not members of the Committee has been pursued throughout all the years of the history of the Lesson Committee.

Mr. George H. Stuart, soon after his appointment, resigned from the Committee, and Mr. J. B. Tyler was elected by the Committee to take his place. Mr. Haven died April 30, 1876, and the Hon. Franklin Fairbanks, of Vermont, was chosen to complete Mr. Haven's unexpired term.

It was originally designed that the expenses of the members of the Lesson Committee should be paid by the Treasurer of the International Convention; and a subscription by States, amounting to more than a thousand dollars, was taken at Indianapolis in 1872; but the money seems never to have been collected. The members of the Committee were, therefore, under the necessity of paying their own traveling expenses and hotel bills. They cheerfully donated their time and their money to the cause which they loved. From 1878 to the present (1915), the necessary expenses of the Committee have been paid. Prior to 1911 the expenses were met by the publishers of helps on the International Lessons; since 1911 the International Association has paid the bills out of its own treasury.

As early as June, 1872, the Lesson Committee decided to seek the coöperation of the London Sunday School Union in securing uniformity in Bible study on both sides of the Atlantic. Dr. Vincent made a visit to England, during which he was cordially received by the officers of the Sunday School Union. (See Sunday School Union, London.) The lesson lists from 1874 on were first submitted to the Sunday School Union before being finally issued by the American Committee. The International Uniform Lessons from 1874 to the present time have been largely used in the afternoon schools in affiliation with the London Sunday School Union. The rapid introduction of these lesson lists into Sunday schools of all denominations in North America, England, the mission fields of Asia, Africa, Australia, and the islands of the sea, was surprising even to the men who were selecting the lessons. The First Lesson Committee continued in office from 1872 to 1878, and selected lessons for the years 1873-1879. With the

exception of the didactic lessons for the year 1879, the selections of the Committee were well adapted to the average Sunday School.

At the Second International Convention, in Atlanta, in 1878, it was decided to increase the Lesson Committee to a total of fourteen members. Of the original Committee there were retained Drs. Vincent, Hall, Randolph, Gillett, Newton, and Mr. B. F. Jacobs. The eight new members were Rev. B. M. Palmer, D.D., Louisiana (Presbyterian); Rev. W. G. E. Cunnyngham, D.D., Tennessee (Methodist Episcopal); Professor Austin Phelps, Massachusetts (Congregational); Professor John A. Broadus, D.D., South Caroline (Baptist); Prof. H. L. Baugher, D.D., Pennsylvania (Lutheran); Rev. James A. Worden, Pennsylvania (Presbyterian); Rev. D. H. MacVicar, LL.D., Canada (Presbyterian); and Rev. John Potts, Canada (Methodist Episcopal). Professor Phelps having declined the appointment, Hon. Franklin Fairbanks was elected by the Committee to fill the vacancy. The two most valuable of the new members were Drs. Broadus (*q. v.*) and Potts (*q. v.*), both of whom were retained on the Committee until their death.

The Second Lesson Committee, in the light of the experience of the First Committee, was able to prepare a more attractive cycle of lessons. For 1882 the entire year was devoted to the study of the Gospel of Mark; and the Committee expressed the hope that the entire Book would be committed to memory, and that the lesson writers in the quarterlies would see fit to make this Gospel the basis of a harmony of the life of our Lord.

At Louisville, in 1884, The Third Lesson Committee was appointed. Drs. Vincent, Randolph, Hall, Broadus, Cunnyngham, Baugher, Potts, and Mr. Jacobs were retained from the former Committee. The following new members were added to the Committee: Rev. Moses D. Hoge (*q. v.*), D.D., Virginia (Presbyterian); Rev. A. E. Dunning, D.D., Massachusetts (Congregational); Rev. D. Berger, D.D., Ohio (United Brethren); Rev. Isaac Errett, D.D., Ohio (Disciples of Christ); Hon. S. H. Blake, Canada (Church of England in Canada); and Professor J. I. D. Hinds, Ph.D., Tennessee (Cumberland Presbyterian). Of the six new members Drs. Dunning and Hinds were notably strong and efficient through eighteen years of service.

The Third Lesson Committee selected lessons for the seven years 1887-1893. From 1894 to the present the cycle has been one of six years. The Third Committee improved on the work of its predecessors by providing a year of consecutive study in Matthew and another year of consecutive study in Luke. Associated with the Third Committee were five Corresponding Members, appointed by the Convention in Louisville in 1884, viz.: Mr. F. J. Hartley, Mr. W. H. Groser, Rev. C. H. Kelly, and Rev. J. Monro Gibson, all of London, and Pastor Jean Paul Cook, of Paris. The lesson lists were submitted to these gentlemen for criticism and suggestions before they were finally issued.

The Fourth Lesson Committee was almost identical in personnel with the Third. In place of Dr. Isaac Errett, deceased, Rev. B. B. Tyler, D.D., of New York, was named as the representative of the Disciples of Christ. Rev. J. S. Stahr, D.D., of Pennsylvania, was added as the representative of the German Reformed Church. Drs. Tyler and Stahr, after eighteen years of faithful service, declined renomination at the Louisville Convention in 1908, suggesting that younger men be named as their successors. The London Sunday School Union, in 1890, appointed as Corresponding Members of the Committee the following: Rev. J. Monro Gibson, D.D., Rev. Charles H. Kelly, D.D., Mr. W. H. Groser, Rev. S. Green, D.D., Prof. Alfred Cave, Mr. Edward Towers, and Mr. Charles Waters. Mr. F. J. Hartley having died, Mr. W. H. Groser was made secretary of the Corresponding Committee. It was agreed by the Lesson Committee in April, 1891, that the suggestions of the Corresponding Members relative to the lesson selections should be considered, not, as in former years, by a subcommittee, but by the whole Committee in their annual sessions. This method of procedure was followed from 1891 to 1908.

The International Uniform Lesson System was subjected to searching criticism during the triennium from 1890 to 1893. The advocates of other types of lessons, while not agreeing among themselves as

to the best substitute for the Uniform Lessons, were of one mind in attacking the principle of uniformity. The report of Secretary Randolph to the International Convention in St. Louis, in 1893, was an apology for the Lesson Committee, which reveals a considerable degree of excitement in the face of inconsiderate and unsparing criticism. The St. Louis Convention rallied as one man to the support of the Lesson Committee, and gave enthusiastic indorsement to the Uniform System.

The Fourth Lesson Committee inaugurated the policy of calling into conference with themselves the leading editors of lesson helps. A group of specialists were in conference with the Committee in New York, November 11, 1891. A yet larger group were invited to meet the Committee in Philadelphia, March 14, 1894. At the latter conference it was urged that a separate course of Primary lessons be selected. The Committee decided to undertake the preparation of a one year course for use in Primary classes. In addition to selecting the Scripture passages, the titles, the golden texts, and memory verses, the Fourth Committee introduced the plan of indicating connective and parallel readings. They also inaugurated the plan of appointing efficient subcommittees to prepare and print, in advance of the annual meeting, provisional drafts of all work to be considered by the Committee. Dr. Broadus having died March 16, 1895, Prof. John R. Sampey was chosen by the Committee in October, 1895, to serve in his place.

The Fifth Lesson Committee was composed of eight men who had served on the Fourth Committee together with seven new members. From the Fourth Committee the following were retained: Potts, Dunning, Randolph, Jacobs, Tyler, Stahr, Hinds, and Sampey. The new members were: Bishop H. W. Warren, D.D., Colorado (Methodist Episcopal); Principal E. I. Rexford, Quebec (Church of England in Canada); Rev. A. F. Schauffler, D.D., New York (Presbyterian); Mr. John R. Pepper, Tennessee (Methodist Episcopal); Bishop E. B. Kephart, D.D., Maryland (United Brethren); Rev. Mosheim Rhodes, D.D., Missouri (Lutheran); Rev. W. W Moore, D.D., Virginia (Presbyterian). Bishop Vincent having declined election on the Fifth Committee, Dr. Potts was chosen as chairman, and continued in the office until his death in 1907. Dr. Randolph having asked to be excused from the burden of the secretary's office, Dr. A. E. Dunning was chosen to this responsible position, and served acceptably for six years (1896-1902). The Fifth Committee introduced the cycle (1900-1905) by a notably attractive series for eighteen months on the Life of Jesus, the material being presented in the form of a harmony of the four Gospels. The biographical element throughout the Scriptures received special emphasis. At the meeting of the International Convention in Atlanta, April 25, 1899, it was voted that the Corresponding members in England should be designated as "The British Section of the Lesson Committee." (See Lesson Committee, British Section of the.)

The organization, in 1901, of the Sunday School Editorial Association, composed of all the lesson writers and publishers of International Uniform Lessons, gave to the editors and publishers the opportunity of influencing more profoundly the work of the Lesson Committee. Suggestions and requests from this powerful official body were almost in the nature of commands. Many of their requests were eminently wise; occasionally, however, they induced the Committee to do things that their best judgment could not wholly approve, as in the request that lessons should not as a rule exceed twelve or thirteen verses. The Editorial Association (*q. v.*) had a healthy and vigorous life for several years. The movement in favor of Graded Lessons from 1908 onward so weakened the ties between the denominational publishers, on the one hand, and the undenominational independent publishers, on the other, that a new alignment was made in 1910, the denominational editors and publishers organizing themselves into "The Sunday School Council of Evangelical Denominations" (*q. v.*). The independent or undenominational publishers have limited their output almost exclusively to helps on the Uniform Lessons, while the denominational houses have added to their former helps for the study of the Uniform Lessons a complete line of helps on the Graded Lessons.

The Sixth Lesson Committee was ap-

pointed in Denver, in June, 1902. From the Fifth Committee there were retained Drs. Potts, Schauffler, Stahr, Warren, Rhodes, Rexford, Tyler, Sampey, and Mr. Pepper. The six new members were as follows: Professor C. R. Hemphill, D.D., LL.D., Kentucky (Presbyterian); Principal William Patrick, D.D., Manitoba (Presbyterian); Rev. O. P. Gifford, D.D., New York (Baptist); Mr. E. L. Shuey, Ohio (United Brethren); Dr. H. M. Hopkins, (Congregational); and Professor Ira M. Price, Ph.D., Illinois (Baptist). Dr. Hopkins having declined to serve, Professor Samuel Ives Curtiss, D.D., of Chicago, was chosen to fill the vacancy. Upon the death of Dr. Curtiss, after a brief term of service on the Committee, President W. D. Mackenzie, D.D., LL.D., of Hartford, Conn., was elected in 1907. Dr. Schauffler was chosen as secretary by the Sixth Committee, Dr. Potts being retained as chairman until his death in 1907.

Uniform Lessons for the cycle of 1906-1911 were selected by the Sixth Committee. Greater continuity in Bible study was attained by this Committee than by any of its predecessors; only once in the cycle was there a break in the work in the middle of a year, in passing from one Testament to the other.

The question of providing Graded Lessons under International auspices was before the Sixth Committee throughout its career. The Fourth Committee issued, for use in 1896, a separate one year course for Primary pupils. The Committee had no enthusiasm in putting forth these lessons, and they were taught in few schools. The Fifth Committee took a deeper interest in the problem of Graded Lessons. In December, 1901, through the labors of a joint committee representing the Primary workers and the Lesson Committee, a course for Beginners for one year was issued. The Denver Convention, in 1902, authorized the Lesson Committee to issue an optional Beginners' Course. The Sixth Lesson Committee, at its initial meeting in Denver, in June, 1902, appointed a subcommittee to prepare a two-years' course for Beginners. About a year later the course was issued, and was widely used. The first draft of the lessons was made by expert teachers of Beginners in the Sunday school. The wisdom of this method of constructing lesson lists was at once recognized by the friends and promoters of Graded Lessons, and the plan has been followed in building up the Graded Series in recent years. Under the leadership of Mrs. J. W. Barnes, at that time Elementary Superintendent of the International Association, a group of expert teachers and educators was assembled in Newark, N. J., October 19, 1906, to undertake the construction of a thoroughly graded series of lessons for use in such schools as might desire graded lessons. This group of expert workers, which came to be known as the Graded Lesson Conference, held frequent meetings from October, 1906, until June, 1908, when they were able to put into the hands of the Lesson Committee a provisional draft of lessons for children from four to twelve years of age.

The Sixth Lesson Committee took part in two important conferences shortly before the close of its term of service; the first being held in London, June 19-21, 1907, and the second in Boston, January 2, 1908. The London Conference between the American Section and the British Section of the Lesson Committee led to the granting of equal authority to the British Section in the preparation of the lesson lists. It was agreed that the British Section should have the final responsibility for determining the cycle 1912-17. By subsequent correspondence it was also agreed that the British Section should assume final responsibility for lessons in detail, for the years 1912, 1914, and 1916, while the American Section should be responsible for the lessons for 1913, 1915 and 1917. The British Section had been greatly strengthened shortly before the Conference of 1907 by the addition of Principal A. E. Garvie, D.D., Professor A. S. Peake, M.A., and Principal W. F. Adeney, D.D.

On January 2, 1908, upon the invitation of Mr. W. N. Hartshorn (*q. v.*), Chairman of the Executive Committee of the International Association, representatives of the Lesson Committee, the Editorial Association, the Graded Lesson Conference, and the International Executive Committee met in his home at 54 The Fenway, Boston, to consider the question of introducing Graded Lessons into the International System. The Conference,

after full and free discussion, unanimously adopted resolutions favoring a dual system under the auspices of the International Sunday School Association: the Uniform System to be continued and perfected, and a Graded Series to be constructed, covering the entire range of the Sunday school. The Lesson Committee unanimously recommended to the Convention in Louisville in 1908 the adoption of the findings of the Boston Conference, and the International Association unanimously adopted the report of the Lesson Committee. The Sixth Committee thus passed on to its successor the most important and difficult task ever laid upon the International Lesson Committee.

From the Sixth Committee there were retained on the Seventh Lesson Committee Drs. Schauffler, Sampey, Rexford, Price, Hemphill, Patrick, Mackenzie, and Mr. Pepper. The following new members were appointed: Rev. W. G. Moorehead, D.D., Ohio (United Presbyterian); Professor Melancthon Coover, D.D., Pennsylvania (Lutheran); Professor F. C. Eiselen, Ph.D., Illinois (Methodist Episcopal); Bishop W. M. Bell, D.D., California (United Brethren); Rev. Conrad Clever, D.D., Maryland (German Reformed); Justice J. J. Maclaren, D. C. L., Ontario (Methodist Episcopal); Professor Hall Laurie Calhoun, Ph.D., Kentucky (Disciples of Christ); Dr. Patrick died in 1911, and Dr. Moorehead in 1914. Professor E. B. Pollard, Ph.D., Pennsylvania (Baptist), was made a member of the Lesson Committee by vote of the Executive Committee at San Francisco in 1911. The active membership of the Committee on June 1, 1914, was fourteen, with two vacancies. Dr. Schauffler was elected chairman, and Prof. Price was chosen secretary of the Seventh Committee. Prof. Price has borne the greatly increased burdens of the secretary's office with cheerfulness, and has met its delicate and difficult problems with signal ability and tact.

The supreme task laid upon the Seventh Committee was the construction of a thoroughly graded series covering the entire range of the Sunday school. They were also instructed to continue and perfect the Uniform System. From 1911 to the present, in compliance with the request of editors and publishers, the Committee have also selected the Daily Bible Readings to accompany the use of the Uniform Lessons. (See Home Daily Bible Readings.) Thus the labors of the Committee have literally multiplied during the past six years. But for the coöperation of the Graded Lesson Conference, the task had been impossible. The expert teachers and educators who prepared the first draft of the Graded Lessons deserve the thanks of all who have profited by the study of these lessons. They brought to their work expert knowledge and profound interest in the religious training of the youth of the continent.

At the initial meeting of the Seventh Committee in Louisville, in June, 1908, Drs. Price, Rexford, Mackenzie, Schauffler, and Sampey were appointed as a standing subcommittee on Graded Lessons. Dr. Calhoun was added to the subcommittee in 1909. This group gave themselves to the study of the problems connected with the preparation of lessons adapted to the growing child in the various stages of his development. As rapidly as possible the courses of lessons outlined by the Graded Lesson Conference were scrutinized and prepared for publication. On January 18, 1909, three courses were issued, viz.: Beginners, First Year: Primary, First Year; Junior, First Year. About a year later four additional courses were issued: Beginners, Second Year; Primary, Second Year; Junior, Second Year; Intermediate, First Year.

Serious criticism of the Graded Series arose in some sections during 1910. It was contended that the redemptive element had not obtained sufficient recognition, and that the necessity of regeneration for all, whether child or adult, had been ignored. A protest against the Graded Series was made by the Southern Baptist Convention in May, 1910. The Lesson Committee met a few days later in Washington, earnest consideration being given to the questions that had arisen in connection with the Graded Series. The question of introducing extra-Biblical material into the Graded Series was carefully considered, and the Committee reaffirmed its loyalty to the principle of making Biblical material the basis of the lessons. When it became clear that the Graded Lesson Conference greatly desired to introduce a considerable proportion of

lessons on the lives of missionary heroes, temperance reformers, leaders of Christian history, etc., the Committee decided at its meeting in Chicago, December 29, 1910, to provide a strictly Biblical Series of Graded Lessons. To this end a special subcommittee was appointed to provide Biblical lessons wherever extra-Biblical lessons were found in the courses already issued.

On the principle of liberty in non-essentials, it was resolved to issue a parallel course containing the extra-Biblical lessons desired by certain educators. At San Francisco the Executive Committee instructed the Lesson Committee to discontinue the issuance of extra-Biblical lessons, save that lessons of this character which had already been issued, or the topics of which had been announced, might be allowed to stand in the Graded Series until the time for revision should come. The Third Primary and the Third Year Junior Courses were issued by Secretary Price on November 22, 1910. The Second Year Intermediate and the First Year Senior were put forth on February 8, 1911. The Fourth Primary, Fourth Junior, Third Intermediate, Fourth Intermediate, Second Senior, and Third Senior Courses have all been issued, so that it is now possible for a child to enter upon the Graded Series at four years of age and continue without a break up to twenty. (See Graded Lessons, International, History of the.)

The Uniform Lessons for the cycle 1912-1917 compare favorably with the best work of previous Committees. The lessons for 1914, however, contained a rather large body of didactic material with little narrative and story.

At San Francisco in 1911, at the suggestion of the Executive Committee, seven members of the Lesson Committee resigned, in order that the Executive Committee might be free to elect their successors for a term of six years; it being the thought of the Executive Committee that it would be better that only half of the Lesson Committee should go out of office at any given time. The seven gentlemen who resigned were at once reëlected, together with Professor E. B. Pollard, Ph.D.

A new and much larger International Lesson Committee was provided for by the International Sunday School Association, at the Convention to be held in Chicago, June 23-30, 1914. At a conference in Philadelphia, in April, 1914, between the Sunday School Council of Evangelical Denominations and the Executive Committee of the International Sunday School Association and the Lesson Committee it was agreed that the Executive Committee should recommend to the International Convention the creation of a new and larger International Lesson Committee, to be composed of three sections; eight members to be named by the International Association, eight to be elected by the Sunday School Council, and one representative for each of the denominations having membership in the Council and having a lesson committee of its own. The third or denominational group will be the largest section of the new Committee. Any action proposed and favored by a majority of the Lesson Committee may be vetoed by a majority within any one of the three sections. It was necessary, therefore, for the Committee to organize itself before issuing any lessons. The new International Lesson Committee (the Eighth Committee) held its first regular meeting in Washington, D. C., December 29-31, 1914. Thirty-eight members had thus far been appointed, of whom thirty-five were present. Permanent organization was effected by the election of Rev. B. S. Winchester, D.D., as chairman of the Committee; Principal E. I. Rexford, vice-chairman; Prof. Ira M. Price, secretary; and Rev. W O. Fries, treasurer.

Beginning with a constituency of perhaps three million teachers and pupils in 1872, the International Lesson Committee is now selecting lessons for more than twenty millions.

J. R. Sampey.

LESSON HELPS.—The usual conditions in the Sunday school—recitations once a week, teachers voluntary and largely untrained, emphasis on moral and religious rather than informational values, and, in the majority of schools since 1872, a uniform Bible lesson—have resulted in a multiplication of lesson helps to meet the needs thus arising. Such helps are of use in explaining Bible references to ideas, names, and usages not clear at sight to the untaught reader. They also, in most cases, present the text to be studied, with

daily devotional readings, statements of time and place, connection with previous lesson, suggestions to the pupil of what to learn and to the teacher of how to handle and teach the lesson, questions and assignments of further work.

In the early Sunday schools the Bible work generally took the form of unlimited reading or memorizing, with emphasis on the amount covered. The protest of James Gall (*q. v.*), of Edinburgh, against this method led to the issuing in 1825 and later, by the American Sunday School Union, of specifications for "limited lessons," with helps for their use by teachers. (See Sunday School Union, American.) The publication of lesson question books in several grades on a common lesson, periodicals advocating Gall's and other lesson systems, various series of lesson leaflets, Sunday-school teachers' magazines with included departments of lesson help, and separation between helps for pupils and for teachers, marked successive stages in the art between 1825 and 1870. By the latter date many flourishing systems of lesson helps were in use, denominational and union, notably those of J. H. Vincent (*q. v.*), Edward Eggleston (*q. v.*) and McCook.

The movement for Uniform Lessons (*q. v.*), led by B. F. Jacobs (*q. v.*), of Chicago, greatly stimulated the development of lesson-help literature in North America and later in Great Britain. Weekly lesson articles in religious and secular papers became common. The denominations using the Lesson Committee's selections steadily improved, extended and multiplied their published apparatus. Strong independent publications appeared, such as the large lesson pictures of the Providence Lithograph Company, Peloubet's *Notes* and *The* (weekly) *Sunday School Times* under H. C. Trumbull's editorship.

The independent Bible Study Union Lessons (*q. v.*), introduced by Erastus Blakeslee (*q. v.*), in 1892, were embodied in lesson helps characterized by scholarship and inductive methods of Bible study. As early as 1852 the Unitarians brought out helps graded by subject matter and embodying many excellences. The Episcopal and Lutheran (General Council) churches had their own helps, based to some extent on the Christian year; of which the Joint Diocesan Lessons (Episcopal), begun in 1874, may be noted.

Graded lesson helps under International auspices began as early as 1896, when *The Sunday School Times* commented weekly on the Lesson Committee's primary course of 1895. The Beginners' one-year course of 1901 was similarly treated. The two-year Beginners' course of 1902 was issued in pamphlets and pictures by the Presbyterian and other publishing houses. The present complete series of International graded lessons began to appear in October, 1909. (See Graded Lessons.)

Graded lesson helps, as distinguished from graded helps on a uniform Bible passage or topic, may be based primarily on the subject assigned for study to a particular year, with emphasis on informational content. The graded helps of the Lutheran (General Council) Church are of this type. (Lutheran Graded System.) The lesson textbooks of the University of Chicago Press, the "Completely Graded Series" of pamphlets of the Bible Study Union Lessons, and the various issues on the International Graded Lesson outlines, embody this subject-graded principle in varying degree. The dominating principle of these courses, however, especially of the last, is adaptation—the finding and meeting of the needs of the average pupil of the grade, with emphasis on character-culture. Where this consideration dominates, the source-material is necessarily treated with freedom. The Bible is handled in the elementary grades as story material, in the middle grades as material for biographical and topical study, and in the higher grades as literature, history, and doctrine. Nature lessons, biographies from other than Bible sources, and studies in missions and church history are introduced as the needs of the pupils indicate.

E. M. Fergusson.

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Also the files of the lesson helps themselves and the articles cited.

LESSON, PLAN OF THE.—One of the commonplaces of present day educational theory is the assumption that in the act of learning the human mind follows a certain necessary order. The practical recognition of this fact should be, then, of decided importance to every teacher. This order of the learning process is really the basis of every well-organized lesson, though, of course, it is not so apparent that the teacher is always conscious of its existence. In the actual presence of the class he will trust largely to the habits which he has formed and to the intuition of the moment; it is only when he is planning the lesson that he will take definitely and seriously into account the principles of lesson structure and of teaching procedure.

In preparing for the teaching of the ordinary lesson two things especially should be considered: first, the material to be presented, or the *what* of the lesson; and second, the way in which this material is to be brought before the class, or the *how* of the lesson. The "what" of the lesson may profitably be arranged under four heads:

1. *The Introduction.* In his private preparation the teacher should note the subject matter of preceding lessons and those aspects also of the pupil's general experience which relate directly to the lesson to be taught. Much of this matter will be presented at the outset of the lesson period and hence may be called the introduction. Thus, in a lesson on the Infancy of Moses, the teacher will naturally recall to the minds of the class the facts of the geography of Egypt so that they may realize clearly the position and importance of the Nile river. The condition of the Israelites, the facts that they had greatly increased in numbers since the time of Joseph, that they were slaves under harsh taskmasters, and that such cruelty and oppression frequently breed rebellion will also be mentioned. In a Primary class interest will be developed and a better understanding of the story secured by questioning as to the care of infants at the present day. The loving solicitude of parents and of older brothers and sisters, the cradle, the nurse, the not infrequent adoption of orphan children by childless adults, are all well within the experience and interest of the ordinary Primary pupil. The foregoing is not given as a model for imitation, it is intended merely as an illustration of what the careful teacher will do to arouse at the outset an interest in the material which is to follow and to ensure in the class an interpretation of this material in the light of their present knowledge and experience.

The careful attention to the lesson setting is made all the more necessary by the conditions under which the Sunday-school teacher's work is ordinarily carried on. The long intervals between lessons, the lack of any definite connection between the various lessons (at least between the lessons of the Uniform series), the force of tradition in Sunday-school teaching, all make it very easy to neglect entirely the lesson setting as it is found in the Scripture context, and in the daily life of the pupil. So serious and so general is the oversight that many earnest teachers even undertake to study with their classes selections from the prophetic writings, or from the Epistles of St. Paul, without giving any thought to the particular conditions under which these writings were produced or to particular persons to whom they were addressed.

Important as the stage of introduction is, both in the teacher's preparation of the lesson and in his work with his class, it will occupy only a brief part of the lesson period—not more than five minutes, perhaps, under ordinary circumstances. The major part of the lesson time will be given to the presentation of the relatively new material which the lesson contains.

2. *The Presentation.* The first duty of the teacher in preparing for this part of his work is to find out the chief thought divisions of the lesson. Lack of space forbids the giving of concrete illustrations, but the reader will readily recognize the fact that after a little careful study the ordinary lesson resolves itself into certain natural divisions which may for the sake of clearness and emphasis be designated by certain striking words or phrases. These may, in the actual process of teaching, be placed on a blackboard for purposes of reference and to

aid in the final summary. (See Lesson Preparation.) One hindrance in the way of thus grouping the incidents or the truths of a lesson arises from the fact that in the King James Version of the Bible each verse is printed as a separate paragraph. The paragraph and punctuation marks will, however, serve as useful guides, and the thorough mastery of the meaning of the verses will complete the teacher's equipment for this very necessary task of preliminary organization. After the chief divisions of the lesson have been found, certain subdivisions will immediately suggest themselves and these may be given their appropriate places in the lesson outline. Of course the extent to which this subdivision will be carried will depend upon a number of things—the age and mental maturity of the class, the length of the lesson period, and the teacher's gift for this sort of work. Fortunately, at the present time no teacher is so poorly equipped with lesson helps but that, in case he feels inadequate to the task, fairly suitable lesson outlines may be found ready-made. These outlines, however, are better as servants than as masters and no teacher can achieve full stature in his work who does not resolutely endeavor to make his lesson outline an expression of his own personality and of his own conception of the needs of his class.

3. *The Summary and Review.* This particular stage of the lesson should occupy only a few minutes. If the outline is already on the blackboard, all that will be necessary will be such exercises as the repetition by the class in concert of the suggested topics or brief recitations upon them by individuals. Whether the outline is placed on the blackboard as the lesson proceeds, or is written down after the presentation stage has been completed; or whether, on the other hand, it is stated orally, it should always be the outcome in a large measure of the class's own thinking. This, of course, does not preclude the necessity of a forecasting of the whole process by the teacher. Only through such pre-vision will he be able to save the class from irrelevant thinking and from mistaken conclusions.

4. *The Application.* No lesson of any sort would achieve its real purpose unless there underlay it a desire on the part of the teacher to bring some genuinely helpful influence to bear upon his class and unless there was present on the part of the class some sort of desire, or, at least, some sort of willingness to profit by that influence. A constant problem in Sunday-school teaching is that of giving the words of Scripture a twentieth century meaning. There are times of course when the particular message of a lesson to a class cannot be foretold—it will appear like a lightning flash from an electrically charged atmosphere. In most cases, however, the essential meaning and application can be known in advance. This knowledge is born of a reverent and intelligent study of the Scriptures and an equally reverent and intelligent study of the individual pupil. (See Bible, How the Teacher should Know the; Bible Study, Place of, in the Preparation of the S. S. Teacher.) In this connection, a warning should be given perhaps against the not uncommon tendency to seek from certain portions of Scripture lessons which the writers manifestly did not intend, to the neglect of truths which they earnestly desired to teach. An illustration of such undesirable procedure is found in the use of the story of Belshazzar's feast to point the evil of intemperance while the manifest teaching of the narrative has to do with the wickedness of sacrilege.

A few words may be said as to the provision which the teacher should make for certain further details of lesson procedure. If he intends to use the question and answer method he will give at least some thought to the sort of questions he should ask and to the order in which his questions should be arranged. If he desires to have extensive participation by the class he will wisely assign topics or questions in advance upon which individual pupils will make brief reports. (See Questioning, Art of; Repetition in Teaching.) In all these matters careful planning will bring returns of unexpected value. No sort of lesson plan for the ordinary class can be regarded as complete unless it makes ample provision for self-expression and self-activity on the part of the pupils. (See Application of Religious Teaching.)

Two types which find a place in any extensive series of lessons and in any com-

plete system of religious education are the review lesson and the drill lesson. In lessons of the first type the teacher should aim to provide the element of novelty which comes from the seeing of old facts or truths from a different angle and in a somewhat different arrangement. (See Review and How to Conduct It.) The tedium which sometimes attends drill lessons can be relieved, if not entirely removed, by a brisk and enthusiastic manner on the part of the teacher, and by awakening in the minds of the pupils a desire for thoroughness and for proficiency which gives the class as a whole, as well as its individual members, an honorable standing in the school. It should hardly be necessary to add by way of final remark that the whole spirit of modern education is against the mere learning of words to which the child attaches little or no meaning, and for which, in consequence, he has little or no regard.

H. T. J. Coleman.

LESSON PREPARATION.—Four factors enter into all the work of teaching; the pupil, the material, the end in view, and the method. These will determine the teaching process in the mind of every intelligent teacher. (See Teaching, Laws of.)

Ordinarily the material is determined for the teacher beforehand by other agencies. Some one has already constructed an outline of lessons and some one else has prepared a course of lessons upon the basis of the outline. In many instances even the choice of a textbook containing the proposed material is made by some other person than the teacher. It remains, therefore, for the teacher to find a lesson in the material at hand suited to the needs of his pupils and to present it in such manner as to meet these needs. He is indeed fortunate if the material offered for his use is in the form of a graded lesson which has been worked out upon the basis of the assumed needs of the ages he is set to teach.

With the material in hand the teacher's first task is to make himself familiar with it. For this first step it is not necessary to go into the subject exhaustively, but to read around it, rapidly, and with a view to acquiring a comprehensive rather than an intimate and intensive knowledge. (See Bible Reading; Bible Study, Place of, in the Preparation of the S. S. Teacher.)

This gained, the teacher is now in a position to consider just what is the lesson which he will present to his pupils, for the *lesson* is to be carefully distinguished from the *lesson material.* He is now to think carefully of the needs of his various pupils and, out of the material at hand select, if possible, a lesson which will meet these needs. He will then formulate a subject for the lesson, which may, or may not, precisely agree with the one already formulated in the textbook, for the teacher should always reserve the right, when occasion requires, to modify what is printed in order to suit more fully the situation in hand. He may, or may not, have it in mind to state the subject of the lesson to the pupil; often the best teaching will require that he be left to discover the lesson for himself. Nevertheless, the teacher should *know* just what lesson he is trying to teach.

With his lesson clearly in mind, and with the personal characteristics of each pupil also clearly defined, the teacher should begin his search for further material. His aim now is to prepare *himself* upon this subject as fully as possible. He will appropriate everything he can find which bears upon the lesson. If it is a Biblical lesson he will become thoroughly familiar not only with the text itself but with the background of history. If it is a story he will not rest until all concrete details are perfectly clear and vivid. He will seek illustrations in history, in literature, and in the present-day life of his pupils. Nothing will escape him which, by any possibility, can be turned to account.

Not that he will use it all. His next endeavor will be to sift and arrange this material he has gathered. Having *assembled* as *much* as possible he now plans to *use* as *little* as possible. Only that which will help to present the lesson clearly, to illustrate it, to make it interesting, to quicken emotion or to lead the pupil to action, will be retained. In this period of sifting and arrangement the teacher, in imagination, will anticipate so far as possible every step in the teaching process. He will undertake to put himself in the place of his pupils and ask himself just how he is to gain a point of contact with each one. How is he to awaken

interest (*q. v.*) in the subject? How will he *introduce* his material? If in the form of a *problem,* what problems in the daily life of the pupils are related to the lesson he desires to teach? How will he *present* his material? If in story form, just at that point in the story is the *lesson* to emerge? How is he to make the lesson *clear?* What *questions* will he ask, what *illustrations* offer? If there is to be *discussion,* how will he provide for it, how guide it so that it will not run too far afield, and how terminate it at the right point? How will he make certain that the pupil *applies* the lesson to his own life? Often this will be accomplished indirectly, by a question whose answer will be the expression of a conviction, or by a suggestion, or by an unexpected turn in the argument. Generally the indirect form of application is more effective than that which the teacher attempts to secure by a direct assertion or by questions which may be resented by the pupil as being too personal. The teacher should be ready, however, with abundant suggestions as to the possible immediate applications of the lesson by the pupils in their daily life. (See Activity . . . in Religious Education; Application of Religious Teaching; Debating as a Method of Instruction; Illustration; Questioning, Art of.)

Perhaps the teacher's greatest difficulty will be encountered in attempting to secure due *proportion* in his teaching. When he comes to the actual work of teaching he may find that much more time than he anticipated is consumed in effecting a point of contact and in arousing an interest. (See Contact, Point of.) Circumstances over which he has no control may divert attention and destroy interest. He may find that he used up so much of his time in the preparation of the first part of the lesson that the teaching halts and interest lags when he comes to the more vital part. Not all of these contingencies can be guarded against in the preparation of the lesson. It will be a great help, however, if the teacher can hold steadily before himself during the preparation, these ends to be attained: 1. He is to make his lesson *interesting* to the pupils, from beginning to end. 2. He is to lead them on from where they are so that they will *desire* to go to the point where he wishes them to be. 3. He is to invite their *initiative* and *coöperation* throughout. 4. He is to *organize* this lesson into their thinking so that it becomes a part of their life, ever after. 5. He is to see that the lesson issues in some form of practical *expression.* The application of these tests will help the teacher not only in his preparation, but in his subsequent teaching. (See Lesson, Plan of the; Lesson Previews; Reading the Lesson; Teacher, S. S.—various articles.)

B. S. WINCHESTER.

LESSON PREVIEWS.—It is very important that the teacher know how to begin. The approach to a lesson largely determines the sort of interest the pupil will take in it, the degree of attention he will give to it, and the meaning he will get out of it. This is true as well of the approach to a group of related lessons.

I. *The preview of a single lesson.* The ideal lesson, according to the Herbartian lesson-plan, contains five "formal steps": (1) *preparation* of the pupil's mind for the truth he is to learn; (2) *presentation* of the facts from which the truth is to be learned; (3) *association,* working over the facts until the pupil understands their relations; (4) *generalization,* stating the truth as a conclusion from the facts; (5) *application* of this conclusion to new situations. There is no place in this scheme, be it noted, for a mere "introduction." The lesson begins with the step of *preparation.* In this step the teacher should aim: (1) to awaken within the pupil's mind such experiences and ideas of his own as may best help him to understand the truth to be taught; (2) to arouse his interest and create in him the desire to learn and understand this particular truth; (3) to set a definite subject for the lesson.

Each lesson, therefore, should begin with the revelation of a want and the promise of its fulfillment. It should cause the pupil to feel that there is something he does not know or understand as fully as he ought; it should cause him to want that something; and it should hold before him definite promise of its possession as the result of this lesson. To that promise, involving as it does a glimpse of what is coming, we may apply the term "preview." How much of a glimpse it shall be and the precise form it shall take, depend upon many things—the age of the pupils, their

previous acquaintance with the subject, their mental alertness, their momentary mood; upon the lesson itself and those which went before it; upon the teacher's imagination and tact.

In general, the best method for the step of preparation is by a few pointed questions that will call up such of the pupil's experiences and ideas as may best serve as a basis for his comprehension of the new truth and that will at the same time make him conscious of their incompleteness and of his consequent need. The sense of need awakened, the teacher should meet it with a brief preview of what the lesson holds—usually in form simply of a concrete statement of what it is about and what one may expect to get from it. The younger the pupils, of course, the more concrete should be this statement and the more necessarily accompanied by a picture.

The preview must be brief. It is not itself to convey the lesson-truth, but simply to pique the pupil's curiosity, arouse his interest, and direct his attention. Most teachers, perhaps, waste too much time on the step of preparation. It should be concrete and definite. And above all, it must be attractive. What it promises must seem to the pupil to be worth while.

If the method of conducting the class involves the pupil's study or work at home, the step of preparation should be taken on the Sunday preceding the presentation and discussion of the lesson. In this case the preview may well include a brief outline of the course that the presentation will take, in order that the pupil may better understand how to study his lesson, and the relation to the whole of such individual assignments as may be made.

II. *The preview of a group of lessons.* In beginning a group of related lessons, the teacher should seek to arouse the pupil to an intelligent interest in the series as a whole. The principles set forth above respecting the approach to a single lesson apply here as well. But the preview may well be longer and somewhat more formal. The glimpse that it gives of what is coming should be such as to give the pupil a right perspective and to help him, as he studies each lesson, to understand its relation to the whole and to the truth or system of facts which the group as a whole is meant to convey. L. A. WEIGLE.

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LESSON SYSTEMS.—SEE BIBLE IN THE S. S.; BIBLE STUDY UNION LESSONS; CONSTRUCTIVE BIBLE STUDIES; DEPARTMENTAL GRADED LESSONS; GRADED LESSONS, BRITISH; GRADED LESSONS, INTERNATIONAL, HISTORY OF THE; LUTHERAN GRADED SYSTEM; UNIFORM LESSON SYSTEM; SEE also the various denominational articles.

LIBRARIAN, THE SUNDAY-SCHOOL.—1. Training. There is much to be said about the training of a Sunday-school librarian, for this officer has a very important and distinctive work in the Sunday school. The kind of training necessary for a librarian for public library work is not that which a Sunday-school librarian should have, although some phases of this will be found helpful to him. There are two ways in which this training may be received:

(a) Through teacher-training classes and institutes in his own community and by means of special study. It is as important that one who is to be a Sunday-school librarian should take the courses in teacher-training as for the teachers of that church to take such courses. The librarian should thoroughly understand the teachers' problems if he is to be of the greatest service to them.

A Biblical background is necessary for this work and a careful study of child psychology and the methods of teaching. He should understand the organization and management of the Sunday school and the work of the various departments. He should be the authority on all graded courses, should understand the grading of the Sunday school and how it compares with that of the public school. For this reason the librarian becomes the person best fitted to be the superintendent of classification. All records, however, are to be kept by the secretary (*q. v.*).

(b) Special training through departments of religious education.

Many large Sunday schools, such as those which employ paid directors of religious education, could well afford to give their librarian some specific training in a department of religious education at a college or university offering such work. The courses offered in such a department would prepare him to be a leader in his special work. Often students who are especially interested in this work may become assistants in libraries of religious education. Here they would have the best opportunity to study the nature of books, exhibit material, methods of classification, etc.

2. The Relation of the Librarian to the Sunday School. The mechanical work of a library is the smallest part of any librarian's service. Unless he be an educational specialist in his line of work he cannot be of the greatest service to those who need his assistance.

There is always much unused material in every library unless instruction is given as to how it may be used to the greatest advantage. This instruction becomes a very important part of the Sunday-school librarian's work. He can meet with the Primary teachers and make suggestions as to the books, models, and pictures which are in the library for their use; and again with the Junior teachers and with those of other departments. Much individual help should be given to teachers in looking up reference material which is suitable to their work.

Lists of books helpful to mothers and fathers, Cradle Roll material, books for the home reading of children, etc., may often be given in the local church papers or printed as a bulletin, which will be of great service to the homes and workers in these fields.

If special music programs, missionary programs, or class plays are to be given, the librarian should have some of the best material listed, and should know where it may be obtained in order that it may be given to the committee which has this matter in charge.

The distribution of all Sunday-school magazines and papers should be in charge of the librarian. Sunday schools often have a duplication of papers; or those which are not of the best type are being received. (See Sunday School Paper.) The librarian should be familiar with the publishing houses in order that all supplies may be obtained to the best advantage of the Sunday school.

When the local teacher-training classes are making a study of the graded course the librarian should be able to give a series of lectures on the arrangement and material of the course, and the grading of the Sunday school. At the present time many Sunday schools do not know that large picture cards, story papers, missionary pictures, and other material are published for use with the graded lessons in the Kindergarten and in the Primary departments. Others do not know which years of the Senior courses are complete and ready for use. Teachers and officers all over the country are looking for this kind of information. If the graded Sunday school is to be a success, there must be educational leaders in every church who are able to give definite instruction. Through such leaders every Sunday school will have in the future a body of well-trained teachers.

In addition to the Sunday-school librarian's preparation and ability to act as a religious educational expert, he should keep himself informed in reference to the new books being written and published, and should be able to judge of the literary and moral value of a book in order to give intelligent advice in regard to its purchase for or its exclusion from the library. (See Books for the S. S. Library, Selection of.)

The personality of the librarian is an important factor in making the library of the greatest usefulness to both pupil and teacher. He should be able to appreciate the needs of the pupils of the various grades in their general reading, and should be able tactfully and helpfully to influence the choice of books made by the individual pupil. Not only the courses of study in the school, but the supplementary reading offered by the books in the library, should meet the needs of the pupils at the successive stages of their development.

GRACE JONES.

LIBRARY CLASSIFICATION.—SEE LIBRARY, THE S. S.

LIBRARY COMMITTEE.—SEE ORGANIZATION, S. S.

LIBRARY, THE SUNDAY-SCHOOL.— With the introduction of educational methods, higher standards of teaching, and more efficient organization into the work of the Sunday school, every church should provide an enlarged working equipment for the religious education of its children.

An adequate Sunday-school library must differ in important respects from the public library, as it must provide more distinctly for religious needs. The Sunday-school library of the future must be essentially a graded library, harmonizing with the principles of graded instruction now being so largely used in the Sunday school, and a library should be developed that will meet the needs of these various grades. There will be no unused material in a library selected after this manner, for each book will be chosen with a specific end in view.

Graded courses of lessons have made books on methods of teaching and Bible study, blackboards, maps, pictures, and models, a necessity. The old time Sunday-school library, consisting mainly of story books for children, is no longer adequate. The public library now very largely provides these. A Sunday-school library which is to serve its purpose today must be of an entirely different character, as regard must be given to the value of the books, on the whole, for the purposes of religious education.

This library should be the working library of the church. It should contain an exhibit of materials as well as a careful selection of reference books for teachers and suitable reading for the pupils. All books and exhibit material should be selected with regard to the graded courses of study used in the various departments of the school. Reference books, pictures, and all illustrative material of the library should grow out of the needs of the teachers in the different grades. (See Teachers' Reference Library.)

Selection and Support of the Library. The selection of books and of illustrative material to be placed in the Sunday-school library should be made by the committee on education of the church board, upon the recommendation of the teachers of the various departments. The director of religious education, the superintendent, and the librarian should be members of the committee on education. The lists for the grades should include a proportionate number of books which will represent a wholesome and natural Christian spirit. A "preachy" type is not desirable, but one that serves the spiritual life and holds up the best ideals. The books should be selected on the principle of being educationally adapted to the representative ages of the pupils who will use them. (See Appendix: Typical S. S. Library; Books for the S. S. Library, Selection of.)

The bibliographies given in the teachers' textbooks of the graded courses are very helpful to teachers in selecting material for their lessons. Departments of religious education in connection with colleges and universities are of great service to local churches by means of the classified book lists, illustrative material, etc., which they issue. Teachers who are regular students at a city Sunday-school institute will soon become authorities on the best reference material for the departments in which they teach. Much help may be received from the state Sunday-school association and the denominational educational board by any teacher who is interested in selecting the best books for reference work.

An annual appropriation made by the church for the support of its library gives an opportunity for its definite growth each year. In some cases a permanent fund is provided for the support of the library as is done in many public schools. This often includes the furnishing of a room with suitable cases, tables, etc.

The room selected for the library should be in the Sunday-school building, and should be large enough for the exhibit, unless another room be provided for this purpose. Much of the exhibit material, as maps and models, may be made by the children and become a part of a permanent library exhibit.

The Classification of the Library and the Exhibit. It is most essential that every Sunday-school library should have a very simple system of classification both of books and exhibit material. It should be a system that is expansive enough to include the whole field of religious education and yet simple enough to be easily comprehensible to all of the teachers and officers of the school.

The "Dewey Decimal System" or any

similar system which is used in public libraries, is not entirely suitable for the classification of Sunday-school libraries, or for a library that has to do with a distinctive phase of work. Such systems are planned to cover the "whole field of human knowledge" and are suitable only for general libraries. However, for cataloguing books, this system, with modifications, will be of good service to Sunday schools.

The system of classification and cataloguing used in the library of the Religious Education Association at Chicago, will be found very helpful. A study of the classification of museums in connection with divinity schools, theological seminaries, and schools of religious education will be helpful in regard to the classification of models, maps, and pictures for the exhibit. All denominational publishing houses have classified exhibits of Sunday-school supplies which should be visited by Sunday-school librarians. (See Exhibits, S. S.)

The books of a Sunday-school library are most useful when they are classified by subjects such as "Old Testament history and literature," "life of Christ," "history of the Jewish people," "child study," "organization and management of the Sunday school," "methods of teaching," "graded courses," etc., covering all phases of the educational work of the church.

When pictures are classified by subjects, such as "desert lands," "Oriental customs," "temple pictures," "shepherd life," "pictures of Jerusalem," etc., they are most useful for illustrative work. All prints should be mounted or framed, but stereoscope pictures and slides require classification only. The pictures should be labeled on the back and then placed in drawers or filing cases which have been plainly labeled. Religious art pictures should be catalogued by artist and title, and cared for in the same way. Pictures used for illustrating the Kindergarten and Primary graded lessons are best classified according to themes. All pictures should be referred to catalogue cards which give reference to the descriptive material of each contained in the library.

Models and maps are best kept in a glass case where they may be kept free from dust and may be examined by visitors without being removed from the case. Every model should be plainly labeled with, perhaps, a brief description given, but reference cards will be found to be invaluable also as in the cataloguing of pictures.

Every Sunday school might have a valuable collection of programs, special day material, pamphlets, etc., if all of these could be preserved and properly classified. Christmas, Easter, and Children's Day programs that are used from year to year will be found helpful for future reference. Heavy pasteboard filing cases can be provided, and these programs and pamphlets may be classified and labeled in order to have them readily accessible when needed by the teachers.

At the present time the most essential work in connection with a Sunday-school library is the classification and filing of all the supplies used in connection with the graded courses of lessons. Many Sunday schools discontinue the use of graded lessons because they have no system of caring for the material. In many cases all supplies are piled together, the teachers and pupils are allowed to pick out their own books and story papers; or Primary textbooks are not known from Intermediate books, years and parts are mixed up, and thus much of the material is wasted. As a result the Sunday schools consider graded courses as too expensive, and the teachers become confused and discouraged as there is no one to explain and classify the courses, and they decide to go back to Uniform Lessons.

It is necessary that a case especially adapted for these courses should be provided. All courses should be classified by departments, years, and parts. Each box or section of the case should be labeled somewhat as follows—Junior Department, Teacher's textbooks, 1st year, Part 1; Junior Department, Teacher's texts, 1st year, part 2, etc. Then Junior Department, pupil's notebooks, 1st year, part 1, part 2, etc. Junior Department programs, 2d year, etc., through all departments. If some such plan as above suggested were followed all material would be easily available and confusion and misunderstanding among the teachers would be avoided. (See Librarian, The S. S.)

GRACE JONES.

LIFE BRIGADE MOVEMENT.—SEE BOYS' BRIGADE; BOYS' LIFE BRIGADE.

(La) LIGUE d'EDUCATION NATIONALE.—See Boy Scout Movement in France.

LINCOLN-LEE LEGION.—See Temperance Teaching in the S. S.

LINCOLN LEGION.—See Temperance Teaching in the S. S.

LINDSEY, THEOPHILUS (1723-1808).—Unitarian clergyman; born at Middlewich, England. He was graduated from St. John's College, Cambridge, 1741, and was elected fellow of the college in 1747. In 1753 he became possessor of the living of Kirby Wiske, in the North Riding of Yorkshire. In 1769, he became acquainted with Joseph Priestley, the noted Unitarian, and April 17, 1774, began to officiate as a Unitarian minister at Essex Street, Strand, London. He died November 3, 1808. Thomas Belsham wrote the *Memoirs of Theophilus Lindsey,* 1812.

During his ten years' ministry at Catterick, in Yorkshire, beginning in 1763, he established a Sunday school. Mrs. Catharine Cappe, of Bedale, in her autobiography says: "At two o'clock, before the commencement of the afternoon service, Mr. Lindsey devoted an hour in the church every Sunday, alternately to catechizing the children of the parish, and expounding the Bible to the boys of a large school, which was at that time kept in the village. The number of boys generally amounted to about one hundred, who formed a large circle around him; himself holding a Bible in his hand, with which he walked slowly around, giving it regularly in succession to the boys, each reading in his turn the passage about to be explained. This method accompanied by frequently recapitulating what had been said, and by asking them questions relating to it, kept them very attentive, and the good effect of these labors proved, in many cases, very apparent in after life. Mr. Lindsey has been frequently recognized in the streets of London by some of his former Sunday pupils, who gratefully acknowledged their obligations to him. After evening service, Mr. Lindsey received different classes of young men and women, on alternate Sundays, in his study, for the purpose of instruction; and Mrs. Lindsey in like manner, in another department, had two classes of children, boys and girls alternately."

S. G. Ayres.

LITERATURE, CHILDREN'S.—See Appendix: Typical S. S. Library; Books for the S. S. Library, Selection of; Literature, Moral and Religious Education through.

LITERATURE, MORAL AND RELIGIOUS EDUCATION THROUGH.—When one considers the moral value of literature, he naturally thinks first of those great poems, the *Divine Comedy,* the *Paradise Lost,* which have theology for their subject matter. Or he thinks of far lesser works written for direct moral instruction. Either thought causes one to pause at the outset. Dante and Milton seem too high for many young minds; and the instruction offered by some elder books in Sunday-school libraries, by *Sanford and Merton,* by some biographies written for the young, seems too dull. Is not literature often either too remote or too officious for moral effectiveness? What shall be included as at once really literary and really moral?

First, perhaps, all would include certain biographies written with that sense of the larger human relations which gives them permanent place. These, it is esteemed, are literary as having the appeal of beauty, and moral as having the appeal of good deeds. Such histories should be added as enlarge the vision of human life; and among these should be some of the older, more epic chronicles. Unless one stopped at legends—and few teachers would exclude these—he would be logically compelled to add also a good deal of the poetry that portrays the significance of human crises. Where shall the line be drawn? Of course, children should read only good books, though some parents have permitted them to read many bad ones. But what are good books? A careful answer to this question should aid in the formation of a better conception of the moral values of literature. (See Books for the S. S. Library, Selection of.)

Good books, in this aspect, are profitable books. Profitable for what? For information? Textbooks of all sorts, all books that answer a child's unquenchable

curiosity as to the world in which he lives, are profitable, but they are not literature. They are not *good* books in the sense of this inquiry. Why does one feel a difference in regard to history and biography? Because these, though they may be school books, though they may yield the utilitarian profit of information, also suggest moral guidance, training for service or leadership—they furnish ideals. Besides information, they give inspiration; and largely in proportion to their effectiveness as inspiration they are literary. No one questions the moral value of such inspiration through the ideals of loyalty, courage, devotion, sacrifice to the common good, through that uplift above selfishness without which the individual must remain barren and the people must perish. (See Biography.)

Here, then, is attained such a fundamental conception of literature as suggests its moral value. Literature, in a wide sense, is the effective expression of the ideals of the race. Homer, Sophocles, Plato—there is the true history of the Greeks, the unfolding of their ideals. Virgil and Cicero impart the meaning, the significance, of Rome. The Song of Roland, the austere beauty of Racine, the romantic exuberance of Hugo—there is the inner history of the French. Beowulf, Bede, Chaucer, Spenser, Shakespeare, Addison, Scott—the bare enumeration of the sequence suggests the development of English ideals. All this great literature is full of race ideals. It is thus that literature tells to each generation, not merely the facts of history, not merely what men and women did, only what they meant and what they dreamed. And since in their highest ideals all the nations of the earth are akin, the greatest literature is international. It expresses the ideals of humanity.

Without vision the people perish. The great function of literature is to awaken or to sustain vision; and this is especially the office of poetry. Poetry appeals most quickly and strongly to the child. He lives in the realm of the imagination, which is the realm of poetry. He sees with the poet's eye and hears with the poet's ear, and finds the magic world of the poet where his elders find only dull earth. Thus poetry becomes the birthright of youth. The objection that this or that poet does not appeal to youth is beside the point. Youth in all ages has loved hero-songs; that is, epic poetry; and most children also like simple lyrics. This is enough to begin with. The rest will follow with wise suggestion and guidance. Children who have not some sense of poetry by the age of twelve have been defrauded in their education. They may do very well without any definite conception of poetry; but without a feeling for it, without having become responsive to its appeal in childhood, they are so deficient in resource as to respond more readily to lower appeals. No better fortification against discouragement, temptation, and sin can be found than in having the mind filled with those things that are inspiring and positively good, and the child is more likely to conquer them, if he is so fortified. Whether he is deliberately taught or not, a child has learned a great deal before his so-called education begins —through his own experience, through listening to reading, through hearing his elders talk, he has acquired a considerable fund of knowledge. This may as easily be made helpful and inspiring as superficial or vitiating. Things learned in childhood remain in the mind more tenaciously than do those learned in later life. It is manifestly desirable then that the child's mind should be filled with things that are worth while. This does not imply those that are too serious, somber, and depressing. From the old-time cradle-song "Sleep, baby, sleep" to the recent verse of Stevenson, Riley, and Field, there is a great wealth of poetry which the child can understand. One of the best safeguards against ignoring poetry in middle life is to love it in childhood.

The awakening and sustaining of vision is rather the office of religion. Vision cannot be long sustained without religion. Definite religious instruction and definite habits of worship and service are assumed. But religious instruction, worship, and service should be furthered, both directly and indirectly, by literature. Both religion and literature are ideal; both emancipate growing minds from bondage to details and guard them against materialism. Wherever there is actually a basis of religious habit, this service of literature is unalloyed. The only danger is in substitution—in the unnatural attempt to

give literature instead of religion. Such an attempt is dangerous both for literature and for religion. The prediction of Matthew Arnold to the effect that religion will gradually give place to poetry is perverse, not merely in being only a partial view of the facts of life, but more fundamentally in suggesting a separation of truth from beauty. "Beauty is truth, truth beauty." The divorce of the one from the other is especially baneful to the young, who instinctively connect the two, and who are likely to revolt against either emptiness in religion or ugliness in poetry.

That beauty is the natural expression of truth, and that literature is truth in such forms of beauty as make it effective upon the human spirit, is evident from the Bible itself. The affection of three generations of English-speaking folk for a particular version is not blind. Not only is the King James Version a remarkable literary achievement, but the literary qualities of the original transpire through many other translations; and conversely, the truth of the original has sometimes been obscured by translators less sensible to its beauty. Recognizing this does not lead to abatement from any sound theory of inspiration, nor cause one to fail to distinguish between the inspiration of Homer and the inspiration of David. For example, passages which are most familiar for their beauty—"And Ruth said, Entreat me not to leave thee, and to return from following after thee; for whither thou goest, I will go; and where thou lodgest, I will lodge; thy people shall be my people, and thy God my God. Where thou diest will I die, and there will I be buried: Jehovah do so to me, and more also, if aught but death part thee and me" (Ruth 1:16-17); "And the king was much moved, and went up to the chamber over the gate, and wept: and as he went, thus he said, O my son Absalom, my son, my son Absalom! would I had died for thee, O Absalom, my son, my son!" (2 Samuel 18:33)—such passages are not beautiful in addition to being true; they are not true in spite of being beautiful; they are beautiful because they are true, and true because they are beautiful—literary beauty is effective truth.

As beauty lies close to truth, so, in the education of the young, taste lies close to morals. "Manners makest man," says an old proverb. With much surrounding the children daily tending to vulgarize their lives, the suasions of style are needed to fortify honor with courtesy and to check the hurry of modern life by the dignity of permanent things. Permanent beauty of expression is literature. When a work is styled literary, or is said to belong to literature, it implies a beauty beyond the whims of the present day. The greatest literature is that which succeeding generations and various races have agreed to admire. "Learn to admire rightly" is one of Thackeray's best counsels to youth. The child who learns to read mainly for the passing excitement dulls his morals by blunting his taste. To distinguish strength from force, emotion from sentimentality, beauty from gaudiness, he must live with the seers. So learning to admire rightly, he is the more able to live truly.

Finally, literature, more than any other art, educates morals by widening experience. *Know life* may be either a specious phrase or a high counsel. To widen experience by learning vice is an idea as mistaken as it should be revolting. But the great circle of life is described by literature, which in one of its important aspects is the expression of human experience. There the joys and sorrows of humanity are interpreted from many points of view, but always in perspective. There the force of passion reveals its fatal weakness before the individual soul has lost its footing, and the strength of self-control appeals to the struggling will. There vice and baseness may be known and estimated without personal contagion. To read *Macbeth* at fifteen, or *Agamemnon* at eighteen, is to learn of the force of evil without living in its atmosphere. Thus children should gain wisdom from acquaintance with many more sorts of people, and often knowing them better, than they are ever able to know by actual contact within their physical limitations. They may walk with knights and ladies, soldiers, sailors, and statesmen; they may feel the thrill of adventure and the effectiveness of obedience; they may divine the pangs and the rewards of maternity, witness the poison of selfishness, and weigh the wages of sin. In helping them to

grow, they are being fortified against the illusions of transient and local appearance and record. Against narrowness, sensationalism, advertisement, printed or spoken gossip, the children need the antidote of literature. But literature is more than an antidote. In furnishing real knowledge of men and women it gives inspiration toward manhood and womanhood.

C. S. Baldwin.

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Olcott, F. J. *The Children's Reading.* (Boston, c1912.)

LITERATURE OF THE BIBLE.—See Bible as a Source Book of Religious Education; Bible, How the Teacher should Know the; Bible in the S. S.; Bible, Significance of the; New Testament; Old Testament; Teaching in the Bible, Methods of.

LITERATURE, SUNDAY-SCHOOL—I. History. *Continuity.* The churches of Europe projected their life across seas to North America. At the beginning the American colonial churches took their creeds, government, worship, and activities ready made in large measure. The early settlers brought with them the Bible and such religious literature as was available in the home lands. From the first permanent settlement in America in 1607, until the close of the Revolution in 1783, religious literature published in Europe was brought, in larger or smaller quantities, to America. At the time of the American Revolution there was scarcely any literature available for adapting Bible knowledge to the varying needs of childhood and youth except catechisms and hymns.

At the close of the Revolution the disorganized and impoverished condition of the people at large, accompanied by unbelief, indifference, and ignorance in regard to religion, led to the organization of the "Society for the Institution and Support of First-Day or Sunday Schools in the city of Philadelphia." (See First-Day or Sunday School Society.) In the schools thus started "the teachers were paid for their services; the instruction given was chiefly reading and writing from the Bible, and aimed to secure a reformation in morals and manners and a better observance of the Sabbath." (See *A Century of Sunday School Progress*—American Sunday School Union.) The influence of this society spread widely throughout the states, increasing interest and leading to the organization of new schools. As a direct result of its work a desire for a national organization sprang up, and led to the organization of the American Sunday School Union, May 25, 1824. (See Sunday School Union, American.) While organized effort was developing there grew up with it a sense of the need of proper literature. In 1859 "special and careful inquiry" by F. A. Packard, LL.D., led to the conclusion that "scarcely twenty books of any size specially adapted to children of that generation—from 1790 on—counting even smaller primers," were available. Literature had to be created.

From its organization to the present time the American Sunday School Union has produced a stream of religious literature to meet the needs of the home and of the school. As guides to the study of the Bible its *Union Question Books* were in great demand everywhere, while its books and story papers for old and young continue to be powerful aids to the religious culture of the people at large.

During the period 1825-1872 the larger denominations came to an increasing sensitiveness to the need of more Sunday schools and of better literature. Denominational Sunday-school boards and publishing houses were established to promote the enterprise. Throughout America there sprang up a desire for a series of lessons that should provide the same portion of the Bible to be used by all the school at the same time. The National Sunday School Convention at Indianapolis, Ind., on April 18, 1872, mainly through the influence of Bishop J. H. Vincent (*q. v.*) and B. F. Jacobs (*q. v.*), appointed a committee to "select a course of Bible lessons for a series of years not exceeding seven" in order to go over "the entire Bible in each course for the purpose of historical, biographical, and doctrinal study." Thus originated the "Uniform Lesson Series" which with various changes continued to be the only series issued by the International Sunday School Association (*q. v.*) through its Lesson Committee (*q. v.*) until 1896, when "Optional

Primary Lessons" were prepared. (See Uniform Lesson System.)

During all these years there was a growing demand on the part of many influential leaders, especially in the Beginners' and Primary departments, for a completely graded course of lessons. In 1903, an "Optional Two Years' Course for Beginners" was issued, and in 1906, an advanced graded course on "The Ethical Teachings of Jesus." Finally the demand for graded lessons became so wide and influential that the International Convention at Louisville, Ky., in 1908, instructed the Lesson Committee "to continue the preparation of a thoroughly graded course covering the entire range of the Sunday school." The first of these lessons were issued January 18, 1909. (See Graded Lessons, International, History of the.)

While this evolution of both the Uniform and Graded Lesson courses was in progress there was an enormous development of literature to make them available in the best obtainable forms and at the lowest possible cost.

II. Forms. *Periodicals.* The most distinctive feature of this literature, so far as its form is concerned, is the "Sunday School Quarterly," devoted to the treatment of the Uniform Lessons. It is of magazine shape and varies in number of pages. It is published quarterly by denominational and independent publishers, chiefly for Primary, Junior, Intermediate, Advanced, and Home departments. Its main purpose is to adapt the Uniform Lesson to various grades of pupils as to topic, exposition, illustration, application, and questions. This lesson treatment is reproduced by most of the large publishers in single sheets, which are distributed at a very low cost in large quantities as the "Lesson Leaf."

All of the larger denominations and some of the independent publishers issue a "monthly" for the special information and guidance of teachers, and in one case at least there is a journal specially for officers.

Various weekly papers both religious and secular contain a treatment of the Uniform Lesson, and many daily papers give space for a similar purpose once a week.

Leaflets, Pamphlets, and Books. One of the commonest forms for promotion purposes is the leaflet. It is usually printed small enough for inclosure in an envelope and varies in shape and typography. Pamphlets are numerous and are generally used for printing the annual reports of Boards and the minutes of conventions. Many books have been printed in the interests of the Sunday school within the last decade, dealing with its history, principles and management, as well as with the lesson in annual issues.

Pictures. A remarkable development in connection with this work is the use of pictures. Copies in black and white and in colors, photography, and etchings of masterpieces, excellent in quality and low in price may be had in abundance to illustrate almost every phase of Bible truth. (See Pictures, The Use of, in Religious Education.)

Records and Miscellaneous Devices. A great variety of books and cards for keeping record of attendance and scholarship is in circulation. (See Registration, Systems of; Secretary, The S. S.; Statistical Methods for the S. S.) A number of publishers issue catalogues containing lists of various devices such as badges, buttons, Cradle Roll and Home Department supplies, banners and flags, envelopes and certificates, blackboards, and the like which are intended to promote interest in Sunday-school work.

The forms in which this literature is clothed are usually attractive. Whether the lessons are uniform or graded, one may see everywhere intelligent efforts to select from the whole body of truth that which is adapted to the varying ages and capacities of the pupils. Paidology, psychology, and pedagogy are being used to discover effective methods of organization, equipment, instruction, and discipline applicable to the spiritual necessities of the pupil at various stages of his growth. Denominational Sunday school boards and publishing houses are in generous competition with each other and with private editors and publishers to present their literature in varied forms, well illustrated and printed with rare mechanical skil.

III. Contents. A large proportion of this literature is given wholly to Bible study in one form or another. The custom now prevailing of going through the Bible every six years has made it necessary to

search the whole realm of inspiration that all possible light may be thrown on the Word. The whole Church for a generation has availed itself of the ripest and most reverent scholarship of the age to discover and proclaim the truth.

Learned investigators and expert teachers have contributed the results of their study and experience in the field of child study. (See Psychology, Child.) This literature shows that every phase of human development—infancy, early childhood, adolescence in early, middle, and late stages, and maturity—has been studied to discover the needs of the pupil in order that adequate provision may be made for his physical, mental, social, and spiritual development. This study has brought forth a large quantity of tracts, leaflets, pamphlets, and books in promotion of the various schemes of graded instruction.

Another large quantity of literature deals with the problems of the teacher and teaching. Some of the leading authorities on education have helped to apply the principles of teaching to the Sunday school, and have aided in the discovery and application of effective methods of instruction and discipline. Multitudes of old teachers have been stimulated to seek better methods, while now churches are seeking to train their young people in the art of teaching. To meet this demand at least fifteen denominations have agreed to standardize the courses for teacher training into the "First Standard Course" and the "Advanced Standard Course," and numerous textbooks have been issued. (See Teacher Training.)

The management of the Sunday school has been developed almost to a science. Its principles, methods, and results have demanded special study which has produced a great variety of printed matter, upon such subjects as the library, finance, Home department, missionary department, temperance and purity, and others.

The element of worship in the program of the Sunday school has produced a new type of song books. These songs have made large contributions to the theology and musical life of the whole American people. Every phase of religious emotion has found expression. The music covers a wide range of excellence and is adapted to solo singing, to great choruses, as well as to use with small children. In recent years there has been a notable improvement both in words and in music. There is a growing demand for the best in poetry and music both for the good of the school and for the glory of God. (See Hymn Writers and Composers; Music in the S. S.)

The Sunday-school literature is designed to acquaint men with the whole revelation of God, and to bring the entire nature of every man under subjection to God.

IV. Circulation. It is difficult to secure an accurate statement of the total circulation of all forms of literature used in connection with the Sunday-school work. Official statements of circulation from seventeen denominations and four independent publishers in the United States and Canada give a total annual circulation of 348,149,040 copies of periodical literature. Of this total 128,506,464 copies deal with lesson treatment, while 220,062,576 copies are in the form of story papers. The lesson literature just named deals exclusively with the International Uniform Lessons. In addition to this over 5,000,000 copies of textbooks have been issued by the Syndicate dealing with the International Graded Lessons. To these figures must be added thousands of catechisms, song books, and books for special lines of study.

In one form or another this material is published in the languages of the Chinese, Koreans, Japanese, Burmese, Siamese, Indians, and Kafiri; in the languages of the peoples of the Congo and Uganda, Europe, South America, Australia, and New Zealand as well as in English.

A. L. Phillips.

LITURGICS OF THE SUNDAY SCHOOL.—Liturgics is the science of worship, the method of the social approach of souls to God. The study of the Scriptures is to lead to God who is revealed in them. To know God is eternal life. The manner of approach to God gives certain character to the knowledge gained. The attitude of the soul determines whether knowledge shall be merely an intellectual acquisition, or a spiritually saving principle.

Liturgy leads the mind to an attitude of reverence, and prepares the soul for the apprehension of religious truth. Worship is the avenue of close approach to God and

adjusts the heart for the spiritual appropriation of divine influences.

1. *The need* of Sunday-school liturgics arises from the requirement of order in assemblies, and the preparation of the mind for efficacious receptiveness of spiritual truth. The need is both objective and subjective.

Objectively considered liturgic exercise is not merely to bring order out of confusion in a gathering assembly, but more especially to make the Sunday school a unit of force. This unit of force is a requisite in country and village schools which have a small enrollment of pupils. When doing departmental work in Bible study the smaller classes in the several departments feel the need of organic stimulus and the general assembly by liturgical exercises supplies the essential enthusiasm.

In city and other schools of large membership each grade in its departmental work constitutes an efficient unit. For the highest efficiency of each department worship, suited to the need of the pupil according to grade and age, prepares the mind to approach the lesson which is adapted to the pupil of that department. The liturgical exercise of the general assembly of all departments, in which adult joins with beginner or primarian, does not meet the true requirement of worship for all grades. Musical exercise and scriptural formula as prelude and postulate to Bible lessons in adaptation to grade, sustain unison of spirit, and increase spiritual enthusiasm.

Subjectively considered liturgic exercise molds the character of the pupil, and directs the attitude of his mind. The knowledge of the Bible is for redemption of life and for character. The atmosphere of the truth to be learned, and the mode of its acquisition should tend to spiritual elevation.

To escape the secular attitude of the day school, of domestic or business life, and put the mind in a frame to be profoundly influenced by religious knowledge, proper methods of approach and recession are necessary, and have vital relation to Sunday-school efficiency. Reverence is a much needed quality. (See Reverence in the S. S.) Worshipful social order suggests and induces order in the individual spirit. The goal of Bible study is not just information, but salvation, and this involves pervasive influences over sensibilities and will.

A mechanical presentation of Biblical facts may result in intellectual acquisition; but this is only one step in religious education. A sensibility to high ideals should be aroused by the presentation of the heroes and actors of Bible history. Religious feeling should quicken the mind to crave an incarnation of the good qualities of approved Biblical characters. This cannot be done by mere mental illumination. The moral sensibilities must be stirred, an ethical appreciation and a spiritual desire should accompany the knowledge of divine truths. Religious facts and forces mentally grasped require the emotions to make them saving principles. The end to be reached necessitates some mode of procedure, and the mode should conserve the desired end. The necessary enthusiasm, the emotional uplift that stirs the will, issues from the unit force of combined school liturgical service.

2. The *form* of liturgy is molded naturally after the historical consciousness of the denomination or religious association governing the school. It may be simple, or embody greater fullness.

Responsive Scripture reading, recitation of the Ten Commandments, the Lord's Prayer, or the Apostles' Creed, furnish a Biblical basis for a liturgical exercise. Songs and chants awaken the refined emotions, and to this end music should be used which does not merely incite to emotion, but rather to elevating emotion. (See Music in the S. S.)

In the relation of religion to life the æsthetic feature is not to be neglected. The music should approach the classic form as nearly as possible while embodying what is simple. A brief prescribed prayer to be used by the united school, as well as extemporaneous petition by the superintendent, or capable teacher previously appointed and prepared for that part, should find place in the regular ritual. (See Prayer in the S. S.)

The ritual exercise should be elastic, and not tend to the mechanical or merely recitative. To give variety, and to eliminate monotony, forms varying for the four quarters of the yearly lessons may be printed on leaflets to be inserted under the cover of the school song book. The char-

acter of the exercises should be both educational and inspiring, and lead up by theme and song to the lesson study. The liturgic form should train the pupil in the worship of the congregation, that there may be no chasm between the Sunday school and the church, but that the pupil may find himself worshipfully at home in the pew. (See Children's Church; Junior Congregation; Worship in the S. S.)

MELANCTHON COOVER.

LIVERPOOL UNIVERSITY EXTENSION LECTURES.—SEE UNIVERSITY EXTENSION LECTURES FOR S. S. TEACHERS.

LONDON SUNDAY SCHOOL UNION.—SEE SUNDAY SCHOOL UNION, LONDON.

LORD, ELEAZER (1788-1871).—A noted financier and author; born in Franklin county, Conn. He studied four years at Andover Theological Seminary, but was compelled to give up his idea of entering the ministry on account of poor eyesight. Thereupon he followed a business career. He was the founder of the Manhattan Insurance Company of New York city, and founder and president of the New York and Erie railroad, and one of the founders of Auburn Theological Seminary and of the Home and Foreign Missionary Society. Mr. Lord established and edited the *Theological and Literary Journal* and labored to promote the Sunday-school cause through proper publications; he was also the author of a number of original works on the currency.

In 1815 while spending some time in Philadelphia, Mr. Lord's attention was called to the Sunday school. He visited these schools in order to acquaint himself with their methods, textbooks, etc., and upon returning to New York brought the subject before the churches, and a meeting was called in February, 1816, for the organization of the New York Sunday School Union. As its vice-president and president, Mr. Lord was connected with this Society until 1836. It is claimed that he was the person who first conceived the idea of a general Sunday-school union. He died in Piermont, N. Y., 1871.

S. G. AYRES.

LOSS IN SUNDAY-SCHOOL ATTENDANCE, CAUSES OF.—The constant loss of young people to the Sunday school has for years been accepted as inevitable. However, this attitude of *laissez faire* has been latterly displaced by a determination to know: (1) the extent of the loss; (2) at what age the greatest loss occurs; (3) why such a loss exists; (4) how it may be eliminated.

This article is based upon the study of a number of Protestant Sunday schools. So large a problem cannot be solved by the results of so limited an investigation. Nevertheless the findings obtained may suggest a solution of the larger problem, or at least the method for a helpful study of the situation in any local community.

The investigation was begun by visiting Sunday schools and obtaining names and addresses of pupils who had dropped out. Calls were made at these addresses and the delinquent, or one of the family, was interviewed as to the cause of the pupil's withdrawal from Sunday school.

A questionnaire was sent to superintendents of representative Sunday schools, asking for the name of the Sunday school, the denomination, location, hour of meeting, number of teachers, number of pupils, course of training, manual instruction, special methods of teaching, kind of home work assigned, paid officers employed, and means of looking up absentees. The following questions were also included:

Do you issue transfers to other schools?

What are the causes of change of membership in your Sunday school?

How would you define the aim of the Sunday school?

How would you define the measure of efficiency in a teacher?

A form of census blank was also distributed among Sunday-school classes to help in determining the normal Sunday-school age, and the age at which occurs the greatest decrease in attendance.

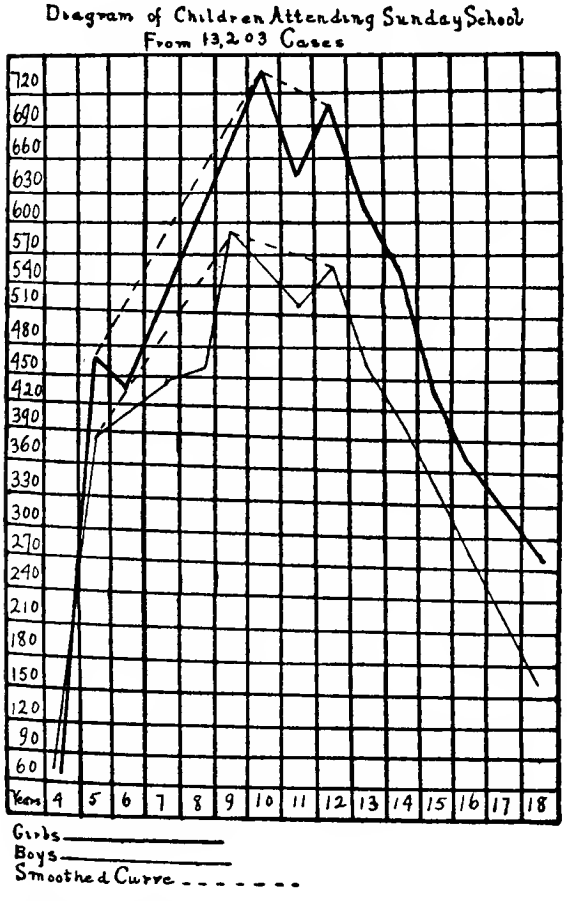
Personal letters were sent to authorities on Sunday-school work and interviews were held with men prominent in the Sunday-school world.

The chief difficulties encountered in gathering data were: (1) in securing cooperation of Sunday-school superintendents in supplying addresses, and in returning questionnaires and census blanks duly filled out; (2) in obtaining interviews with the delinquents themselves.

Nature and Extent of Loss. Reports

from western and southern states showed that a startling percentage of the population of school age is outside the Sunday school. Within the Sunday school, the extent of the loss is reckoned at "about 75 per cent of the total membership."

The time of the greatest loss is during the period of adolescence—that is, between the ages of twelve and sixteen years. The diagram is based upon the results of censuses including 13,203 children in New York city, East Orange, N. J., and the state of Washington. It includes only



those pupils from four to eighteen years of age who were in actual attendance in Sunday school upon the day on which the census was taken. A pupil of twelve and a half years of age was counted as being twelve years old, while a pupil whose age was twelve years and from six to eleven months was counted as being thirteen years old.

It will be observed that the girls outnumber the boys throughout the period of attendance. At five years of age the decrease in the attendance of boys as compared with that of girls becomes an appreciable factor, and at sixteen years of age it is measurably less than at five years. The period of largest attendance for both boys and girls was found to be from eight to thirteen years; the age of maximum attendance for boys being nine years and that of girls ten years. From this age forward there was found to be a steady diminution in numbers.

Those who hold that there is a normal age for leaving Sunday school urge that diplomas be given to students on completion of a definite course of study at about eighteen years of age; and those who hold that there is no age at which one may profitably leave Sunday school urge the use of various means to hold the young and to provide for the adult years. (See Graduation and Graduate Courses.) Others would combine both plans by offering post-graduate training for service after the first diploma has been given.

Causes and Prevention of Loss. The causes of loss were varied; such as change of location; marriage; loss of teachers during summer months; indifference of pupils; indifference of parents; sleeping late after the week's work; need of social privileges; Sunday work; day school studies; unprepared teachers; graduation; going away to college.

The investigation proved change of location to be one of the chief causes of loss to individual schools. After asking that no addresses of "dropped outs" by reason of removal be furnished, this was found to be the cause in about one half the cases.

Because of the ease with which pupils, through change of residence, may become a permanent loss to the Sunday school, a transfer system has recently been adopted by some schools which should become universal.

In grading the Sunday school, loss may be oftentimes the first result. The process of reconstruction involves the danger of loss in the frequent separation of pupils and teachers who have been associated for years. This loss has been obviated by some schools where the classes pass from teacher to teacher year by year, until the pupils reach the Senior Department. Thereafter teacher and class remain together until the course of study has been completed and the diploma received. St.

George's Sunday school, New York city, holds its entire membership up to the age of nineteen years. (See St. George's [Episcopal] S. S.)

In grading schools account should be taken of the physical development of pupils in addition to classification by age and attainment. It was found that boys too tall for their age dropped out when classified by age, and that girls too small for their age dropped out when classified by size.

Many parents have not an intelligent conception of what a Sunday school should be or of the importance of its work, and will not coöperate with those in authority by encouraging the young people's attendance and the performance of home work. The lack of parental coöperation seems to indicate parental indifference and laxity. Parents often magnify the evils supposed to have been the result of their forefathers' severity, and they refuse to bring any pressure to bear upon their children in religious matters. The loss of the older boys and girls is distinctly related to the attitude of adults toward Sunday as a day of religious instruction and worship; but the adult class movement is helping to solve this problem.

Ignorant teachers or those who neglect to adequately prepare the weekly lesson are believed to be a main difficulty in holding pupils. Akin to the poorly prepared teacher is the one who is frequently absent. The pupils become indifferent and cease to attend the school. Mr. Marion Lawrance says: "The main reason why children leave Sunday school is because the attraction of the teachers is not great enough to hold them." (See Teacher, S. S.—various articles.)

In this connection may be considered the question as to what constitutes an efficient teacher and how to measure that efficiency. The following answers to this question were received from superintendents. There appears to be general agreement that efficiency in teaching depends upon the ability to secure the following conditions: Consecrated Christian character that will inspire pupils to nobler living; faithfulness expressed in careful preparation of the lesson and in regular and punctual attendance at Sunday school; knowledge of the subject to be taught and how to teach it to the particular pupils under instruction, which means interest in and knowledge of each pupil in the class; enthusiasm, discipline, tactfulness; skill in leading pupils to decide for Christ and in building them up in Christian character.

Negligence in following up absentees and learning their meaning sometimes explains loss of membership. All Sunday schools should be very prompt and systematic in looking up absent members. For this purpose a great variety of methods are employed, including use of postal cards or letter sent by teacher, secretary or superintendent; calls made at the houses of absentees by church visitor, teacher, superintendent, deaconess, assistant superintendent, pupils, or by the superintendent of absentees. The latter method is much more effective. For the assistance of the church visitor, or any one having a number of calls to make, blanks are often used. These blanks are filled out by teachers and include the date, class or grade number, teacher's name, names and addresses of absent pupils, and any helpful remarks.

In large Sunday schools a visitor or superintendent of absentees is a necessity. This does not take the place of the teachers' visits to their pupils, but supplements their visits and systematizes the work. An efficient superintendent of absentees may often increase the average attendance of the school.

Conditions of employment have much to do with the great loss to the Sunday school in congested city districts. Many of the young people drop out of Sunday school when they take their first positions and they are never recovered. Sunday is then a new day to them—a day for rest, and of unwonted freedom from restraint, and they often feel that now they have grown too old for Sunday school, since they have entered the business world.

The part played by poverty seems to vary according to the locality and the class of children. To many the lack of Sunday clothes and money for the contribution are real obstacles to attendance.

We proceed to a consideration of the defects of lessons, methods, and ideals of the Sunday school, as in a measure responsible for the loss of its membership.

The frequent repetition of familiar lessons under the International Uniform

System tended to dullness in mind and paralysis of effort both on the part of teacher and pupil. On reaching the critical age young people often compare Sunday-school methods, and the teaching and work required with the standards of teaching and work in day school, frequently to the disparagement of the Sunday school. They came to view the Sunday school with feelings akin to contempt and the lessons as of small importance and value.

Not only the monotony of the lessons, but the ideals instilled have had a share in the criticism. Teachers have dwelt upon the meekness, gentleness, and humility of Bible heroes. The manliness of the Christian life should be emphasized and the fact that it requires the greatest courage and most undaunted will to fight the great giants of evil in the world.

Men teachers for boys in the Intermediate and Senior departments are almost invaluable. They are better able to blend the two types of ideals and to exemplify and interpret them to boys. (See Boys, Men Teachers for.) Often the hour at which many Sunday schools are held is another cause of loss. (See Sunday School Session.)

Many of the Sunday schools close during summer months, thus leaving the children in the poorer districts to the allurements of the streets on Sundays as well as on week days, and Sunday school opens in the fall to find many of its members indifferent or lost. To collect its scattered forces, a "Rally Day" (*q. v.*) is held early each autumn. Daily vacation Bible schools have been founded in many large cities, in order to meet the needs created by summer closing. These schools are under the direction of the Daily Vacation Bible School Association (*q. v.*). "Any church," writes Prof. Isaac B. Burgess, "which will undertake this service will find itself getting a new hold on the community in which it is located. Then too, it will get a new hold upon those of its own Sunday school who cannot go away in the summer."

Measuring Aims and Methods with Some Suggestions for Improvement. A study of the causes of loss in Sunday-school attendance leads to a consideration of methods for counteracting it. The aims of the Sunday school are:

(1) To provide moral and religious instruction. (2) To build up character. (3) To lead pupils to become members of the church. (4) To train for service in home, church, and country. (5) To provide wholesome recreation.

1. As to its results in the field of moral and religious education, the Sunday school has more than 14,000,000 pupils and over 1,000,000 teachers. Its services are conducted once a week for a little over one hour. Perhaps three fourths of this time is devoted to general exercises, leaving but a half hour for study. It is obvious that it cannot give any comprehensive course of instruction in those short and disconnected periods of time and that its chief success must be attributed to its "evangelistic appeal" and the persistent work of impressing the mind of the child with a few of the great fundamental principles of religion. The foundation of instruction in morality and in the Bible should be laid in the home. The Sunday school cannot take the place of the home training, but should supplement it.

2. "There is no civic duty, no business obligation, no social engagement so pressing at this very moment, as the conservation of boys and girls; of their purity and strength and honor," and one of the chief aims of the Sunday school is to build in the young people strong Christian character. The preventive power of religion is a potent agency in dealing with the problems of juvenile delinquency and juvenile criminality. *Preventive religion* should be employed in dealing with the character of the child, just as preventive medicine is used for his body. In establishing right character in children, the Sunday school is building the strongest possible defenses against every form of evil, and this aspect of its work is one of the greatest services the Sunday school can render to the world.

3. It is conceded that the church of today recruits its membership almost wholly from the Sunday school. The 1910 annual report of the Committee on the Religious Education of the Young of the Congregational Church, referred to the fact that the Sunday school furnishes "85 per cent of our church membership and constitutes the pioneer organization for the vast majority of our churches." But when it is remembered that the Sunday school is

losing 60 per cent of its pupils between childhood and maturity, it becomes evident that although it is furnishing a large percentage of the *actual* membership of the church, it is losing more than half of the church's *potential* membership. The Children's Church (*q. v.*), The Junior Congregation (*q. v.*), and the League of Worshipping Children (*q. v.*) offer means of training the pupils for church membership.

4. Several solutions of this difficulty have been offered. One is the plan of holding in the church an organized, graded, week-day school for the teaching of religious truth, which shall supplement the work of the Sunday school. Such a school is held five days a week during a period of weeks during the summer vacation. In this way it is "quite possible to give the children as much instruction in one week as the Sunday school can give in a year," the instruction to cover the Bible, religious history, foreign and home missions, etc. (See Public [Elementary] Schools [England]; Public Schools [U. S.]; Religious Day School.)

5. In regard to providing wholesome recreation for the young, the Sunday school should be not only the center of the strictly religious life of its members but also of their recreational life. It should correlate religion and the everyday life in as many ways as possible. This is being done in many churches through the medium of clubs, summer camps, and other social organizations. (See Amusements and the Sunday School; Camps, Church; Gymnasiums, Church; Recreation and the S. S.)

The Sunday School and Social Service. "Christianity is a social religion and religious education must fit the child for his part in the larger life of the community and the world," and one of the functions of the Sunday school is to implant in the individual pupils the desire for service in religious and philanthropic fields. Any loss, therefore, to the Sunday school is a loss to the world-wide field of service both religious and social. (See Activity . . . in Religious Education; Social Aspects of Religious . Education; Social Service and the S. S.)

Summary. The results of even so limited an investigation as this are sufficient to indicate the loss in the Sunday school to be both general and extensive. No unanimity of opinion was found in regard to the cause of loss.

The unsettled character of both city and rural populations is a fruitful source of loss.

Loss sustained through grading the schools is to be expected at first, but when the graded system has been long enough in operation this loss will tend to disappear.

Coincident with the grading of the schools is the universal effort being made to select lesson material adapted to the needs and interests of the child in its progress year by year. (See Motives, The Appeal to, in Religious Education; Religious Education, Aims of.)

The teacher-training movement is one of the responses to the demand for preparation and no Sunday school can afford to neglect training of its teachers. (See Teacher Training.)

The problem of parental indifference may be the fundamental cause underlying all others. If this be true, it may be the result of the seeming indifference of the Sunday school and church toward the home, and it may be corrected by the Sunday school giving proof of its interest in the home.

A Sunday-school visitor of the right sort would commend the Sunday school to the home through his or her active ministration. "Men and women feel themselves touched by the kindness of those who seek them. Religion becomes attractive, it ceases to be a speculation. Before their very eyes, men and women see Christianity incarnate and beautiful in human form." (Harold Begbie, *Souls in Action.*)

MARJORIE J. JONES.

LOYAL LEGION.—SEE TEMPERANCE TEACHING IN THE S. S.

LOYAL MOVEMENT.—Will H. Brown, Oakland, California, was the founder of the Loyal Movement. He organized a class of young men in 1904, and called them *Loyal Sons.* The motto adopted was "The Other Fellow." Colors, blue and white. Emblem, shield and sword. Text, Ecclesiastes 12: 1. Rally cry, "We Mean Business." Later, Herbert Moninger was chosen as *general organizer* of the Loyal

Movement. He organized additional branches called Loyal Daughters, Loyal Men, Loyal Women, and (for mixed classes) Loyal Bereans. In 1911, E. J. Meacham was elected as general superintendent of the Loyal Movement. Under his direction four more branches have been added to the Loyal Movement. These are Junior Loyal Sons, Junior Loyal Daughters, Loyal Boys, and Loyal Girls. Each class has its own colors, motto, emblem, Scripture text, and rally cry.

The work of all harmoniously blends and is inspired by the Movement mottoes —"Others" and "Loyalty to Christ." There are no dues and no assessments. The work is entirely undenominational. "Loyal" classes are found in the Sunday schools of eleven different denominations. At the close of 1912, there were nearly 4,000 organized "Loyal" classes. Every "Loyal" class is urged to obtain a certificate from the International Sunday School Association. Each class reporting their class name, the name and address of their teacher, president and secretary, to E. J. Meacham, Box 5, Station N, Cincinnati, Ohio, receives an *Official Number* and *free, helpful, illustrated* literature.

E. J. MEACHAM.

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LUTHER, MARTIN (1483-1546).— The great German reformer and leader of the Protestant Reformation. The details of Luther's life may be learned from various biographies of him. This article proposes to treat of his work for the Bible.

While confined for safety in the Wartburg (1521-22) he turned his attention to providing for the German people an idiomatic and thoroughly readable, yet correct, translation of the Bible into German. There had been translations both printed and in manuscript before Luther, but these had been made not from the original, but from the Vulgate Latin Text, and were in stiff or antiquated German. It was Luther's aim not only to go back to the original but to speak in the tongue of living men. His power of work was so great that he began the translation of the New Testament in the latter part of December 1521, and finished it by the end of February, 1522, though writing postils and carrying on correspondence at the same time. The New Testament was published at Wittemberg in September, 1522. Luther called to his aid Melanchthon and other scholars in Hebrew, and began the work of translation on the Old Testament, which was published in parts, 1523-32. Ten editions of this whole Bible were published in Luther's lifetime.

Luther's Bible was by far the greatest achievement of the reformer. It became the most widely read book in Germany, gave religious impress to the Reformation, united the Lutheran peoples, determined their religious views, and the development of their language, and was the chief impulse in the building up of a common tongue both in conversation and in writing, as opposed to the High or Low German of the time. It also became the basis of many other translations into the tongues of neighboring peoples. This translation was made from the Greek Text of Erasmus, 1519. It omitted the three witnesses passage, 1 John 5:7, though that was included later without authorization. Luther's translation of the Bible has been justly criticized for inserting words not in the original, such as "alone" in Rom. 3:28. He defended this action by claiming that the word was implied, for in German when two things are contrasted, one affirmed and the other denied, it is necessary in order to make the sense complete to add the word "allein" or a similar word. In spite of imperfections, however, his Bible has received its most brilliant justification in its uninterrupted use through the centuries by the German people all over the world, in its being copied and exploited by friend and foe, and in its being taken as a model for translators from that day to this.

Not only by his translation of the Bible did Luther render eminent service to mankind, but almost equally by his method of interpretation. Up to his day the fourfold method (literal, tropological, allegoric, and anagogic) had been in vogue, used even by such a distinguished scholar as Erasmus. Luther perceived that by this method a proper understanding of the Bible was impossible. "You divide the vesture of Christ into four parts. It is evident from experience that Thomas [of Aquinas] with all his scholastics neither have nor teach a legitimate under-

standing of the Scripture. For where are they who treat Paul or the Gospel in a worthy and genuine sense? Is it not most impious to thus divide the Scripture so that you get from the literal sense neither faith, nor morals, nor hope?" (*Exeg. Op. Omnia* 16:316). The historic sense of Scripture is the genuine and true (1:295). "For I have frequently testified that I strongly abhor allegories, and condemn the study of them. For the examples and footsteps of the Fathers do not terrify me who by their allegories obscure doctrine and the building up of love, patience, and hope in God; for they call us away by their speculations and allegories from the teaching and genuine sense of the words. I exhort students of theology that they flee this kind of interpretation of the sacred books. Allegory is pernicious, because it does not agree with the history" (7:305).

"We must speak after the historical sense, which teaches us rightly and solidly, which fights, defends, conquers, and builds up" (7:307). "The natural use of the words is the empress which is beyond all subtle, sophistic invention. One must not deviate from that unless an evident article of faith compels. Otherwise no letter of the Scripture is free from the spiritualistic jugglers. In this way the great teacher Origen made a fool of himself, and misled St. Jerome and many others; so that long since his books have been condemned for such spiritual jugglery-play. For it is dangerous to play with God's word, by which the conscience and faith are to be governed. Therefore, everything [in interpretation of Scripture] should be bright and certain, and have a safe good ground, so that one can confidently trust himself upon it" (Walch Ed. *Luther's Werke* 20:331). Sunday-school instruction would have been impossible with the old fourfold interpretation, and in sweeping it away Luther did an inestimable service. He also saw that the Bible was its own best interpreter. "It is the peculiarity of all the Scripture that it is interpreted by itself and by all its passages holding together, and will be understood by its rule of faith alone" (3:2042).

Luther was insistent upon the value and blessedness of Bible study. "God has given the Holy Scripture to us poor sinful men that we should not only read it but study and meditate upon it, and thus find in it eternal life." "Who believes and holds Christ's word, to him stands heaven open, hell closed, the devil captured, sins forgiven, and he is a child of eternal life. Thus teaches this Book, the Holy Scriptures, as no other book on earth. Therefore who wishes eternal life, he will diligently study therein. Who does not do that, nor will, he is and remains in eternal death" (9:1417, 1425). "I am ever an enemy to my own books, and often wish that they might be forgotten, lest they hinder the reader from reading the Scripture itself, which is alone the fountain and origin of all wisdom" (1:1938). "Let us never lose the Bible, but read and preach it with diligence in prayer and the fear of God. For when it remains, blooms and is rightly handled, everything stands well and goes happily. For it is the head and empress among all the faculties and arts" (22:9).

But how could Luther thus speak, when he dealt so freely with individual books of the Bible? This leads to his doctrine of the Word of God. With Luther the Word of God was not coterminous with the Scripture, but was rather the proclamation of salvation through faith in Christ, the kernel of the Bible, the message of eternal peace through Christ—the message found in the Scripture, preached by the pulpit, proclaimed and sealed by the Sacraments which receive their validity and effect solely through that Word. "Christ Jesus, God's Son, our Lord, who gives to his apostles and all ministers of the Church of God the command to speak and preach—he lays a word in their mouth. That is no other Word than thine; namely, the Word of God which is eternal, and in eternity abides and says: 'Who believes him shall be saved; who does not believe shall be condemned.' That Word has power to forgive sins, as no other word has" (5:358). With that Word goes Christ and the Spirit, so that the Word could almost be made equivalent to Christ.

Now this Word is the touchstone of the Scripture. Every one recognizes immediately that different Bible books have different values; that Esther, for instance, is not as valuable as Mark; so that it was nothing reprehensible for Luther to test the books by his touchstone. Whether his

testing was done fairly and judicially this article has not to decide. "You must judge rightly among all the books, and distinguish which are best. Especially are John's Gospel, Paul's Epistles—particularly that of the Romans, and Peter's First Epistle, the right kernel and mark among all the books. These should be the first, and every Christian is to be advised to read these and by daily reading make them his daily bread. For in these you do not find many of Christ's works and miracles; but you do find masterly described how faith in Christ overcomes sin, death, and hell, and gives life, righteousness, and salvation. That is the right way of the Gospel. For where I have to do without either the works or the preaching of Christ, I would rather do without his works. For the works do not help me, but his words give life, as he himself says (John 5:51). Since then John tells us little about his works but much about his words, while the other evangelists do the opposite, John's Gospel is the unique, precious chief Gospel, and is much to be preferred to the other three. So also Paul's and Peter's Epistles are greatly to be preferred to the three Gospels. In short, John's Gospel and his First Epistle, Paul's Epistles, particularly those to Romans, Galatians, Ephesians, and Peter's First Epistle—these are the books which point out Christ to thee, and teach everything which is necessary for thee to know unto salvation, even if thou never saw nor heard another book nor doctrine. Therefore St. James' Epistle is right strawy, because it has no evangelical way in it" (that is, does not teach salvation through faith in Christ) (14:105).

That does not mean that Luther rejected James from his Bible, or thought that it had no good purpose to serve, but that purpose was to teach morality, not salvation by faith. "The Epistle of James, though it was rejected by the ancients, I praise and hold for good for this reason that it does not set forth doctrines of men but earnestly proclaims God's law." Still it is no apostle's writing, for it contradicts Paul and other writings, nor does it mention the sufferings, resurrection, and spirit of Christ. Though it mentions Christ once, it does not teach anything about him, but only about common faith in God, whereas it is the office of the Spirit (who is supposed to inspire the Bible writers) to "bear witness of me" (John 15:26). "Therefore all the proper holy books (that is of Scripture) agree in this that they preach and have to do with Christ. That is also the right touchstone to test all books whether they proclaim Christ or not, since all Scripture testifies of Christ (Rom. 3:21), and Paul will know nothing except Christ (1 Cor. 2:2). What does not teach Christ is not apostolic even if Peter and Paul teach it. On the other hand what preaches Christ is apostolic even if Judas, Annas, Pilate, and Herod did it. But this James does not do this, but proclaims the law and its works; and throws one thing in the other so, that it seems to me that he was a good pious man who gathered up [of] some sayings of the apostles and threw them on paper. . . Therefore I cannot set him with the chief books, but I will not keep anyone else from doing so, for there are many good sayings in the book" (14:148).

In other words, Luther judged the Bible books from spiritual or religious standards, and did not hesitate critically to estimate each book. His efforts in this last direction were very modest, so far as historical criticism was concerned. He contented himself with internal or religious criticism (see, for instance, on 2d Peter, Vol. 9, p. 834).

But the freedom which Luther allowed himself in the religious estimate of the books does not mean that he held loose views of inspiration and authority of Scripture. He inherited from the Middle Ages high views in this field, and he remained true to them all through his life. It is a mistake to suppose that the Church of the Middle Ages did not exalt the Scripture, so far as her doctrine of inspiration was concerned. Only she neutralized that doctrine by her teaching concerning tradition, the Church, the Pope, etc. Luther claimed that the Church can hold only on an eternal and almighty Word. But to be secured that Word must be visible, so to speak, externally realizable. One must remain by this external Word. The letter itself becomes valuable —one desires a firm conviction in the midst of perplexities, and then the Word of Scripture comes in with its objective worth.

"When I am attacked, I soon seize hold

of a text or saying of the Bible which holds forth Jesus Christ to me" (Erl. ed. 7:57. Sometimes all that one can do is to let reason go, close our eyes, and cling to the Word through life and death (11:97). "Faith lets everything in the world fare on, and itself hangs on God's Word" (51:91). "It is shameful when a jurist speaks without a text, how much more a theologian." So Luther wrote the word "est" (this *is* my body) with chalk on the table in the colloquy at Marburg to show that he would not move from the clear wording of Scripture. He says the text is from God himself, and must be treated honestly. "When we so proudly judge concerning reason, that God must be as we think, a single Person, which we have seen nothing thereof and no man can see; yet the Scripture shows that in the Divine being there are three Persons, then we are so gross, yes gross fellows, that we estimate more highly our blind and poor reason in such high matters than what the Scriptures show. And yet the Scripture is God's witness from himself" (23:229). This high estimate of Scripture as an external authority over against natural reason was characteristic of Luther, who said once: "There is no word so small that one can understand it with his reason" [alone] (15:135). The apostles and prophets are special bearers of revelation. Their inspiration is immediate. "We are not all apostles, who on a decree that is certain have been sent to us as infallible teachers. Therefore, not only they, but ourselves also, who do not have such a decree can err and slip down in our faith" (Opp. v. arg. 4:381).

The Scripture, he says, is the Spirit's own special book, writing, and Word (7:313, Erl. ed. 63:415). While, therefore, at the bottom Luther by no means identified the Word with the Scripture, but always with the proclamation of Divine grace for salvation to sinners through faith in Christ, which was the norm by which the several books of the Bible were to be judged, in his general treatment he practically identified Word and Scripture, and almost if not quite presupposes the theory of verbal inspiration. There is indeed a conflict between Luther experts in Germany as to whether he ever admitted errors in matters of fact in the Bible; but there is no conflict over the great value he attributed to Scripture as such. "For in the letters, yes in the single titles of the Scripture, there lies more and greater than in heaven and earth" (Walch Ed. 8:2661; see further in Scheel, pp. 66-74.)

But why does one chiefly know the Bible to be the Word of God? It is a divine conviction inwrought from above. "God must say in your heart, this is God's word." "When one hears the Word, God gives it to him in the heart that it is certainly the Father's Word." "It is necessary that the heart feels it, otherwise it is simply sham." "It is not enough that you say, Luther, Peter, or Paul have said it; you must in your own conscience feel Christ himself, experience that it is God's Word, even though all the world strive against it. So long as you do not have this feeling, you have not yet tested God's Word, but hang only with the ears on human mouth or pen, not with the heart on the Word" (Erl. ed. 28:298). The Word of God has inner convincing power of truth, a power that is practically identical with that of the Spirit, who works an inner certainty of which no one can rob us. "We do not separate faith from the Holy Spirit who is certainly itself in the Word and not without the Word, but is given only through the Word" (58:375).

With these principles Luther broke forever the practical ban of the Bible by the mediæval Church, and opened it for future instruction in every Sunday school in Christendom.

In regard to children Luther thought highly. They are, he said, "The most loving pledge and band of marriage, the best wool from the sheep" (Walch Ed. 22:365). His letters to his own children are some of the most charming in the world (see for instance 21:328). Parents are to see that they are carefully taught not only worldly knowledge but spiritual. "Will you die happily and see your offspring also do well, then earnestly look after the instruction of your children. If you cannot do it yourself, spare no cost to see that it is done by others. This is far more important for you before God than to leave behind you churches, altars, vigils, and soul-masses" (10:763). Luther was insistent that parents should carefully train their children, or see that they were trained in right ways and in knowledge of

God and the world, and thus on this side as well as on that of the Bible laid the foundation of the modern Sunday school. (See Reformation, The, and Religious Education.) J. A. FAULKNER.

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LUTHER LEAGUE OF AMERICA.—A Lutheran federal organization established in 1895 to encourage the formation of Young People's societies in all Lutheran congregations of America, to urge their affiliation with their respective state or territorial Leagues, and thus to coöperate in stimulating the various Young People's societies to greater Christian activity and to foster the spirit of loyalty to the Lutheran Church. The first national convention was held at Pittsburgh, Pa. The membership is over 100,000 in twenty-five states (fourteen of which have permanent state organizations and in three other States there are District Organizations) and in Canada, Japan, China, and India. The secretary is Luther M. Kuhns, 440 Paxton Block, Omaha, Neb. J. W. RUSSELL.

LUTHERAN BROTHERHOOD.—SEE BROTHERHOOD MOVEMENT.

LUTHERAN CHURCH (GENERAL SYNOD), SUNDAY-SCHOOL WORK OF THE.—As early as the year 1529 Martin Luther (*q. v.*) inaugurated regular religious instruction for the children and youth on Sundays.

The Lutheran conception of the Sunday school is to be found more particularly in the "Kinderlehre" of the Lutheran Church in Germany instituted by Rev. Philip Jacob Spener (*q. v.*) about 1666. This "Kinderlehre" was for old and young, and was held immediately after the morning service, or early in the afternoon before the evening or vesper service.

August Hermann Francke (*q. v.*), the disciple and friend of Spener, opened his "Ragged Sunday school" in his study in 1695. He taught the boys himself, and had them taught by poor students whom he supported.

The Lutheran idea is that "The Sunday school is the church; the church is the Sunday school." The relation between the two is that of identity. They are not separate organizations. The Sunday school is "the church at school." "The Sunday school is everywhere regarded as only an operation of the church and under her control, many synods having constitutional provision to this effect."

The first Sunday school of which we have any certain account in history, was established by the Lutheran Pastor Stuber, and continued by his successor, Pastor Oberlin (*q. v.*), in "Waldersbach,

the principal parish in the rough mountainous district of Steinthal, on the boundary of Alsace and Lorraine," about the year 1767. It was a church school controlled by the pastor. The Word of God and Luther's Small Catechism were the textbooks from which the children were taught.

In the early period of the Lutheran Church in America, the religious education and training of the young was provided for in the congregational schools. Rev. Henry Melchoir Muhlenberg, the Patriarch of American Lutheranism, participated in the dedication of one of the first of these school houses in Philadelphia, July 27, 1761. As early as 1752 such a school was held in the pastor's residence.

On May 7, 1804, a Sunday school of five children was organized in St. Michael's and Zion's Church, Philadelphia, Pa. It was, so far as we know, the first Lutheran Sunday school founded in this country. It is probable that schools were established about the same time in the southern section of the United States. In 1819 Sunday schools were organized in Christ Church, York, Pa., and in Zion, Harrisburg, Pa.

The Evangelical Lutheran Church has always been an educating church. One of her distinguishing traits is her regard for the young, her belief that God enters into covenant with them in infancy, a covenant sealed by baptism, and her provision for their growing up in Christ into whom they have been baptized. Her idea of true life among men is that it progresses, under the power of the Holy Spirit, from the family into the school, from the school into the church, from the church into heaven. She believes not only in regeneration, but also in Christian nurture. Her view of education involves religion as a necessary and chief factor in the schooling of her children.

The difference of language has made the Sunday-school questions difficult for Lutherans in this country. But in spite of this, much progress has been made. In all its many languages there are now published Sunday-school periodicals, and the best talent of the church is at work in their preparation.

Among English-speaking bodies, the General Synod has its "Augsburg Series," including comments on the Uniform Lessons, and a Graded Course based on the International, modified to adapt it to the beliefs and methods of the church. The General Council has a complete graded system of its own, in many respects in advance of any other published. The Joint Ohio Synod has also a carefully prepared and very excellent system. The United Synod of the South has no system of its own, but is greatly interested in Sunday-school work. It is leading in a movement for a common system for English-speaking Lutherans, which it is expected will soon be a fact. Among the German speaking churches much attention is now given to this work. The German Iowa Synod is preparing a system, which promises to be ideal in many respects. (See Lutheran Graded System.)

The Scandinavians (Swedes, Norwegians, Danes) forming so large a portion of the population of the Northwest, are attached to their languages less rigidly than the Germans. They desire their children to learn English, and fall more readily into American ways. Among them nearly every congregation has its Sunday school as well as its parochial school. In all these there is constant effort at improvement in the system.

From a collation of statistics we estimate that there are enrolled in Lutheran Sunday schools in this country about 925,000 children.

For a full presentation of the subject of Sunday-school work from a Lutheran standpoint, we refer to a symposium in *The Lutheran Church Review,* October, 1896.

W H. Dunbar.

LUTHERAN GRADED SYSTEM.—The Lutheran Graded System of religious instruction and training is now twenty years old, and has been in constant and ever-widening use during all that period. It is being continuously improved as a result of experience, and by unremitting study of the psychology of the child. It was adopted in 1895 by the General Council of the Lutheran Church in North America, and, at the time, had to meet and win its way through innumerable prejudices, because of the views then prevalent in the Sunday-school world. With every successive year, a larger number of educators commit themselves to the principle of graded work. At that timc it

was, possibly with one exception, the first effort to adapt the Scripture material and the method of teaching, to the successively unfolding periods of child life. It aims to make the Bible school the teaching service of the congregation, and to give progressive and systematic instruction for all stages of life from the cradle to the grave.

The system begins its work, not with the usual Cradle Roll, but with the period of infant baptism, which signifies the formal beginning of the church's care and responsibility for the child. This first grade extends from baptism to the dawn of speech in the child, and is entitled "In Mother's Arms." The material consists of a series of eight quarterly booklets, covering the first two years' instruction, and trains the child by training the mother. The second grade extends from the dawn of speech and the beginning of a little greater freedom of thought and motion on the part of the child, to the time when the child can first be taken regularly to the school for instruction. The limits of this second grade are comprised between the ages of eighteen months or two years to three and a half or four years. This second grade of nursery life, entitled "At Mother's Knee," is a second series of eight quarterly training booklets for the mother covering this period.

With the third grade, the child begins its work in the Primary Department of the school. From three and a half or four to six years of age, it is placed in the Kindergarten period, in small groups of three or four children, to whom the teacher tells the wonder stories of the Bible. This grade is called "Wonderland." When the child attains the age of six or seven, and begins to go to day school, a great change takes place, as it has now made its first entrance into the world. In this division the children are gathered around a large sand table, and under the guidance of the teacher work out in the sand the dramatic stories of the Bible, and individual attention is given to the training of the child. This division is called "Workland." The third, or junior, division of the Primary Department embraces the pupils of eight and nine years, and here for the first time the child studies the Bible stories as they are exhibited on a large series of picture charts, and receives small colored facsimiles. This is the "Pictureland" division of the Primary Department, and here the teacher gives special attention to the individuals, with a view to their organization in classes, which are to pass through the Intermediate Department. The memory work in each of these three divisions is thoroughly graded to the capabilities of the child.

The Intermediate Department is known as the seven steps upward. The class is promoted every year. Promotion does not depend on merit, but every child receives a diploma, and the standing on the diploma depends on merit. The diploma is a life certificate, with a record of all the grades through which the child has passed. The first of the seven steps is known as "Bible Story," in which the leading stories of Scripture are thoroughly cleared of the extraneous matter acquired in the free telling of the tale in the lower departments, and are thoroughly mastered by the child. The second step, at eleven years, is "Bible Readings," which is a composite textbook, giving more Bible stories, short memory outlines of Bible history and of the books of the Bible, and a great many character-forming Scripture proverbs to be committed to memory.

At about twelve years of age the pupil goes into "Bible History," which weaves the stories into a continuous thread, and which takes advantage of the later child memory for considerable memory work in extended and notable passages of Scripture, parts of the catechism that bear, as underlying principles, upon the history that forms the section to be studied for the day. A year later the continuous Bible History is set into its physical background, and into the customs and life of the day, in a work called "Bible Scenes," or, in more amplified form, "Bible Geography," with many spiritual lessons. At thirteen or fourteen years of age, the pupil reaches the grade of "Bible Biography," which is an analysis of the leading Bible characters, so that the child may comprehend in the study of personality the consequences of right and of wrong conduct.

At the age of fourteen or fifteen, the pupil takes up "Bible Teaching," which is a brief outline of the underlying principles of Christianity, and of the principles and duties of Christian conduct, in the con-

tacts with home, society, church, and state. This is the period at which young people are encouraged to become members of the church through confirmation. The following year the grade is "Bible Outlines," and presents a brief view of each of the books of the Bible, one book a Sunday, and is preparatory to the detailed study of the text of Scripture, which begins in the Senior Department with the "Scripture Lesson Commentary," where the usual method of textual exposition and practical applications is followed.

The system makes provision for a normal class, which students enter for a year or two in order to study the text of Scripture. From this a sufficient number are graduated for the purpose of becoming teachers in the first grade of the Intermediate Department. These young teachers go with the pupils through the various grades, and thus themselves become mature in teaching experience and in knowledge of the Scripture, and become more and more fitted for their positions as teachers in the Senior Department of the school.

The system has been translated and is used in the German and the Swedish languages, and a portion of it has been translated into the Telugu language of India, and into the Japanese and Spanish languages. Where the system is properly introduced, the pupils properly related to the grades, and real work is done in the Bible school, the execution of the system is a simple process, and the mastery by the pupil of the facts of Scripture and of the principles of the Christian life is remarkable. In some of the Lutheran churches the daily Christian kindergarten has been introduced, and a plan of lessons, not simply religious, but also connecting with the later school life of the child has been evolved.

T. E. Schmauk.

LUTHER'S CATECHISM.—See Catechetical Instruction; Creeds, Place of, in Religious Education; Reformation, The, and Religious Education.

M

McFARLAND, JOHN THOMAS (1851-1913).—Methodist clergyman, editor, author. John T. McFarland was born at Mount Vernon, Ind., January 2, 1851, the son of Sylvanus and Elizabeth Ginn McFarland. He attended Iowa Wesleyan and Simpson Colleges and was graduated from the latter in 1873. After several years of successful pastoral work he attended the Boston University School of Theology, where he obtained his theological training, and again entered the pastorate. His early pastoral record included the following appointments: Millersburg, Sweetland Center, and Eddyville, Ia.; Providence, R. I.; and Elmwood and Peoria, Ill. In 1882, he was elected vice-president of Iowa Wesleyan College, and two years later was elected president, in which position he rendered to the college seven years of valuable service. Again entering the pastorate, he served in succession First Church, Jacksonville, Ill.; New Britain, Conn.; New York Avenue Church, Brooklyn, N. Y.; and First Church, Topeka, Kan.

He was five times delegate to the General Conference, which body, in 1904, elected him editor of the Sunday-school publications. Dr. McFarland was a natural leader. His type of mind was prophetic. He had the constructive capacity of a statesman, and gave himself with utter devotion to the task to which the church had called him. Familiar with the history of the past, he was a thoroughly modern man. He was perfectly conversant with the ripest educational ideals of the times.

Dr. McFarland believed that the potentialities of the future man and woman are enfolded in the nature of the child. He was strongly convinced that the child, early trained, spiritually nurtured and given to the church, constituted the finest contribution which parenthood can make to Christianity. He laid strong emphasis upon the necessity of a scientific understanding of childhood; and he had a genuine love for children. Imbued with a keen sense of the moral worth of childhood, he studied the habits and playful moods of children with the passion of a naturalist.

His thought embraced the entire circle of educational needs. With large comprehension he put his constructive touch upon all grades of study from Primary Department to University. He intelligently planned for a progressive sequence of studies adapted to all grades of Sunday-school teaching. When stricken with his last illness, he was engaged in the preparation of the present work—the *Encyclopedia of Sunday Schools and Religious Education*—but was cut off in the midst of his labors.

The task to which the church called Dr. McFarland was an important one, and his career justified its choice. With clear vision, steady, unfaltering purpose, fine judicial temper and balance, unimpeachable wisdom, and the firm grasp of a master, he directed the great interests committed to his charge so as to carry them to the highest levels of excellence and influence.

G. P. MAINS.

MADRAS SYSTEM.—SEE BELL, ANDREW.

MAGIC LANTERN.—SEE STEREOPTICON, USE OF THE.

MAHOMEDANS.—SEE MOHAMMEDANS.

MALAN, HENRI ABRAHAM CESAR (1787-1864).—A Swiss Protestant divine, who was born at Geneva. He was for some time preacher at the Geneva Cathedral, and while there, gained a reputation for great eloquence. Through Robert Haldane of Scotland and Dr. John M. Mason of New York, he became a Trinitarian, left the Established Church in 1818, and gathered an independent con-

gregation to whom he ministered for many years. He founded a Tract Society, a Theological School, and a Magdalene Asylum and in 1817 he began the systematic religious instruction of children by voluntary lay teachers.

A man of immense versatility, Dr. Malan was known as the French Watts, because of his gifts as a hymn writer. *Chants de Sion* is his most important work, the music of which, as well as the words, is Dr. Malan's composition. He possessed more than ordinary talents as a musical composer, painter, and sculptor, and was a personal friend of Thorwaldsen. He wrote many stories and other books for the use of the Sunday school, some of which have been translated into the English language. (See Switzerland, Religious Education in.)

S. G. AYRES.

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Malan, César, the younger. *The Life, Labours, and Writings of Cæsar Malan.* (London, 1869).

MANITOBA.—SEE CANADA, HISTORY OF THE ASSOCIATED S. S. WORK IN THE DOMINION OF.

MANN, HORACE (1796-1859).—American educational reformer and statesman. Born May 4, 1796, at Franklin, Norfolk County, Mass., the fourth child of Thomas Mann and Rebecca Stanley. His father died when Horace was thirteen, "leaving little besides the example of an upright life, virtuous inculcations, and a hereditary thirst for knowledge." Of his own childhood he wrote, "I regard it as an irretrievable misfortune that my childhood was not a happy one. By nature I was exceedingly elastic and buoyant; but the poverty of my parents subjected me to continual privations. I believe in the rugged nursing of Toil; but she nursed me too much. . . I do not remember the time when I began to work. . I have derived one compensation, however, from the rigor of my early lot. . . Whenever I had anything to do I do not remember ever to have demurred, but have always set about to do it like a fatalist; and it was as sure to be done as the sun is to set."

One of the important factors in his youth was the influence of Dr. Nathaniel Emmons, pastor of the church in Franklin, "an example of clerical dignity and fidelity," but unfortunately also "a man of pure intellect, whose logic was never softened in its severity by the infusion of any kindliness of sentiment." So effective a teacher was he that at the age of twelve, Horace Mann was thoroughly familiar with the theological controversy of the time. But when his most loved brother was drowned while swimming and Dr. Emmons said, in his powerful funeral sermon of warning to the young, that Stephen might even then be in eternal torment, his mind rebelled absolutely against a God who could thus condemn so ideal a brother, and he declared himself free of all ecclesiastical authority. Late in life he wrote of this experience, "I am as a frightened child whose eye, knowledge, experience, belief, even, are not sufficient to obliterate the image which an early fright burnt into his soul. I have to reason the old image away and replace it with the loveliness and beauty of another; and in that process the zeal, the alacrity, the fervor, the spontaneousness, are partially, at least, lost."

The poverty of the town rendered school advantages meager so that at the age of fifteen he had never been to school more than eight or ten weeks in a year. At the age of twenty, in six months' schooling under Samuel Barrett, an itinerant schoolmaster who was a profound linguist, Mann fitted for college in the classics, and in September, 1816, entered the sophomore class at Brown University. There he excelled in the classics and exact sciences and developed powers as an orator. His study of Cicero impressed him that true religion is the cultivation of social duty, and he fed his imagination on the idea of making a heaven of society around him. Hiz zeal and poverty caused him to deprive himself of needed exercise and food, so that his health was permanently impaired. He was graduated with honors in 1819, his oration being on the "Progressive Character of the Human Race," along the lines of education, philanthropy, and free institutions.

To a man of his gifts two professions were open—law and the ministry. His religious convictions could not permit him to become a minister, so he naturally chose the law.

During 1820 and 1821 he acted as tutor at Brown, then, entering law school at Litchfield, Conn., under Judge Gould, was admitted to the bar in 1823, opened an office in Dedham, and in 1827 was elected to the legislature. His ideals as a lawyer are embodied in this advice to a young man, written in 1852: "The common law, as contradistinguished from statute law, has its deep foundation in morals. . . . In practicing your profession, always seek for principles and make precedents bend to them; never the reverse. Never espouse the wrong side of a cause knowingly; and if unwittingly you find yourself on the wrong side, leap out of it as quickly as you would jump out of a pot of boiling brimstone. . . It is utterly amazing to me how a man can trifle with his own mind. I do not mean now his mind considered as his immortal self, but his mind considered as the mere instrument with which he works. If you destroy the celestial temper of that instrument, can you expect ever to restore its keenness again? I well know what the old lawyers say about its being right to defend a known wrong side. I deny it all and despise it. If a bad man wants such work done he shall not have my soul to do it with." He made it "the inflexible rule of his professional life, never to take a case that he did not believe to be right. He held that the advocate loses his highest power when he loses the ever-conscious conviction that he is contending for the truth; that though fees or fame may be a stimulus, yet that a conviction of being right is if itself creative of power" (Henry Barnard).

He was married in 1830 to Charlotte Messer, daughter of the president of Brown University. Of her death, two years later, his niece, Rebecca Pennell, says, "That stroke paralyzed everything of him but his moral nature. . Then was born that self-esteeming that counted all else as dross if he could make the world better for his having lived in it." Soon afterward he settled in Boston, and was immediately elected to the State Senate, of which he became president in 1835. He took an active part in all discussions, particularly those concerning railroads, public charities, religious liberty, suppression of traffic in lottery tickets and spirituous liquors, and in education. He moved the appointment of the original inquiry into the treatment of the insane in Massachusetts, and drew up and reported the resolve for the erection of a hospital for the insane. Although his was the only speech in its favor, so powerful was his appeal that the law was passed and the State lunatic hospital of Worcester, the first in the United States, was established. Of all the reforms with which he was identified, none appealed to him so strongly as the cause of education. He entered heartily into support of a bill for the establishment of a Board of Education for Massachusetts, and in June, 1837, was appointed its secretary. He withdrew from all other professional and business engagements to devote himself to the work, "resolved to be seen and known only as an educationist."

In 1840 occurred his marriage to Mary Peabody, sister of Elizabeth Palmer Peabody and Mrs. Nathaniel Hawthorne, and a prolonged visit to the educational institutions of Europe. During his twelve years as secretary of the Board of Education, Horace Mann was distinctly what he had resolved to be, "the missionary of popular education." His early plans were to arouse popular interest in education; to establish normal schools, the general use of school libraries, and an interest in public affairs on the part of the schools themselves. Later he came to feel the supreme importance of moral training and arrived at the modern ideal of the nonsectarian public school, an institution with practical morality, embodied not in creeds but in the lives of its teachers. "In the annals of American educators, the name of Horace Mann leads all the rest."

At the death of John Quincy Adams, Mr. Mann was elected in April, 1848, as the only man worthy to fill the vacancy thus left in the National House of Representatives. He occupied this position for two terms. His reason for again entering political life he gave thus: "All of human history that I ever knew respecting the contest for political and religious freedom, and my own twelve years' struggle to imbue the public mind with an understanding not merely of the law, but of the spirit of religious liberty, had so magnified my horror of all forms of slavery that even the importance of education itself seemed for the moment to be eclipsed."

In 1852, Mr. Mann was nominated by

the Free-soil party for Governor of Massachusetts, but the party was not sufficiently in power to carry the election.

In 1853, the call to become President of Antioch College, at Yellow Springs, Ohio, appealed to his passion for education. The college was established by the denomination known as the Disciples, or Christians. During his first year as president, Mann, with his family, united with the church in Yellow Springs, and always took an active part in local church matters. His work until his death in 1859 was that of creating a college under pioneer conditions. His aims were to secure for women equal opportunities of education with men; to confer degrees only on persons who not only had attained the required collegiate rank, but who had maintained through their course high moral character; and to establish a family relation between faculty and students. In the six years of his work there he "showed how a college can be Christian in the best sense of that word, and at the same time not sectarian, and did much to prove that conduct and character, rather than opinions, are the essential thing in life."

PEARL G. WINCHESTER.

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MANUSCRIPTS OF THE BIBLE.—SEE BIBLE IN THE S. S.

MAPS.—SEE GEOGRAPHY; HANDWORK IN THE S. S.; LIBRARY, THE S. S.

MASON, LOWELL.—SEE HYMN WRITERS AND COMPOSERS; MUSIC IN THE S. S. (UNITED STATES).

MAUNDY THURSDAY.—SEE CHRISTIAN YEAR.

MAY, ROBERT.—A Congregational missionary from London, *en route* to India, visited Philadelphia in 1811. He gave a new impetus to organizing Sunday schools, and from this time real progress was made. Mr. May conducted a school in Philadelphia, in which gratuitous teaching was introduced and it is claimed that he first suggested to America the system of unpaid teachers. A system of reward cards or tickets was used in the school, which was the beginning of the merit system in the Sunday schools in the United States.

S. G. AYRES.

MEMORY WORK.—One of the most remarkable feats of memorizing ever accomplished was that by Alexander Lyons, commonly called "Blind Alec," of Stirling, Scotland, who committed to memory the words of the entire Bible. If any one recited in his hearing a sentence, or clause of a sentence from any part of the Bible, he could not only continue the quotation, but tell its verse and chapter. A still more remarkable fact is that if he was given the number of any verse in any chapter of any book, he could immediately report the verse. He is said to have been a man of average intelligence. About fifty years ago, when he was in the maturity of adult life, he was thoroughly tested by a committee of citizens of Stirling, lay and clerical, at a public meeting which was called for the express purpose of ascertaining whether he possessed any knowledge of the *truths* of the Bible covered by the *words* held in his memory. He was first questioned on the facts of English history, which had been taught him through giving him ideas rather than a set form of words containing those ideas. He was found to be intelligently familiar with the truths embodied in the course of events as he had learned them. But when questioned on Bible truths, "he was unable to quote a single text or explanation, in proof, or in enforcement of the simplest doctrine or duty."

It is safe to assume from this instance and from many others that might be adduced, that the mere fastening of words in the memory not only does not imply that other mental processes must go on at the same time, but the act of memorizing is not and never can be identical with such processes. It is also true that when a large number of things which are not understood are forced into the memory,

"they are not only useless, but impair the memory for its proper function, which is to hold for subsequent use facts of knowledge already clearly understood by the mind."

In connection with religious instruction it has always been deemed of great importance that the memory should be well stored with Scripture and with church hymns. To these many denominations have added statements of doctrinal belief as embodied in a catechism. The memorizing of these things has been secured under two diametrically opposite plans of procedure. One presents large quantities of material to be stored in the mind of the child without concern as to whether or not any part of that which is memorized is understood. The other plan requires that matter presented to the pupil for memorization shall be something which he can at least partially understand; that it shall be a statement in concise form of a truth already made clear to him; and that the truth shall be one suited to minister to his need at the time when it is presented. This form of memorizing includes an appeal to the intelligence, and is of high educational value.

There can be no question that a great deal of rote memorizing has been required and performed in the Sunday school. Many of the tests for promotion from grade to grade as well as from one department to another have consisted of the repetition of long, abstract passages of Scripture. This has encouraged and perpetuated the habit of "cramming" for the final test, which is so inimical to true learning and to the cultivation of regular habits of study. Another fact which makes rote memorizing undesirable is that, though the words are correctly repeated, they often do not convey the true meaning to the child. Again, while the repetition seems accurate, the words and meaning may both be wrong—as in the case of a boy whose mother supposed that he understood the fifth commandment perfectly, but afterwards found that he was saying, "Six days shall thy neighbor do all thy work." Thousands of illustrations might be given to show the misunderstandings that have arisen, and to prove that Scripture committed to memory under such conditions is of little value.

It is hardly possible to overestimate the importance of securing the memorizing of a great deal of Scripture and many of the great hymns of the church as a part of Sunday-school instruction. But it is not necessary to resort to rote memorizing, since more rather than less can be memorized by pupils who are trained under the second plan outlined above. The value of this plan is that whatever is learned enters helpfully into the life at once, and need not be held dormant in the mind for some remote future use. It is also true that many verses taught in this way, but which the pupil cannot repeat with verbal exactness, have potently influenced his life.

It is not possible within the limits of this article to outline any detailed plan for graded memory work, nor is it necessary to do so. The International Graded Lessons, and other graded systems, furnish in the aggregate a large number of memory texts, passages, and hymns which are adapted to the needs and understanding of the developing life. Some broad statements, however, concerning the characteristics of the memory work called for in the different periods may be of assistance to those who wish to plan for additional material, or to test existing outlines.

For children under nine years of age the Bible memory work should consist of simple verses, preferably short, expressing such fundamental truths as God's love and care, and emphasizing the simple duties of obedience, trust, and kindness. The hymns should teach of God through nature, voice the spirit of praise, prayer, thanksgiving, and fellowship, and express the Christmas and Easter message in a childlike way.

Children from nine to twelve years of age often get the greatest help from verses which contain direct commands—"Seek first," "Remember now," "Trust in the Lord," "Be of good courage," and other similar verses have become a power in the lives of boys and girls in this period, when coupled with appropriate teaching. Simple Psalms and other passages in which truth is presented in word pictures are helpful. Hymns of action, especially those that are martial, and those containing vivid description, prayer hymns if both simple and definite; and those founded upon well-known incidents —such as "Nearer, my God, to Thee,"

and "Jesus, Saviour, Pilot me"—should be chosen for this period of later childhood.

For the Intermediate pupils expressions of aspiration and high resolve, passages of Scripture and hymns in which beauty of thought and rhythm unite, will be most appreciated and will best minister to this aspiring age.

In the Senior period the great passages of the Bible which contain transcendent and deeply spiritual truths, abstractly and symbolically stated, will make a strong appeal, both by their content and by the literary form in which they are expressed. Hymns voicing a world-wide brotherhood and service should be presented for memorization at this time.

It is true that beyond the Junior period no larger amount of memorizing will be secured. But if, in the earlier years, the mind has been stored with Scripture and hymns at least partially understood when learned, repeated and applied to him frequently, and expressed in conduct day after day, the revelation will be an increasing one and the character will be constantly enriched by these previous acquisitions. Doubtless a habit will have been formed which will lead the adolescent pupils to wish to learn the new passages and hymns which interest and influence them most deeply. (See Supplemental Lessons.)

JOSEPHINE L. BALDWIN.

MEN AND RELIGION FORWARD MOVEMENT.—Bearing a fivefold message directly to ninety of the larger cities of the United States and Canada, and to hundreds of smaller towns and localities through the operation of a plan of community extension, the Men and Religion Forward Movement, from September, 1911, to May, 1912, appealed to America emphasizing vital religion and showing its points of contact with the affairs of the present day.

The organizations uniting in the movement were the brotherhoods of the Baptist, Congregational, Disciples, Lutheran, Methodist Episcopal, Presbyterian, Protestant Episcopal, United Brethren, and United Presbyterian churches, the interdenominational Brotherhood of Andrew and Philip, the International Sunday School Association (*q. v.*), the Gideons (*q. v.*), or Christian commercial travelers, and the International Committee of the Young Men's Christian Associations.

The movement was initially directed by a Committee of Ninety-seven, which promoted the entire plan of a country-wide campaign. The membership of this Committee was geographically scattered and vocationally varied. Its personnel was of men distinguished not alone as leading laymen of the church, but as men who had achieved greatly in many fields of endeavor. The chief aim of the movement was set forth in the series of resolutions adopted at the first large conference of the Committee of Ninety-seven, held in Buffalo, N. Y., in October, 1910, from which the following is quoted:

"To secure on the part of men and boys of this generation personal faith in Jesus Christ as Lord and Saviour, leading them to the conformity of their wills to the will of God.

"To enroll men and boys in the systematic and daily study of the Holy Scriptures.

"To continue and to increase the emphasis of the Christian religion as the one and only hope of the world, and to make the abiding missionary enterprises of the church, at home and abroad, the most vital and permanent element in Christian life.

"To increase the permanent contribution of the church to the best life of the Continent—socially, politically, commercially and physically—and to emphasize the modern message of the church in social service and usefulness.

"To unite the churches, the brotherhoods, the Sunday schools and the Young Men's Christian Associations in a worthy and workable plan of permanent specialized effort for men and boys." (See Brotherhood Movement; Y. M. C. A. and the S. S.) Eight-day campaigns in each locality, arranged for and conducted by a local Committee of One Hundred, were participated in by four "teams" of "specialists" in Bible study, boys' work, evangelism, missions, and social service, respectively. These teams traveled from center to center, delivering platform addresses, holding institutes, evaluating and coördinating community facts, visiting shops, mills, and factories, schools, colleges, and business institutions, and pre-

paring for each center a practicable program of religious advance, based on the survey of each section. In each program was set forth the manner in which the whole Gospel could be applied in modern manner to the whole life of man.

At the close of the continent-wide campaign there was held in New York city a "conservation congress," attended by the leaders and workers in the movement in all parts of the United States and Canada. At this congress the work of the entire movement was reviewed, and from it there issued both general and sectional plans for the conservation of results.

The Movement received such marked attention by religious forces in many parts of the world that, in 1913, some of its leaders concluded to carry the campaign to foreign lands and the work was inaugurated in Australia.

W. B. PATTERSON.

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MEN TEACHERS.—SEE BOYS, MEN TEACHERS FOR.

MEN'S BIBLE CLASSES.—SEE AGOGA AND AMOMA BIBLE CLASSES; BARACA-PHILATHEA BIBLE CLASSES; DREXEL BIDDLE BIBLE CLASSES; LOYAL MOVEMENT; WESLEY ADULT BIBLE CLASSES.

METHOD, SCHOOLS OF.—Instruction and direction for Sunday-school teachers and leaders is offered, annually and occasionally, at many places in North America in the form of a "school of method." This is a meeting of students and instructors for about a week, with an institute program providing both general and specialized instruction, mainly in the form of courses running through the week of the school. As standardized in 1904 by the Committee on Education of the International Sunday School Association, such a school, to qualify for the right to issue International certificates to its students, must offer instruction in at least two of the recognized grades or specialties of the Sunday school, providing for each student at least four hours of work per day for five days. The program must include studies in the Bible, the work of the teacher and Sunday-school management and method. The study of the pupil, long a regular feature of the programs, was in 1915 added to these standard specifications.

Summer assembly instruction for Sunday-school teachers began in 1875 at Chautauqua (*q. v.*), N. Y.; the work consisting mainly of one or two hours' instruction each day in the Bible and general teaching method for a term of several weeks. As distinct from this, the first school of Sunday-school methods was held at Asbury Park, N. J., July 23 to August 3, 1894. Its title, "Summer School of Primary Methods," indicated what has ever been the ruling feature of schools of this type—provision only for those acknowledging a graded or specialized relation to Sunday-school work, with a full week's course of study for every group of specialists thus provided for.

Other essential features of the Asbury Park type of schools of method are: (a) interdenominational auspices, usually of the state association; (b) careful planning of each year's work, by a board representative of the school's constituency; (c) an annual session at one place or within one district; (d) provision for advanced as well as elementary (first year) students, usually through a three-years' cycle of offered studies; (e) provision for conference, experimentation, and the growth and crystallizing of public opinion, as well as for didactic instruction. The Asbury Park school has maintained these features, holding annual sessions since its inception. A school of this type was held at Chicago for three years, 1897 to 1899; others have been held annually in Rhode Island since 1902 and in Northfield, Mass., and western Pennsylvania since 1904. Results in the development and popularizing of practicable ideals in religious education have justified the insistence by the leaders of these schools on the features named.

At Winona Lake, Ind., since 1900, a school in many respects resembling the Asbury Park type has been held annually, as a part of the summer assembly program. It has paid more attention to the general needs of Sunday-school teachers and less to differentiations of grade; and its program for the week has been arranged to fit in with that of the assembly. Many schools of this type are held annually at camp grounds and "retreats,"

usually under denominational auspices. They should be distinguished from the summer conferences held under the Missionary Education Movement and other auspices, usually missionary and denominational. These also meet for a week or ten days, furnishing a program of instruction, inspiration, and recreation, with a view to developing young people and leaders of young people in Christian service, including the Sunday school.

It was formerly deemed an essential to the success of a school of method that it should be held during vacation time at a place convenient for summer outing. Busy Sunday-school workers, including housekeepers and employed persons, are thus able, by devoting part of their vacation time to self-improvement, to spend one week in the year in thus cultivating Sunday-school graded fellowship and acquainting themselves with the latest advances in educational principle and method. Birmingham, Ala., however, and many other cities have since 1911 proved it possible to hold a successful school of method for five or more consecutive days for the city and vicinity at any season of the year; the program beginning each day in mid-afternoon and continuing until 9.30 o'clock or thereabouts, with intermission for supper and table fellowship. The inspiring atmosphere characteristic of the work is thus maintained, with a due amount and proportion of studies, in the midst of the workers' daily engagements. Most large cities now maintain a city training school (*q. v.*) or institute, running for one night a week through the season; and the city winter school of method may easily be correlated with this institution, each supplementing the work of the other.

Institute schools of method, held for the benefit of a locality and its vicinity by a visiting faculty on tour, have become common in recent years. Local arrangements for such a school are entrusted to the local workers, who also contribute members to the faculty. While many of these schools conform fully to the terms of the International standard, they necessarily aim at immediate results in the establishment of training classes and the securing of other specific advances in method among their constituent schools, rather than in establishing a permanent base of educational influence for the territory reached. Several of the leading denominations have been especially active in holding these schools, and have thereby greatly stimulated progress among their constituent Sunday-school workers.

Five full days of work are specified in the International standard, because experience has shown the cumulative effect of daily instruction and conference in remolding the opinions and changing the viewpoint of workers accustomed to traditional methods. Four hours (or periods of not less than forty minutes each) per day are required, in order to set off the school of method from the continuous assembly program which might offer the same instruction, but cannot produce the same type of gathering or secure the same results in fellowship and mutual stimulation. It is not implied that other types of school are not accomplishing important results.

In order to provide full instruction for each group of students, it is customary to arrange a program of devotions and general lectures for all the groups, together with simultaneous sections for elementary, secondary, and adult workers and frequently for each one of the recognized departments of a graded Sunday school. In the larger schools, also, simultaneous elective courses are furnished. In an annual school, effort is made to plan the studies according to a curriculum of three or four years; and in some cases the work of two or even three years is given each year. (See Easter Conferences and School of Method.)

E. M. Fergusson.

METHODIST BROTHERHOOD.—See Brotherhood Movement.

METHODIST CHURCH IN CANADA, SUNDAY-SCHOOL WORK OF THE.—The present Methodist Church of Canada was formed by the union of four branches of Methodism, in 1884. Previous to this union, all the uniting churches had flourishing Sunday schools of their own. The combined Sunday-school forces at the time of Union totaled as follows:—Sunday schools, 2,707; Teachers, 22,437; Pupils, 175,052. By readjustment of the local congregations, the number of schools was reduced in 1886 to 2,675, while teachers

had increased to 2,246, and pupils to 191,185. At the time of Union the total contributions of the uniting schools for missions were $14,701; for local Sunday-school support, $63,359; and for the General Sunday School Fund, $1,113. Comparing the figures for 1914 with those given above, the growth of the Canadian Methodist Sunday schools is at once seen. In 1914, 3,839 wholly Methodist schools with 557 additional union schools on Methodist circuits and missions, were reported; teachers and officers numbered 40,598; pupils, 418,439; a total Sunday-school force of 459,037. The 1913 report showed that $55,000 were raised for missions, $250,000 for local school maintenance, and $14,000 contributed to the General Sunday-School Fund. For all purposes the schools report $385,000 raised during 1912-13.

The general government of the Sunday schools of Canadian Methodism is vested in a General Conference Board having jurisdiction over Epworth Leagues and other Young People's societies as well. This General Board comprises the general superintendents of the Church, general secretary, five field secretaries, general treasurer, editor of Sunday-school publications, secretary of the Missionary Education Movement, and one representative from each of the twelve Annual Conferences, elected by the General Conference.

The General Board meets annually, and its Executive quarterly or oftener as circumstances require. The general secretary is elected by the General Conference, the field secretaries by the Board. One field secretary is located in the East with the Maritime Provinces and Newfoundland as his field, another in Ontario with the Central Conferences in his care, another in Manitoba to oversee the work in that Conference, another in Saskatchewan for that territory, while the fifth is responsible for the work in Alberta and British Columbia Conferences. The General Board reviews and governs the work of all.

Each of the twelve Conferences has a standing Sunday School Committee composed of a District Sunday-school secretary elected at Annual Conference, and a lay member elected at the Annual District Meeting. The District Sunday-school secretary has general charge of the Sunday-school work of his district under the direction of the general secretary. The District Sunday-school secretaries are ministers on Circuit, not paid officers of the General Board.

At the General Conference of 1910, teacher training, which up to that time had been left to the Provincial Sunday School Association to conduct, was organized as an integral part of the Sunday-school work of the denomination under direction of the General Board. The first year's experience proved the wisdom of this course, and the Teacher-training department is fast growing. About 2,200 certificates were issued in the first two years of its existence.

The Sunday-school publications are under the direction of the Central Section of the Book and Publishing Committee of the General Conference. The General Sunday School Board has no responsibility in the matter of publishing these. The series comprises the following lesson helps:—

The Sunday School Banner, a monthly for teachers; The *Berean Senior, Intermediate,* and *Primary Quarterlies,* and the *Berean Leaf Monthly* for pupils, the *Adult Class Monthly,* the *Home Department Quarterly,* the *Teachers' Primary Quarterly, Berean Leaf Cluster,* and *Berean Lesson Pictures.* The illustrated papers for the pupils are:—*Onward* for Senior classes, *Pleasant Hours* for Intermediates, *Playmate* for Juniors, and *Dew Drops* for Primaries. There were sent to press in 1912, 320 isues in the 310 working days of the year, giving a total number of pages of 127,853,864 or an average stream of official papers of 412,432 pages per day, being an average for each of the eight working hours per day of 51,554 pages.

The editor of Sunday-school publications at the time of Union, and thereafter until his death in 1908, was Rev. W. H. Withrow, D.D. He was succeeded by Rev. A. C. Crews, D.D., who from 1895 to 1908 had been general secretary of the Board of Sunday Schools and Epworth Leagues. When Dr. Crews was transferred to the editorial office, he was succeeded as general secretary by Rev. S. T. Bartlett, at that time associate secretary resident in New Brunswick.

The General Sunday School Fund, out of which the expenses of the General Board are met, is sustained by an Annual offering by the Sunday schools of the denomination. This, with an envelope collection from the congregations, is ordered by the General Conference for the last Sunday in September of each year, which date is set apart to be observed as Rally Day (*q. v.*) throughout the connection. An appropriate printed service is provided free by the General Board to all schools desiring to use it on that day.

S. T. BARTLETT.

METHODIST EPISCOPAL CHURCH, SOUTH, SUNDAY-SCHOOL WORK OF THE.—Episcopal Methodism was one body in the United States from its organization in 1784 until the General Conference of 1844, when a plan of separation was adopted, and the sixteen Annual Conferences in the Southern States were formed into a separate and independent jurisdiction. This was effected through a convention which met in Louisville, Kentucky, May, 1845. The body was organized as the Methodist Episcopal Church, South. The convention attempted no legislation. It organized and provided for a General Conference to legislate under the restrictions adopted by the undivided body. (For data prior to 1844 see article Methodist Episcopal Church.)

The first General Conference of the Methodist Episcopal Church, South, was held in Lynchburg, Virginia, May, 1846. This General Conference appointed a "Committee on Sabbath Schools." The subject was well considered and a report made. The report, as was the custom of that day, was laid on the table "for the present." For some reason it was never called up, and for the ensuing four years the church carried on its Sunday-school work under the regulations of the undivided church, which regulations were transferred without change to the Discipline of the newly organized body.

A little advance was made at the General Conference of 1850 held in St. Louis. The ministers were instructed to "recommend, everywhere, to heads of families connected with our church, to form their children and servants into Sunday schools, in all such places as are removed from our regular Sunday schools."

The Southern Methodist Church was a pioneer in work among the colored people. In this pioneer work William Capers (*q. v.*) of South Carolina, afterwards a bishop in the church, was the leader. He was followed by a host of men, who gave their best energies to the preaching of the Gospel among the slaves. They were particularly active on the large cotton plantations. It was impracticable for the missionaries to conduct regular Sunday schools except at a few points, as many of their services were held in the week, but they were careful to catechize the children, always using Capers' Catechism. In not a few instances did "heads of families," following the advice of the General Conference, form their children and servants into Sunday schools. Wealthy and cultivated Christian women did not hesitate to teach the Negro children, making it a part of their Sunday work.

The formation of a Sunday School Union was recommended by the General Conference of 1850, but owing to the outbreak of cholera in St. Louis, which hastened the adjournment of the session, no plan or constitution of such a union was adopted. The Conference ordered a Sabbath School Journal to be published at Charleston, S. C., "with a general Depository at Nashville, Tennessee," and elected an editor, who was also to edit all Sunday-school publications. This was the beginning of *The Visitor,* and of the Sunday-school library. Dr. Thomas O. Summers was elected editor.

At the General Conference of 1854 the subject of Sunday school was thoroughly considered by a strong committee with Dr. Lovick Pierce as chairman. An exhaustive report was made which, in the light of to-day, seems to have been prophetic. One paragraph is worthy of quotation in this connection:

"We are satisfied that to a very great extent the future success of all evangelical churches, especially in the older states and more established congregations, must and will be in almost exact proportion to the wise and Scriptural indoctrination of the youthful mind; and that this seeding of the mind must be effected chiefly in the nursery and in the Sunday school. The idea that we can permanently enlarge and establish the church we represent, by a merely missionary system of preaching,

in the older states, where the excitements and change of a new country have given place to the staid habits of thoroughly organized communities, is, in our opinion, entirely Utopian. In such portions of our great field of labor, we must look for sound conversions more as the blessed sequence of a system of thorough religious education, than as a result of those sudden and overwhelming conversions which characterize those times when such training was impossible."

The Committee further said: "In the present state of society, we regard Sunday schools as indispensable to the carrying out of the will of God, as expressed in his word, regarding the indoctrination of the youthful mind with evangelical truth."

The Committee recommended "the formation of a Sunday School Society," and presented a constitution for its government. The report was adopted, and the general management of the Sunday school was placed in the hands of the Society. The "Board of Managers" numbered about sixty-eight. The society broke down of its own weight, and at the meeting of the General Conference in 1866 it was abolished as "an inert, inoperative, and cumbrous piece of machinery."

The abolition of the Sunday School Society left the Sunday school without any connectional Board or head for the ensuing quadrennium. In the absence of such a Board specific instructions were given to the ministers. Provision was made for a "suitable and appropriate liturgical service for the opening and closing religious exercises of the Sunday schools." The liturgy never appealed to the people. A new series of catechisms was ordered. They were to be doctrinal, with special reference to Wesleyan theology, and to be "graduated to the several stages of the learners." The *Sunday School Visitor,* suspended during the war between the States, was resuscitated. The Conference ordered that Sunday-school children be taught sacred music as part of their religious instruction, and the book editor was required to prepare a music book for this purpose. This was the beginning of Sunday-school song books in Southern Methodism. He was likewise required to revise "the whole catalogue of Sunday school books, eliminate all unsalable works, and such as were ill-adapted to a Sunday-school library." In addition he was to add from time to time "such books as would enhance the value and increase the attractiveness of our Sunday-school libraries." The good effect of these requirements remains.

The General Conference of 1870 authorized a General Sunday School Secretary, to whom was committed "the entire department of Sunday-school literature and requisites." The Conference also recommended that our Sunday schools adopt "the best system of uniform lessons to be procured," to be used "in connection with the best church catechisms that have been or can be prepared." Dr. A. G. Haygood was elected general secretary, and following the recommendation of the General Conference as soon as practicable, adopted one of the uniform lesson systems in use at that time—presumably the Berean system, the International Uniform Lesson system now in general use not then being in existence. That system, since its inauguration, has been in general and constant use. Recently the International Graded Series has been adopted by many schools, and this new system has become very popular.

In 1878 the title "Sunday-school secretary" was changed to "Sunday-school editor." Since then the management of the Sunday-school affairs of the church has been in the hands of a committee of six—now called the Sunday School Board, with the Sunday-school editor as chairman. The substitution of a select committee, or board, of six expert Sunday-school men—two ministers and four laymen—for a large and unwieldy body was a wise move and has secured efficient management.

For several quadrenniums past no radical changes have been made in the management of the Sunday school department of the church. The aim has been to make the Sunday schools what they were designed to be—schools to lead children to Christ, and to develop strong Christian characters. The General Board has stimulated and greatly aided the schools. Without disturbing existing conditions two additional departments under the supervision of the General Board have been organized: the Teacher-training department, and the Wesley Adult Bible

class department, each having a competent superintendent.

Sunday schools are required to observe "the third Sunday in May, or as near thereto as practicable," as Children's Day and, except Christmas, it is the most popular day of the year with the Sunday schools. The larger part of the funds raised for Sunday-school benevolence is collected on Children's Day.

The General Conference of 1906 authorized a "Chair of Religious Pedagogy and Sunday Schools in Vanderbilt University," and provided a method of raising an endowment of $50,000.

At the General Conference of 1914, the department was almost completely reorganized. The work was committed to a Board "composed of one effective bishop, ten traveling preachers, and ten laymen," and *ex officio* members, viz: The Sunday-school editor, the assistant Sunday-school editor, the superintendent of teacher training,. the superintendent of the Wesley Adult Bible class department, any other general officer the Board may elect, and the educational secretary of the Board of Missions." The bishop belonging to the Board must be president, and the Sunday-school editor the vice-president. The Board is to be elected quadrennially by the General Conference. This general Board is empowered to "elect from time to time such field secretaries as it may see fit." Provision was made for the incorporation of the Board.

The Annual Conferences were authorized to continue Conference Sunday School Boards to be composed of one layman from each district, and an equal number of traveling ministers. The Conference Board was authorized to employ "a Conference field secretary, or such other worker as may be deemed necessary." The Conference Sunday School Boards hold anniversaries in connection with the sessions of the Annual Conferences. District Sunday-school conferences or institutes, are held in connection with the District Conferences or at any time the Presiding elder may appoint.

Provision was made for the work of the local churches under the direction of quarterly conferences which under the law are the Boards of Managers.

The Sunday School Board issues periodicals and lesson helps as follows: *Sunday School Magazine; Senior, Intermediate, Junior, and Home Department Quarterlies; Primary Teacher; Our Little People; Olivet Picture Cards; The Adult Student; The Visitor,* an eight page weekly, and *Boys and Girls,* a four page weekly. The quarterlies range from thirty-two to sixty-four pages each. Besides these are the Graded Lessons having a circulation of more than 123,000. From the beginning of the organized work of the Sunday school in the Methodist Episcopal Church, South, up to 1870 Dr. Thomas O. Summers was editor of *The Visitor,* and of "all Sunday-school publications." He was followed by Dr. A. G. Haygood, afterwards Bishop Haygood, who served from 1870 to 1875. Dr. W G. E. Cunnyngham succeeded Dr. Haygood and served in the office nineteen years. During his term Rev. J. A. Lyons was employed as assistant for the special purpose of selecting and classifying books for the Sunday-school library. Dr. Cunnyngham was followed in 1894 by Dr. W D. Kirkland who lived but a few months after his election. Dr. James Atkins was elected by the Book Committee to fill the unexpired term, and was re-elected by the General Conference of 1898, and again in 1902. Dr. Atkins was elected to the Episcopacy in 1906 and was succeeded in the editorship by Dr. E. B. Chappell, the present (1915) incumbent. Rev. L. F. Beaty was elected Assistant Editor in 1894 and still holds the position. The Sunday School work of the church at present (1915) is conducted under the following management:

Sunday School Board: Dr. E. B. Chappell, Chairman; George M. Napier, Secretary; Rev. John O. Willson, D.D.; J. R. Pepper, M. L. Walton, B. M. Burgher. *Editor,* Rev. E. B. Chappell, D.D.; *Assistant Editor,* Rev. L. F. Beaty, D.D. *Department Superintendents:* Teacher Training Department, Rev. John W Shackford; Wesley Adult Bible Class Department, Rev. C. D. Bulla, D.D.; Sunday School Supply Department, E. E. French. The headquarters are at Nashville, Tenn.

J. W. Boswell.

METHODIST EPISCOPAL CHURCH, SUNDAY-SCHOOL WORK OF THE.—The Methodist Episcopal Church was organ-

ized at Baltimore, 1784. The first Book of Discipline adopted at the time of organization prescribed a volume of Instructions for Children, and weekly meetings with children of Methodist parentage for purposes of religious instruction. These children's meetings of single classes, or groups of classes, were held as a rule on Sunday and seem from the first to have occupied a place of first importance in American Methodism, although the Sunday schools of the Robert Raikes (*q. v.*) type were also recommended as early as 1790, "in order to instruct poor children, white and black, to read." A footnote comment inserted into the tenth edition of the Discipline for 1796 (Section XVI, of the Instruction of Children), by Francis Asbury (*q. v.*) and Thomas Coke, urges the establishment of Sunday schools in fulfillment of the disciplinary requirement calling for the establishment of children's classes.

The Sunday-school work of the Methodist Episcopal Church is thus a development of the early children's class, which from the first was an organic part of the work of the church, rather than from the Sunday schools of the Robert Raikes type, which after a brief experiment were discontinued (Bangs, *History M. E. Church,* Vol I, p. 309f.). When later the popularity of the First-day schools, in Philadelphia and elsewhere, and the subsequent formation of the American Sunday School Union, 1824, placed new emphasis upon the ideal of Sunday schools for secular instruction, the Methodist Episcopal Church was among the first to protest against this ideal and to insist upon the more distinctly religious-educational aim and program which from the beginning had characterized the work of the church with children. Methodist Sunday schools, therefore, are indebted to the Raikes movement for their name only. For their aim, curriculum of study and program they are indebted to the religious-educational purpose and program of the church, first expressed in the children's classes.

It was this determination to make the religious-educational aim dominant in the work of Methodist Sunday schools which led the General Conference of 1824 to order the preparation of a catechism and other textbooks for the Sunday schools of the denomination, and in 1827 to the organization of the Sunday School Union of the Methodist Episcopal Church. The almost immediate amalgamation (1828) of existing Bible and Tract societies with the newly formed Union handicapped the work of the latter to such an extent that a reorganization under new charter provisions shortly became necessary. This was accomplished in 1840, and the constitution drafted at that time served the Union, with slight modifications, until 1904, when the General Conference again ordered the consolidation of the Union with other interests, this time with the Board of Education and the Freedmen's Aid Society. The new consolidated Board, known as the Board of Education, Freedmen's Aid and Sunday Schools, did not come into corporate existence until 1907, and then only to be again dissolved by order of the General Conference of 1908, which at the time provided for the organization and incorporation of the Board of Sunday Schools, under the auspices of which the Sunday-school work of the denomination has since been conducted.

This development of administrative organization was closely paralleled by a steady increase in Sunday-school enrollment and simultaneous development of the literature and religious-educational standards. The increase in enrollment by decades since 1850 has been as follows:

Year	Schools	Officers and Teachers	Pupils
1850.	.. 8,021	84,840	429,589
1860.	.. 13,447	148,632	807,988
1870.	16,440	181,230	1,197,674
1880.	.. 20,835	221,545	1,595,900
1890.	26,919	296,785	,313,644
1900.	32,034	346,874	2,688,077
1910.	34,945	368,981	3,545,961

The development of Sunday-school literature has been equally remarkable, the production of this literature constituting in recent years a major portion of the enormous total output of the Methodist Book Concern. The total sales of Sunday-school publications considerably exceeds one million dollars annually. To the early catechism and other books of instruction there was added in 1841 the *Sunday School Advocate,* a bi-weekly children's paper (weekly since 1872). This was followed in 1860 by *The Sunday School Journal,* a monthly magazine for teachers. *The Picture Lesson Paper,* for little chil-

dren, was added in 1870, *The Sunday School Classmate,* for young people, in 1873 and *The Senior and Intermediate Quarterlies,* dealing exclusively with the exposition of the International Uniform Lessons, in 1882. The present list (1915) of publications includes three weeklies, nine quarterlies, two monthlies, in addition to the complete series of pupils' textbooks and teachers' manuals dealing with the International Graded Lessons, and an increasing number of teacher-training and Bible study textbooks. To these must be added an extensive selection of library books, books of general reference for teachers, and pictures, maps and Sunday-school song books and hymnals.

From 1844 to 1908 the administrative and editorial departments were under a single executive head. The double office of executive secretary and editor was held in succession by D. P. Kidder (*q. v.*), 1844 to '56; Daniel Wise (*q. v.*), '56 to '68; John H. Vincent (*q. v.*), '68 to '88; J. L. Hurlbut, '88 to 1900; T. B. Neely, 1900 to 1904; J. T. McFarland (*q. v.*), 1904 to 1908. In 1908 D. G. Downey was elected Corresponding Secretary of the newly organized Board of Sunday Schools, J. T. McFarland being reëlected Editor. In 1912 Edgar Blake succeeded D. G. Downey as Corresponding Secretary, and J. T. McFarland was reëlected editor. His death occurred in December, 1913, and H. H. Meyer was appointed to the office of editor. This division of labor gives to the present Board of Sunday Schools two coördinate executive officers. The Board itself is composed of twenty-nine members, lay and clerical, elected quadrennially by the General Conference and nominated by the Board of Bishops. It has general supervision of all Sunday-school work, exclusive of the editorial department, responsibility for which rests with the Book Committee having charge of all publishing interests represented by the Book Concern. The work of the Sunday School Board is conducted by means of six departments, including (1) *General Administration;* (2) *Lesson Courses,* charged with the formation and development of the curricula for use in the Sunday schools and in teacher-training; (3) *Education,* having administrative direction over the work of teacher-training, the college work of the Board, organized Bible class work and work with boys; (4) *Institute work;* (5) *Extension;* (6) *Foreign Work.* The work of each department is in charge of a special committee.

The Methodist Discipline provides for a Conference Board of Sunday Schools within the bounds of each annual conference, and for a local Sunday School Board in every parish. The local Sunday School Board elects the superintendent (subject to confirmation by the Quarterly Conference) and teachers, and has immediate supervision of the work of the local school. Of this Board the pastor is *ex officio* chairman. The denominational standard for the local Sunday school is fixed by the Discipline, and calls for a Cradle Roll; Home Department; one or more organized Adult Bible classes; separate missionary and temperance organizations; a committee on Sunday-school evangelism, with the observance of Decision day or its equivalent, and of Rally day; a departmental organization and grading of the school; graded instruction and a class in teacher-training. The success of the Sunday-school work of the denomination has been marked both on the side of missionary or extension work and on the side of an intensive improvement of organization, teacher training and courses and methods of instruction. The office of the Board is in Chicago, the editorial office in Cincinnati, Ohio.

H. H. Meyer.

References:

Histories of Methodism, especially those of Stevens and Bangs; Annual Reports of the Board of Sunday Schools, 1844 to 1913; Methodist Discipline, 1784 to 1912; Present By-laws of Board of Sunday Schools.

METHODIST NEW CONNEXION.—See United Methodist Church (England).

METHODIST PROTESTANT CHURCH, SUNDAY-SCHOOL WORK OF THE.—The Denomination was organized in 1828 under the name "Associated Methodist Churches." It took the name Methodist Protestant, and adopted the present Constitution and Discipline in 1830.

From the beginning the denomination has been favorable to religious education,

and it has given close attention to its Sunday schools.

The church came into its Sunday schools by inheritance from the mother denomination (M. E.), which specifically provided for Sunday schools in its minutes of 1790. When the northern and southern branches of the denomination united, in 1877, in the discipline of that date, provision was made for putting the Sunday school of the local church under the care of the Quarterly Conference, and providing that the superintendents should be elected by the officers and teachers, after a notice from the pulpit, with a further provision that all the members of the church present should have the privilege of voting. The Sunday schools, during the early years of the denomination, were carried on under the direction of the Board of Publication, but in 1908 a Young People's Board was constituted by the General Conference, and the Sunday schools were joined with the Y. P S. C. E. under the direction of a general secretary. Sunday-school education and extension are conducted by this board.

The first form of periodical treatment of Sunday-school work was in a column of comments on the Uniform Lessons, beginning in 1874, in the *Methodist Protestant,* of Baltimore.

The periodicals commenting on the Sunday-school lessons were developed in Baltimore, under the direction of the Baltimore Directory of the Board of Publication, and the distinctly literary papers in Pittsburgh, under the direction of the Pittsburgh Directory. In 1885 a Sunday-school department of the Board of Publication was created and all the periodicals put under the care of the Pittsburgh Directory, with a district editorial management.

The periodicals treating of the Uniform Lessons were steadily increased in number until all the grades of the Sunday school were covered. In 1912 the first five years of the Graded System of lessons were published with the imprint of the Board.

Education and extension in the Sunday school is carried on by the Young People's Board, in coöperation with the Board of Publication. The importance of establishing a close relation between the children and the church is emphasized. The denomination recommends that the children be organized into classes for instruction, and that they be regarded as probationary members of the church. Nine men give their time, in whole or in part, to Sunday-school work. Ten periodicals are published, and five years of the Graded Series of lessons are produced. In 1913, 4,472,100 pieces of Sunday-school literature were distributed.

C. E. Wilbur.

MILLER, JAMES RUSSELL (1840-1912).—Presbyterian clergyman and editor. James Russell Miller was born near Frankfort Springs, Pa. In 1857 he united with the church. His preparatory course was taken at Beaver Academy, Pennsylvania. In 1861 he entered Westminster College at New Wilmington, Pa., from which, in 1880, he received the degree of Doctor of Divinity. In 1862 he entered Allegheny Theological Seminary. In March, 1863, he began work with the United States Christian Commission. As Assistant Field Agent and General Field Agent he served with the Army of the Potomac and the Army of the Cumberland. At the close of the war he returned to the Seminary, and was graduated in 1867. On September 11, 1867, he was ordained and installed pastor of the United Presbyterian Church of New Wilmington, Pa. This pastorate was notable for his strong work in the Sunday school.

In 1869 he sought membership in the Presbyterian Church in the United States of America, and soon after became pastor of Bethany Presbyterian Church, Philadelphia, Pa. His activity in the Sunday School brought him into constant touch with John Wanamaker (*q. v.*), who had then been superintendent for eleven years. At the beginning of his pastorate the membership of the church was seventy-five. When in 1878 he resigned, Bethany was the largest Presbyterian Church in Philadelphia, having about twelve hundred members, and the Sunday school had increased so rapidly it soon became one of the largest Sunday schools in the world.

During his third pastorate of less than two years at Rock Island, Ill., he wrote weekly comments on the International Sunday School Lesson for the Philadelphia *Presbyterian.* The quality of the articles led the Presbyterian Board of Publication and Sabbath School Work of Philadelphia

to ask him to become assistant to the editor. In 1887 he became Editorial Superintendent, a position which he held until his death. When he entered the office five Sunday-school periodicals were published by the Board; at the time of his death these had become eighteen, and the total number of separate copies issued each year had grown from nine million to sixty-six million copies. From the first Dr. Miller was among the leaders in making plans for the development of the Sunday school and in carrying them out. He helped prepare the way for the Graded Lessons, and was always ardent in his co-operation with the pioneers in this field.

Always eager for active touch with the Sunday school and the church, he added pastoral cares to his editorial duties. In 1880 he took charge of Hollond Memorial Mission, when there were very few adherents. In 1882 this was organized as a church, and he became its pastor. The pressure of editorial duties led him to resign in 1883, but in 1886, ardor for Sunday-school and pastoral work led him to become associate pastor of the same church. When he resigned in 1897 the membership of the church was 1,164, and there were 1,475 members in the Sunday school. The following year he become interested in a summer mission work carried on in a tent. In 1899 this became a church of sixty-six members; thirteen years later there were 1,397 members, with 1,193 in the Sunday school. Only during the last two years of this period did Dr. Miller have an associate pastor. The development of the Sunday school was in large measure due to the pastor's active work with the young people. Here—as in all his earlier churches—he taught regularly; the membership of his classes was usually from one to two hundred or more.

In addition to his monumental editorial and pastoral work, he was one of the most widely read devotional writers, his books having had a total circulation of about two million copies during his lifetime. He wrote more than seventy volumes between 1880 and 1912. The *Silent Times* series, and *The Devotional Hours with the Bible,* are the best known. *The Devotional Life of the Sunday-school Teacher* was published after his death, which occurred July 2, 1912.

The *Sunday School Times* said of Dr. Miller: "His life was one of the most remarkable, in its high-pressure efficiency and output, of our generation."

The secret of his ability to accomplish so much may be given in his own words, "I never worry, and I never waste a minute." The secret of his ability to lead others to Christ is disclosed in his statement of what religion meant to him—"Jesus and I are friends."

J. T. Faris.

Reference:

Faris, J. T. *Life of Dr. J. R. Miller.* (New York, 1912.)

MINISTRY, RECRUITING THE, IN THE SUNDAY SCHOOL.—This topic will be considered under three heads: need, opportunities, and methods.

I. *Need.* The need of recruiting the ministry from every proper source is not based primarily upon scarcity of ministerial recruits or diminishing supply of candidates for the ministry. The need is permanent and fundamental and not at all dependent upon any special or temporary conditions. The church always needs ministers. Dr. John R. Mott in *The Future Leadership of the Church* says: "To secure able men for the Christian ministry is an object of transcendent, urgent, and world-wide concern. It involves the life, the growth, the extension of the church—the future of Christianity itself" . . . "If the church is to grow so as to meet the growing needs of the age it must have able men in its ministry." In other words, without a right ministry the church becomes inadequate and impotent, and without the Church society collapses.

There is, however, need for special attention to recruiting the ministry because the supply is insufficient to meet the ever enlarging demands. In every denomination this is an object of real concern. Many causes allure young men to other callings; some deter young men from entering the ministry. The result is a scarcity of suitable candidates. In one denomination alone there is need of at least one thousand new men every year to repair the losses due to death, old age, and retirement; and to hold the present lines steady. And that number of thoroughly trained men are not securable.

This is the need: the Kingdom of

Christ in the world needs the Church, the Church needs a ministry in order to do its work in and for the world.

II. *The opportunity afforded by the Sunday school.* 1. The Sunday school is not the sole agency but one of the vital coöperating agencies for turning young men to the ministry. It works with the home, the church, the school, the college in its influence upon young life.

2. The organization of the Sunday school lends itself to this work. The Sunday school has a minister at its head; a superintendent, sharing his purposes next to him; teachers in constant touch with boys and young men. Nowhere is there better opportunity for influence. Pastor, superintendent, and teacher working together, with the Holy Spirit's aid, can largely determine a boy's life work. (See Vocation Day in the S. S.; Vocational Instruction.)

3. Decisions are made early, usually in line with influences which have been at work long before actual decisions are reached. "The majority of the young men entering the ministry arrive at their decision to do so before the age of eighteen." "The period of adolescence, say fourteen to eighteen inclusive, is the vision-forming period. It is the most favorable time and, therefore, the most important time for making the deepest impressions of life. Secular influences are not deferring their appeal until this period is passed. They do not lose the advantage suggested by the psychological fact just stated. What subject can be more fittingly brought before boys at this stage, than the importance of the sense of a vocation in life, and above all of the special vocation of working for Christ in the ministry at home or abroad? It may not be wise to urge them to decide the question of their career so early, but it most certainly is wise to bring before them thus early the most unselfish forms of work in as strong, vivid, and attractive manner as possible. Let the Christian ministry be made as appealing to boys as the callings of explorers, generals, and captains of industry." (Mott.)

4. The numbers in the Sunday schools constitute a very large field for endeavor. Exact figures are hard to secure. The International Sunday School Association (*q. v.*) reports that there are in the Sunday schools of the United States approximately three million men and boys over twelve years of age.

5. The subjects of study in the Sunday schools lead naturally to the presentation of the place of the ministry in the best life of the world. Teachers and pupils meet around the subjects of life and religion in such a way that the boy's own relation to them and to their place in the world can hardly be avoided without an effort. And boys are far more responsive than they appear to be.

III. *The methods of this work are many.* Among them the following are suggested: Sermons, addresses, and conversations setting forth the necessity, the nobility, and the attractiveness of the ministry as a life work. This should include conferences on life work.

The ministry in all this should be treated as it richly deserves in view of its essential character. The prevailing tone of the discussion is not always just toward the ministry. It is often critical, apologetic, and semi-tolerant. The *world* as such does not very highly regard the ministry as a profession. Many ministers themselves belittle the ministry by petty complaints concerning its hardships and disadvantages. Some discredit it by their own ministerial character and work.

Over against this current unfair attitude should be set clearly the necessity and nobility of the ministry; not only its sacredness, but its attractiveness and glory. The minister himself should be an inspiration to the ministry, as many have been. "Wherever Maltbie Babcock went he attracted young men to the calling he represented." Professor Austin Phelps thus speaks of the impression made upon him by his father: "He honestly believed that the pastoral office has no superior. . . . To be a preacher of the Gospel was a loftier honor than to be a prince of the blood-royal. So pervasive was this conviction in the atmosphere of his household, that I distinctly remember my resolve, before I was four years old, that I would become a minister; not so much because the ministry was my father's guild as because he had taught me nothing above that to which ambition could aspire."

Phillips Brooks, both in his Yale lectures and in his constant preaching, made

it clear that he regarded the ministry as a majestic, an inspiring, a noble, and unequaled calling.

The minister in the Sunday school should be a recruiting agent for the ministry. "He should be working not only for the present church, but also for the church which is to be. He is as much under obligation to raise up a ministry for the next generation as he is to raise up a church membership for the next generation." "There is one key to the supply of students to the ministry and that is the ministry itself."

Three hundred and fifty students of theology, representing fifty theological seminaries, were asked how many had heard sermons on the claims of the ministry and more than one half of them stated that they had never heard such sermons.

There should also be sermons to parents on the claims of the ministry and an appeal to them to give their sons to such service. Parental prayer that sons may become ministers is not so common as it used to be, nor as it should be.

Boys in the Sunday school should be personally interviewed, not publicly, but quietly and privately on the subject of their life work. Let the boy tell what he wants to, but let not minister or teacher even hint that such interviews are being held. Minister and teacher should carefully study their boys, should confer about them, should pray for them, then confer with them, and pray with them, one at a time, giving them literature and counsel in reaching their decisions. Nor should they be turned aside when a boy tells them he has already made up his mind.

The pastor and superintendent should create in the Sunday school an atmosphere in which decisions for the ministry should be easy and normal. They should also cooperate with the home in creating a new tone in the home on this subject. The minister who is openly or quietly unwilling to give his own sons to the ministry will not have much influence in Sunday school or home toward securing other boys for it.

The Sunday school should also coöperate with college and university and with church leaders in securing worthy candidates for the ministry. Addresses in the school by able, popular, attractive men, college presidents, college professors, well-known ministers, with opportunities for personal conference, should be provided when possible. Interviews should be sought with the most promising boys, even before they become Christian boys. Many boys are halting at the decision to be Christians because the other question is involved. On the other hand, many would become Christians if Christ's call upon them for service were forcefully presented.

The claims of the ministry should especially be presented at the time of a boy's conversion and in times of special religious interest. When the tide of spirituality is high in the life of a boy or of a school, the response to the high calling of God in Christ Jesus has especial force.

There should be liberal and wise use of the best literature bearing upon this matter. Biographies of ministers, accounts of ministerial achievement or heroism, stories of unusual devotion or ability in winning men should be put into boys' hands early. Boys are not especially moved by any promise of financial success in the ministry. Financial prospects will lure them into other professions but not into the ministry. The opportunity to preach, to interpret Christ's truth to men, to move men's lives, to change social conditions, to lead men to Christ, to become a prophet or an apostle—all this draws young men. This should be set forth in biography and other literature in regard to the ministry and freely circulated among Sunday-school boys.

Records from each Sunday school should be required and kept, showing how many young people have been sent to college and how many have gone into the ministry from each Sunday school. This itself would become an inspiration to young men and boys.

"Professor E. A. Mackenzie, of the Presbyterian Theological College in Montreal, writes about a picture of a country church in Oxford county, Ontario, around the border of which were thirty small photographs of men who had gone out of that country parish into the Christian ministry. The minister who served that church all his life was in the habit of constantly looking up young men of parts,

and directing their attention to the ministry. He was literally a recruiting officer of the church."

The ministry should be presented, not as a field of ease and worldly honor, but as a life of constant service and sacrifice, even of hardship and heroism. But it should also be presented to boys in Sunday school as offering the finest of all opportunities for nobly helping mankind. If the world breaks at all it breaks at the point of character. The ministry is the chief human agency for fortifying life at the point of character. Boys must be made to see the function of the church in the life of to-day, the church as the great force for Christian service and usefulness to men and society. This will set the ministry in the right place.

The chief method of inducing the best youth to choose the ministry as a life work must always be prayer and reliance upon God and his power to influence youth. "Only God at last can effectually call men into this service. Human suggestion must not displace the inward prompting of the Holy Spirit. All that we do must be simply to assist while the Spirit separates men into the work whereunto He has called them." The writer has quoted and followed *The Future Leadership of the Church* with the utmost freedom.

W. F. McDowell.

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Lectures on Preaching by Brooks, Simpson, Abbott, Jowett, and others. It is suggested that every pastor and Sunday-school superintendent, and teacher of boys should read annually at least one great ministerial biography and one such book as those named above.

MISSIONARY EDUCATION IN THE SUNDAY SCHOOL.—1. *Definition and Scope.* Missionary education is that phase of religious education which seeks to develop the missionary life and spirit in every Christian. By "missionary" is meant a genuine regard for the needs of all people, a passion for the spread of the Gospel, or "good news" of Jesus Christ and a yielding to personal and community service even to the point of sacrifice. Missionary education assumes that this missionary life and spirit are natural and essential to all Christian living.

The processes of this development are subject to the laws of education. They involve a study of child nature, the adaptation of the methods and material to the different stages of growth, the best methods of teaching, and especially the consideration of the pupil's environment and the gradual enlargement of his world. Fundamentally, they are the same as those which effect the socializing of the individual.

The objectives of missionary education are, therefore, more far-reaching than simply the raising of money for various benevolent enterprises, and the securing of professional Christian workers for the field. Missionary education seeks to affect the character of the individual and thus to modify the conduct or behavior of both the individual and the group.

2. *History.* Missionary education as a phase of religious education, is comparatively of recent origin. Its initial impetus was gained through several human agencies.

On June 6, 1906, Mr. S. Earl Taylor, on behalf of the Mission Boards of the United States and Canada, addressed the Sunday School Editorial Association at its meeting at Winona Lake, Indiana, and the result of the succeeding discussions was the organization of a permanent Committee on Missionary Education in that body. A memorial from this meeting was addressed to the International Sunday School Executive Committee looking toward the establishment of a missionary department in that body.

At Winona Lake, Indiana, August 9, 1906, the Executive Committee of the International Sunday School Association adopted positive resolutions concerning the study of missions in the Sunday school.

On November 18, 1905, in New York city, during the Inter-church Conference on Federation, a number of officers of the International Sunday School Association, members of the Sunday School Editorial Association, and secretaries of denominational Sunday school and mission-

ary boards assembled in the Fifth Avenue Presbyterian Church for a conference regarding the Sunday-school and missionary education. At the close of this conference it was agreed that a second and more extended conference of Sunday-school and missionary officials and workers should be held at Silver Bay, on Lake George, July 17-19, 1906. The Young People's Missionary Movement (now the Missionary Education Movement) was asked to arrange for this conference. Similar conferences were held each succeeding summer until 1910, after which they were merged with the general summer conferences of the Missionary Education Movement (*q. v.*).

The Silver Bay Conference of July, 1908, authorized the publication of a statement concerning "Giving in the Sunday School," in which the educational value of giving as a service to God and men was emphasized.

The Silver Bay Conference held July 15-17, 1909, adopted a policy of missionary education in the local Sunday school which was circulated as the first pronouncement of the aims, methods, and material of missionary education in the Sunday school. In Chicago, August 19-20, 1909, this policy was formally adopted by the Executive Committee of the International Sunday School Association. At this same meeting the Central Committee was asked to call an honorary missionary superintendent. Later, a superintendent of the Missionary Department was elected, thus uniting the experience and promoting efficiency of organized Sunday-school work to the further development of missionary education.

On September 5-11, 1911, the first International Conference on Missionary Education convened at Lunteren, Holland. At this conference sixty-nine delegates from eleven countries gave one entire session to the discussion of missionary education for children and youth.

On April 16-17, 1912, the Missionary Education Movement called a conference of leaders in the religious and educational world to discuss adult religious education. The emphasis of this gathering was upon activity and service as the essential factors in the religious training of adults.

In the meantime, through various missionary and Sunday-school denominational and interdenominational summer schools, conferences, conventions, and institutes; the production of graded lesson systems; the organization of educational departments in the home and foreign Mission Boards; the activities of the Missionary Education Movement, and the general awakening of interest in all problems of religious education coincident with the rapid growth of the social aspects of Christianity and devotion to the extension of the Kingdom of God throughout the world—all these have created a consciousness of the importance of missionary education, even if not its universal adoption.

3. *Fundamental Principles.* The ultimate objective of missionary education is to influence the character of the individual. Character is the product of conduct. Missionary education, therefore, must affect the controls of conduct, such as the instinctive feelings, ideas, ideals, prejudices, and attitudes of mind. (See W. A. Bagley, *Educational Values.*)

(a) The native endowment with which all missionary education must begin is to be found in those instinctive feelings which lie at the base of all true missionary living. These are the social instincts, the manifestations of which have been classified as follows:

a. Gregariousness, the tendency to seek the companionship of others.

b. Sympathy, the tendency to feel as others feel.

c. The love of approbation, the effort to please others.

d. Altruism, the desire to serve the common good and to help others. (See E. A. Kirkpatrick, *Fundamentals of Child Study.*)

The first principle of missionary education is the right development of the social instincts through use. In cultivating these instinct feelings, the general laws for the education of the feelings must be followed. They are aroused indirectly usually by some modification of the pupil's immediate environment and when once aroused should express themselves in activity.

(b) Knowledge guides activity. The right direction of the pupil's tendencies to companionship, sympathy, love of approbation, and altruism will depend upon the richness or scarcity of his ideas regarding God and man; the needs of the

world; the best methods of meeting these needs; the experience of those who have labored for the world's betterment; the ideals of those who have had a vision of a life of service; and the results of the impact of the Gospel on the non-Christian world. This comprises the literature of Christian missions. Missionary education must bring to the pupil the knowledge that will help him to use his life wisely and intelligently. A part of this knowledge is our heritage from the past—missionary history, an acquaintance with which will furnish that necessary background of ideas out of which present day problems will be better understood and solved.

(c) Ideals are the goals of life. Missionary education helps to provide the individual with those high personal ideals, in view of which he may guide his conduct. These ideals include belief in the existence of a personal and spiritual God, the essential worth and dignity of man, the reality of sin, and Christ as a personal Saviour. By fulfilling the demands of these ideals, the individual constitutes for himself an adequate missionary motive, the impelling power of a complete personal religious experience.

In addition, missionary education provides those ideals regarding society and the race in view of which united efforts in behalf of the race are determined. These ideals are nowhere better expressed than in the thought of Jesus, and they demonstrate clearly man's attitude toward God and the world. "When we gather and classify all the data in the life of Jesus Christ, supplied by deed, or word, or by the not less eloquent implications of silence, showing his temper and mental attitude toward the world, it may be said that three generalizations of great sublimity appear to control his thinking and to furnish him a basis on which to live and die. These are: the Father's impartial interest in humanity; the unqualified value of human life; the essential unity of the human race." (See C. C. Hall, *Christ and the Human Race.*)

4. *The Significance of Adolescence.* Missionary education, adapted to the needs of the pupil, should be promoted in all stages of his development. The period of adolescence, however, is of such importance as to deserve special treatment. The significance of adolescence for missionary education lies in the fact that "it is the normal period for attaining complete individual existence in and through the organization of the self into larger social wholes, such as the family, society, the state, humanity, and the all inclusive social relation that Jesus called the Kingdom of God." (See *Encyclopædia of Religion and Ethics, Adolescence,* by G. A. Coe.) In the early years of adolescence, the aim should be to present the highest type of personal Christian ideal in order to help the pupil to organize the conflicting impulses of life into a strong, vigorous personality. Missionary education helps to answer the question, "Shall this personal ideal for boys and girls be one who lives his life for others?" In early adolescence, there is also a new obedience to law based upon a new sense of personal rights and duties learned chiefly in the new social groups so characteristic of the early teens. Missionary education seeks to develop minds and hearts keen and alert to the rights and needs of others. (See Adolescence and Its Significance.)

In the middle period of adolescence, the pupil adjusts himself to a new life of dreams, thoughts, and the realities of the world and its work. The altruistic impulses are stronger than at any other time of life. Missionary education develops and strengthens these impulses through use, and helps the pupils to a right attitude toward the world and his own place in it. In this period, it also seeks to acquaint the pupils with the various aspects of missionary endeavor from which he may select a life work.

In the latter part of adolescence, the pupil is confronted with immediate responsibility for the affairs of mature life. Constructive activity is the keynote of his daily living. The challenge of this participation in the world's work leads him to form for himself a philosophy of life. Here, missionary education seeks to acquaint the pupil with the broad, basic principles underlying the missionary enterprise and to engage him in intelligent, constructive participation in the work of meeting the religious needs of the world.

5. *General Methods for the Sunday School.* By taking a broad view of the educational possibilities of the Sunday school, the aims of missionary education

can be attained through the following general methods:

(a) Through Worship. Training in worship should be one of the distinguishing features of the Sunday school. By instrumental music of a certain type, the singing of social and missionary hymns, silent and spoken prayer with the emphasis on our relations to others, the reading and interpretation of Scripture, and quiet meditation, the pupil may learn how to come into the presence of God through Jesus Christ and to realize his attitude to the human race.

(b) The Development of a Missionary Atmosphere through Environment and Special Occasions. Missionary atmosphere is a silent educational force. Its presence or absence may be easily perceived in homes, schools, and churches. The decorations of the rooms, the attitude of the leaders and teachers of the pupils, and the enthusiasm in any missionary undertaking create this atmosphere.

(c) Class Instruction. The knowledge of missionary endeavor, made possible by a wide range of literature, may be gained best by class instruction and home reading. The teaching material and method should, of course, be graded. Missionary instruction needs no special pedagogy; in fact, the teaching of it is quite similar to that of secular history.

(d) Home Reading with Class Reports. Until there is a more adequate provision for all branches of religious education, class instruction must be supplemented by home reading. Even with a good course of study the vast subject of missionary life and endeavor will demand additional reading outside the classroom.

(e) An Adequate System of Giving. The giving of money to further this phase of God's work is made necessary on account of the need of specialized missionary endeavor and the impossibility of Christians extending the personal service to all parts of the world. The principles of stewardship should be taught in the early life of pupils in order that they may have the right attitude toward all their talents and possessions; that they should know what money is for; that it is a means to an end in all real living and not an end in itself—and they should use some system or regular method of giving which, with continued practice, may become habitual with them. (Benevolences in the S. S.)

(f) Personal Service. Pupils should be taught that stewardship is applied to more than money and that the needs of the world may also be met by gifts of thought, word, and kindly deed—in acts of personal service. On account of the very close connection between activity, conduct, and character, the careful planning of kindly deeds to those who are in need of them, is one of the Sunday school's greatest educational opportunities.

(g) Social or Group Service. Communities, being composed of groups of people who have chosen to live together, create community institutions, such as the schools, churches, clubs, civil courts, police, health, street-cleaning, and garbage disposal departments, fire prevention and control, saloons, commercialized vice and recreation, playgrounds, etc. Older pupils especially should be acquainted with all such institutions, their functions, their defects, and the results of the corrupting influences in any one of them, the best methods of upholding those which seek the welfare of the community, and of eliminating those that are evil. Missionary education will help people to work together in neighborhood and community groups for the welfare of the community.

R. E. DIFFENDORFER.

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Young People's Missionary Movement of the United States and Canada. *The Church and Missionary Education.* (New York, 1908.)

Young People's Missionary Movement of the United States and Canada. *The Sunday School and Missions.* (New York, 1906.)

MISSIONARY EDUCATION MOVEMENT OF THE UNITED STATES AND CANADA.—The Missionary Education Movement was organized on June 16, 1902, as the Young People's Missionary Movement, and incorporated under its present name, by special charter granted by the State of New York during 1907. Its purpose is to federate in a practical working body those secretaries of mission boards engaged in the promotion of mission study and other forms of missionary education among children, young people, and adults of the churches. Its primary method is to help the denominational mission boards in cultivating the churches of their respective communions, rather than itself to make independent and direct approach to the churches. In the early years its activities were primarily among the young people's societies as the field most open to cultivation for mission study classes. The scope of the plans for missionary instruction expanded rapidly so that a new name was sought which should emphasize the educational character of the organization and define its larger field, *i. e.*, the entire membership of a church and parish, including not one type of religious organizations, but all. The name "Missionary Education Movement" was therefore chosen. Over fifty mission boards are in active coöperation with the Movement. Its Board of Managers includes thirty-seven secretaries of mission boards and twenty-three laymen whose election has been indorsed officially by their boards for service.

The home and foreign mission boards, including both general and women's, are properly held responsible primarily for the promotion of missionary education in the churches. The Movement recognizes that many other denominational and interdenominational agencies have large opportunities and responsibilities in fostering missionary instruction of the people of the churches. The Movement, therefore, forms no organization of any kind in its own name or for its own sake in churches, but aims to accomplish its purpose solely through existing agencies, that is, the minister, the pulpit, the Sunday school, the Young People's society, or other organization of young people and children, and the societies of men and women in the local churches.

It also has entered into coöperative relationship with all those interdenominational organizations through which the promotion of missionary education can be fostered, in order to help in development of their educational policies and keep their leaders in constant touch with the plans and materials of the Movement and the mission boards.

The educational program and activities of the Movement are based on the following principles:

1. That missionary education is an integral part of religious education.
2. That all the agencies both denominational and interdenominational regularly providing religious instruction in the churches should incorporate missionary education in their established programs and policies.
3. That the primary purpose of missionary education is the formation of such a type of Christian character as shall provide in the persons of the future members of the Church a body of Christians noted for their devotion to prayer, giving, and personal service on behalf of missions in accordance with New Testament standards.
4. That missionary instruction should be organized to reach all the members of a parish; that it should be graded according to age, mental development, and spiritual experience, and that it should be continuous and progressive from early childhood to mature manhood and womanhood.
5. That graded literature covering both home and foreign missions should be made available regularly to the churches.
6. That the training of missionary leaders to carry on this program of missionary education is a primary duty of the Movement, the mission boards and other organizations engaged in the promotion of religious education.
7. That missionary education through worship, giving, and service as well as by verbal instruction should be undertaken regularly through the established agencies of the local church, and that the expression of conviction in service is necessary to make verbal instruction most effective.

In view of these ideals the mission boards, the Missionary Education Movement, and an increasing number of Sun-

day-school agencies have recognized the importance of including instruction in missions, the promotion of prayer and giving and training through service in the program of religious education being fostered by the Sunday-school agencies. This is being accomplished through the use of missionary material in the worship periods of Sunday-school exercises, the use of illustrative material during the teaching periods of classes, instruction through a series of consecutive weekly missionary lessons, as a part of a system of graded lessons, or as an elective study; supplemental reading of missionary literature, week-day mission study classes, socials and meetings of other types, providing activities for the regular classes of the Sunday school; the organization of giving in connection with the worship exercises of the Sunday school; practical Committee activities within the school and for the purpose of carrying on missionary work in the community; missionary exhibits and entertainments, concert exercises with missionary subjects on special occasions, such as Thanksgiving, Christmas and Easter; and the use of pictures, missionary objects and other accessories in order to create a missionary atmosphere in the Sunday school.

In order to secure universal coöperation in carrying out this program relationships have been established with the International Sunday School Association (*q. v.*) and many denominational Sunday-school societies, including national, state, and county organizations, by means of whose multiplying and increasingly effective leadership the larger ideals of missionary education, prayer, giving, and service are now being disseminated among the local schools throughout North America.

The final objective of this program of the Missionary Education Movement is to create continuously a future church membership composed of people who will be benevolent, devoted to beneficent service and prayer on behalf of Christian missions, and who will administer their wealth according to New Testament principles of stewardship. It is also a clearly defined purpose to commend Christian work, and in particular missionary work in North America and in non-Christian lands in such a manner to the young as to make possible an intelligent consideration of Christian service as a life work.

The educational material regularly issued by the Movement is composed of books, manuals, and teachers' helps for the Adult, Senior, Intermediate, and Junior ages, on both home and foreign missionary subjects for formal instruction; reading books; literature on the pedagogy of missionary instruction; programs for church, Sunday school, Young People's society, and laymen's meetings; stories for reading and telling; pictures, maps, charts, diagrams, objects illustrating customs, manners, and worship; stereopticon slides and lectures; curios, costumes, and other demonstration and exhibit material; and *Everyland,* a missionary magazine for boys and girls. (See Benevolences in the S. S.; Finances, S. S.)

H. W. Hicks.

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MISSISSIPPI VALLEY ENTERPRISE.—See Sunday School Union, American.

MIXED CLASSES.—The successful Sunday school recognizes that it must meet the needs of its pupils at every stage of their development. This obligation is deeply felt and determines the choice of both lessons and teachers. There should be equal solicitude for all members of all classes.

Under nine years of age boys and girls naturally work and play together regardless of their differences in sex and the Beginners' and Primary leaders may expect good results from combining them in mixed classes. The Junior and Intermediate leaders should realize the radical changes taking place in the physical life of their pupils and each department should be so arranged that the boys and girls may if necessary be placed in separate classes. Mixed classes in the Junior Department may tend to bad discipline. In the Intermediate Department they will encourage a self-consciousness which is demoralizing for young adolescents.

Among organized classes excellent results have come through the Philathea movement for young women and the

Baraca Bible class for young men. (See Baraca-Philathea Bible Classes.) These organized classes have done so much in strengthening the Senior departments of many schools that there has seemed little need for any mixed classes. In some communities one mixed class intended especially for young married people will be of more value to the school than two separate classes.

The greatest need for the mixed class seems now to be in the rapidly growing Adult Bible class movement. Doubtless this has been greatly strengthened through an interest in the school developed by Home Department visitors in their regular calling upon the adults in the home and persistently urging the fact that the Sunday school has a place for learners of every age. Every school should have at least one teacher-training class which may include both women and men since teachers must be trained to meet the needs of both sexes. (See Teacher Training.) The conditions of the local school should be closely studied in order to determine not alone the question as to when to combine boys and girls, but to solve wisely the problem of combination of types, races, and pupils with high-school or college training with those of practically no education that the teacher may be able to influence the largest number within the necessary limits of time and strength.

MARTHA K. LAWSON.

MODEL SUNDAY SCHOOL.—SEE CITY PLAN OF RELIGIOUS EDUCATION; NATIONAL SOCIETY FOR THE PROMOTION OF THE EDUCATION OF THE POOR; RELIGIOUS PEDAGOGY IN COLLEGES AND THEOLOGICAL SEMINARIES; ST. CHRISTOPHER'S COLLEGE; TRAINING INSTITUTE FOR S. S. WORKERS, WESTHILL, SELLY OAK; UNION SCHOOL OF RELIGION.

MODERNIST SUNDAY SCHOOL IN HOLLAND.—In the Netherlands Modernism has found the Sunday-school plan a valuable aid in carrying forward this movement. Modernism is the organized protest of both Protestants and Catholics on the continent of Europe against reactionary tendencies both in theology and in ecclesiastical administration. Over two hundred Sunday schools have been organized by pastors and leaders of liberal churches as part of their propaganda for greater religious freedom. These new schools have federated themselves in the "Vereeniging van Vryzinnige Zondagscholen in Nederland."

The schools are designed for children between six and twelve years of age. The exercises consist of singing, prayer, and addresses to the pupils. The lessons are not all taken from the Bible, but they consist of narratives that make for religious character. The purpose is twofold: first, to train in the religious life by cultivating honor for God, a sense of duty and a right attitude in life; second, to inculcate liberal and rational religious views.

The general organization of these schools maintains personal contact with the teachers, advising them in their work, and suggesting literature for their use. It has held two conventions of five days each. The work of these schools was reported at the Second International Moral Education Congress at the Hague, in August, 1912, by Prof. Hoort of Leiden. (See page 329 in *Mémoirs sur L'Education Morale.*)

H. F. COPE.

MOFFATT, JOHN MARKS (d. 1802).—A dissenting minister of Nailsworth, England. Probably about 1772 he taught the children of his congregation on Sundays. His first parish was at the Forest Green, Avening, Gloucestershire, and his third and last at Malmesbury, where he died December 25, 1802. He was a friend and correspondent of Robert Raikes (*q. v.*) and also of Rev. Thomas Gibbons. One of Mr. Gibbons' letters to Mr. Moffatt, written about 1773, has been preserved and is quoted by J. H. Harris in his life of *Robert Raikes.*

"The scheme you have suggested of instructing the children, etc., is excellent, and I shall be ready to assist you in it—if I cannot any otherwise, yet by procuring you books from our Book Society. Indeed, I had a nomination t'other day, and I divided it half to you and half to another minister in the country. The books I suppose you have, before this letter arrives, received; they consist only of Bibles and Testaments.

"Let me know whether you have proceeded upon this plan, whether you are

likely to meet with success in it, and what aids you could immediately wish. Though my purse is but scanty, there are sparings from it for other purposes, and much cannot be expected from that quarter, yet I may be able, after I have had an account from you, to procure assistance from the liberality of others, either by books or money. Assure yourself that as it is a very laudable scheme, so I must heartily wish it success, and I am ready to forward it as far as lies in my power."

S. G. Ayres.

MOHAMMEDANS, RELIGIOUS EDUCATION AMONG.—A consideration of this subject is germane to the purpose of this encyclopedia for two reasons; First, the extent and character of this great non-Christian religion as a field for missionary and Sunday-school work. Second, the lessons that may be learned, or the perils that are to be avoided, from a consideration of religious education as understood and practiced in Islam, since religious education has undoubtedly been one of the vital forces of this religion and one of the great causes for its spread and penetration.

The total Mohammedan population of the world can be conservatively estimated at about 220,000,000. Of these 4,000,000 are in Europe, 58,000,000 are found in Africa, and 158,000,000 in Asia. Considering these large totals, however, one is apt to overestimate the number of Mohammedans who have received a religious education in any sense, unless we bear in mind the statistics of literacy for the Moslem world, which are incredibly low. In many Moslem lands 75 per cent to 90 per cent of the people are unable to read or write. In India, according to the census of 1902, the literates, out of a total Moslem population of 62,458,077, number only 3.27 per cent. Among this mass of illiterates every sort of superstition prevails.

It is well to bear in mind that so far as religious education is concerned, Islam is not a unit, and the populations given might well be divided into three classes: (1) Those living in lands that have for centuries been thoroughly Moslem in their social, religious, and political life, where Islam has penetrated deeply, and where, therefore, the process of religious education is conducted in the most favorable environment possible—from a Moslem standpoint. This applies to countries such as Arabia, Turkey, Egypt, Morocco, etc. (2) Those in lands that have much more recently become Mohammedan, where Islam has spread but not penetrated, and still takes on color from its heathen or animistic environment: *e. g.*, China, Java, and parts of British East Africa. (3) Those living on the border-marches of Islam in Malaysia and Central Africa, where the line of demarcation between pagan and Moslem can neither be drawn on the map nor in the social and religious life of the tribe, or even of the individual. Here Moslem religious education is at its lowest ebb, consisting often of little more than a knowledge of the Moslem creed, the use of amulets, worship of the dead, and other superstitious practices.

I. The Theory. Education without religion is an anomaly in Islam. The Koran has always been placed at the foundation as well as at the apex in the theory of education, from the days of the khalifs. According to Hughes, "The chief aim and object of education in Islam is to obtain a knowledge of the religion of Mohammed, and anything beyond this is considered superfluous and even dangerous." In all the books of traditions there are special chapters devoted to the consideration of knowledge, but these always refer to a knowledge of God or of God's Book, namely, Islam, and have no reference to secular education. As early as possible in life the Moslem child is taught to say, "I testify that there is no deity but God and that Mohammed is God's Apostle." The village schools throughout the whole Moslem world are generally attached to mosques, and the whole theory of education is that the child should first be made a good Moslem and firmly attached to the outward forms and formulas of Islam before any sort of secular education is even thought of; Islam, because it is theoretically a state church as well as a church state, dominates every department of life. It is because this theory of education is inseparable from the religion of Mohammed that we find the Koran occupying a ruling place not only in the village school from Nigeria to Zanzibar, and from West Arabia to China, but in the highest

educational institutions of the Moslem world, whether of the old type like Al Azhar, or modern like Aligahr or Gordon Memorial College at Khartoum. It has never been an open question with Moslems whether education should be religious, nor whether the Koran can be excluded from the schools. Any other proposal would be ridiculed.

II. The Method. Among the methods for attaining the ideal above mentioned we may enumerate the mosque school. Friday preaching, public *zikrs* and *moulids,* where traditions and religious beliefs are taught the people *vivâ voce,* the Moslem press, and finally the higher schools of theological training in the great centers. Hughes, following Lane, well describes thé general character of these mosque schools:

"The child who attends these seminaries is first taught his alphabet, which he learns from a small board on which the letters are written by the teacher. He then becomes acquainted with the numerical value of each letter. (Abjad.) After this he learns to write down the ninety-nine names of God and other simple words taken from the Koran. When he has mastered the spelling of words, he proceeds to learn the first chapter of the Koran, then the last chapter, and gradually reads through the whole Koran in Arabic, which he usually does without understanding a word of it. Having finished the Koran, which is considered an incumbent religious duty, the pupil is instructed in the elements of grammar, and perhaps a few simple rules of arithmetic. To this is added a knowledge of one Hindustani or Persian book. The ability to read a single Persian book like the *Gulistan* or *Bostan,* is considered in Central Asia to be the sign of a liberal education. The ordinary schoolmaster is generally a man of little learning."

As to moral training, tradition commands pious Moslems to teach the boy of seven to say his five daily prayers. At the age of ten if he omits them, they are to admonish him by blows. Boys are early taught the proprieties of conversation and behavior according to Oriental etiquette. They are also taught the ceremonial washings and the correct postures for devotions.

Until recent years the Moslem theory of education excluded girls. The author of Ahlak-i-Jilali, a standard work on ethics, says it is not advisable to teach girls to read and write. If a girl knows how to recite the Koran and the prayers, she is considered highly educated. Mohammed is related to have said: "Whosoever does not make his daughter marry when she has reached the age of twelve years, is responsible for any sin she may commit."

The Friday preaching service, although not generally attended by children, undoubtedly has its importance in religious training. Although the *Khutba,* or sermon, then delivered is stereotyped in its style and seldom rises above religious commonplace the service is always well attended and doubtless has greatly strengthened the hold of Islam upon the masses. This is still more true of the *zikrs* and *moulids.* The former are literally services to remember God, conducted by the various religious orders of dervishes. The ceaseless repetition of the names and attributes of deity, with all its mystical tendencies, is drawing a larger number of Moslems every year into the mystical life. (Cf. Claud Field, *Saints and Mystics in Islam.*) The annual celebration of the birthday of the Prophet (*Moulid*), or the martyrdom of his grandsons (*Moharram*) —the latter only observed by the Shiah sect—exerts a wide influence upon the religious beliefs and practices of the masses.

Among the illiterates these are the main factors that stimulate the religious life of the people. On the other hand, the Moslem press is undoubtedly the leading educational influence religiously among the educated classes. It interprets for them the course of political events, but always from a religious standpoint, furnishes arguments for the faith against the impact of Western civilization or Christianity, and represents Islam in a more or less modernized form. Not only the leading quarterlies, but even the daily papers, frequently contain a serial commentary on the Koran or a discussion of religious questions.

If the village school stands at the base of the Moslem educational system, the theological school stands at its summit. This is true not only of Egypt but of all the great centers of Moslem learning, such as Kairwan, Samarkand, Bokhara, and Bagdad. The teaching at Al Azhar

is typical of the best that such schools afford. It is hard to realize that every branch of learning in such a Moslem university is, in a sense, religious. Even grammar, both as regards its inflection and syntax, draws its examples, as it once drew its inspiration, from the Koran. The object of the so-called liberal sciences —logic, rhetoric, astronomy—so far as they are taught in Al Azhar, is also religious. All of them are intended to contribute to the knowledge of the Koran, of the traditions, and the interpretation of Moslem law. It is no wonder, therefore, that the Azhar to-day stands like an island amid all the other Egyptian institutions of learning which are more or less penetrated by European influence. Professor K. Vollers remarks, "The cultivation of learning and the method of instruction at the Azhar are carried out in a very different fashion from that which is seen in the West to-day, but they remind one of the earlier periods of our own culture. The dogmatic interdict proceeding from the theological center which with us has been nonexistent for centuries, still exists there in unmitigated harshness. The object of education is not research, proof, comparison, or correction, but the true transmission of what their ancestors left them. Each generation is supposed to be inferior to the preceding. From the Prophet there is a decline to his companions and their successors." The relationship between teachers and pupils is patriarchal. The arrangements for teaching are wholly mediæval. The pupils sit around the teachers in a semicircle; the lecture given is based on the text which is in the hands of the pupils, who make notes after the lecture. Short, rhymed manuals are used to refresh the memory.

The number of teachers and pupils at this celebrated university varies greatly. In 1906 the official figures were 312 teachers and 9,069 students. At the head of the theological subjects taught, stands dogmatics, the systems of the four orthodox sects on Jurisprudence (*fiqh*), the *Hadith,* or Traditions, and *Tafsir,* or commentaries on the Koran. Those who graduate from Al Azhar or similar institutions, are not missionaries in the Western sense of that word, but they do exert a large religious influence, for on their return to their own countries they become authorities on all religious matters and leaders of religious thought. The graduates of such schools generally represent the reactionary movement against modernism. The reason is perfectly evident when we remember that the Koran and the traditions are the social law for all the faithful, and that religion and law are inseparably connected in the Moslem mind. As the Earl of Cromer puts it for the Mohammedans of Egypt: "Custom based on the religious law, coupled with exaggerated reverence for the original law-giver, holds all those who cling to the faith of Islam with a grip of iron from which there is no escape." Western secular education produces individuals who are at once "de-Moslemized Moslems and invertebrate Europeans." This brings us to consider

III. The Results of Religious Education among Mohammedans.

1. It undoubtedly tends to hold the masses fast to their religious beliefs, except where they come in conflict with Western education or the missionary enterprise. The training of the child in the externals of the faith begins so early, and is so continually enforced by example and precept, that to break away from the company of believers is exceedingly difficult even for those who may be intellectually convinced of the truth of Christianity.

2. Moslem education is the training of the memory to a wonderful extent. There are many Moslems who know the Koran by heart. In this respect nearly all Moslem children would compare favorably with those of Christian lands. The memorizing of the Koran, however, is simplified because of its sing-song character. The power of imitation is trained rather than that of judgment or of reason. All religious education, as we have endeavored to show, is without criticism of the sources. At the present day, educated Moslems are to a large extent rejecting the traditions and clinging to the Koran, but this only means that the evil as well as the good taught by Mohammed, is perpetuated. All Moslem books of religious teaching contain passages offensive to good taste because of their disgusting details regarding purification, etc., and contrary to good morals because of their teaching regarding mar-

riage, divorce, slavery, etc. This is true even of books *for children.*

3. The system of Moslem religious education inevitably leads to fanaticism and narrow conceptions toward the non-Moslem world. The Koran is the Procrustean bed for the human intellect.

Among the good results of Moslem religious education may be mentioned a firm grip on the fundamental principles of theism, and therefore a belief in a personal, living God who reveals himself to men; a great reverence for this revelation both in its outward form and in its authority over life; and, to a degree, the teaching of the Koran has ethical power. But it is the deliberate judgment not only of missionaries, but of statesmen in Africa, that the adoption of the faith of Islam by its pagan peoples is not in any sense whatever a stepping stone toward or a preparation for Christianity, but exactly the reverse. No less an authority than Martin Hartmann, in speaking of the future of Islam in China states that "its triumph would be a great disaster to the whole Chinese Empire, for Islam is not a religion compatible with civilization. It is emphatically the bitter enemy of Western culture, and it is this which China is about to adopt."

S. M. Zwemer.

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MONITORIAL SYSTEM.—See Bell, Andrew; Lancaster, Joseph.

MONTESSORI, MARIA.—Contemporary Italian Doctor of Medicine and educational reformer. Madame Montessori worked out her plans for educational reform with defective children, from the standpoint of applied anthropology. She then concluded that what is good for defective children is also good for normal children. The children were of kindergarten and early primary-school age. The educational institutions emphasized are the home and the school.

The ideal of religious education is not dogmatic instruction, but training in habits. In maintaining this principle, Doctor Montessori is like Basedow, Pestalozzi (*q. v.*) and Froebel (*q. v.*). She holds that the child's ability to understand moral and religious ideas should be interpreted from the biological standpoint, agreeing in this with the American authority G. Stanley Hall. She likewise appreciates and emphasizes the social importance of religion. In fact, the bases of all her pedagogy are sociology, experimentation, and anthropology.

Perhaps her most characteristic idea is that of freedom in moral and religious expression. By freedom she does not mean so much the absence of external restraint as the presence of internal activity. Teachers are not so much to control as to guide these activities of children. Special attention is paid to sense-training by means of a specially prepared didactic apparatus. This apparatus and the widespread interest in the Montessori schools, known as *Casa dei Bambini,* or the House of Childhood, serve to signalize the movement.

Some critics see little spirituality in the system, while defenders of the system see in the freedom allowed children a reverence for individuality and a belief in the innate goodness of each soul. Madame Montessori herself has not specially applied her principles to religious education. However, there is no inherent reason why the principles of sense-training, freedom, and habit formation should not be utilized in religious education. The senses may be used to acquaint one with the outward manifestation of God; the sense of freedom, properly correlated in children and youth with spiritual authority, develops personality, responsibility, and individual initiative, while the process of habit formation is the essential foundation of right religious living and thinking.

H. H. Horne.

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MOODY, DWIGHT LYMAN (1837-99).—Noted American evangelist. Born in Northfield, Mass., in 1837; founded Northfield Seminary in 1879; the Moody Bible Institute of Chicago (*q. v.*), in 1886; he died in his native place in 1899.

Mr. Moody was one of the leaders of organized Sunday-school work and his name has been associated with some of the most progressive movements of his time. His conversion was due to the personal interest and personal work of Mr. Edward Kimball, superintendent of the Mount Vernon Congregational Sunday school in Boston. Young Dwight L. Moody, then a stranger in Boston, was attending this Sunday school and Mr. Kimball had the privilege of winning his esteem and friendship, and then of leading him to Christ. In relating this experience Mr. Moody said, "Before my conversion I worked toward the cross but since then I have worked from the cross."

Soon after uniting with the church in Boston, Mr. Moody went to Chicago, Illinois, and after uniting with Plymouth Congregational Church he at once began working for the church and Sunday school. He applied for a class in a little mission Sunday school in North Wells street and was told that he could have such a class if he would get his own pupils. Much to the surprise of the superintendent, Mr. Moody was on hand the next Sunday with eighteen hoodlums gathered from the near-by streets, and the newly organized class grew rapidly. The experience which Mr. Moody gained here proved valuable to him.

In 1858 he began work in the North Market Street Hall Sunday school; through his efforts and the association with him of other active Christian workers, this Sunday school grew rapidly and developed into the Illinois Street Church, and afterwards the Chicago Avenue Church. After the Sunday-school sessions Mr. Moody would visit the sick and so sought to interest the parents of pupils in the evening Gospel service. As his associates were John V. Farwell, the largest dry-goods merchant in Chicago at that time, I. H. Birch, and others; and through their united efforts the Sunday school became the largest in Chicago.

Soon after 1860 Mr. Moody gave up his business and a lucrative salary, and devoted himself entirely to religious work in which he never received any stated income. He soon became well known and received many requests to conduct evangelistic services, to which he gave himself with increasing delight and usefulness. He did not neglect the Sunday-school work, however, but drew about him a number of other able and consecrated workers, such as B. F. Jacobs (*q. v.*), P. P. Bliss, Major Cole, and others. One of these associates said of him, "He had the greatest power to set others to work and thus multiply himself of any man I ever knew."

At the close of an extended evangelistic tour he again engaged in Sunday-school work. His school was the first large effort in the direction of an undenominational mission school. Reports of it were stimulating and many workers made the journey to Chicago to inspect the school and find out its methods. The mission-school movement, if it did not originate with Mr. Moody, at least received a great impetus through his work. He popularized it and gave it strength and momentum.

Much time, also, was given to the work of the Young Men's Christian Association, and Mr. Moody was responsible for giving great prominence and stability to this work in Chicago. He began holding conventions in behalf of the Association and Sunday-school work and sought to interest leaders throughout the state of Illinois. These leaders soon became enthusiastic, and great crowds attended the conventions. The interest spread to other states and gave rise to national and international assemblies. In 1865 Mr. Moody was a member of the State Sunday School Executive Committee, which undertook the plan for promoting county organizations, a characteristic feature of the system of organization which is now everywhere familiar. He visited many such conventions, not only taking part in the program, but also urging the use of

uniform lessons, and in 1869 at the National Sunday School Convention held in Newark, N. J., a committee was appointed to arrange what since has become the International Sunday-school series of Bible Lessons.

In 1876 he was president of the Illinois Sunday School Union, and he was a daily speaker at the International Convention held in Boston in 1896. The present Moody Church in Chicago is the outgrowth of the little Sunday school in the North Market Street Hall, and the present organization is the center of various aggressive forms of Christian activity. The work is still carried on in the spirit of this man of humble beginnings, but of great faith and complete surrender to his task.

Personal work was the secret of his usefulness. He was a man of prayer, a student of the Bible, and a man of consuming zeal and tireless service. In emphasizing the privilege and responsibility of the Sunday school he said, "If I had the trumpet of God and could speak to every Sunday-school teacher in America I would plead with each one to lead at least one soul to Christ each year."

P. E. ZARTMANN.

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MOODY BIBLE INSTITUTE OF CHICAGO.—This institution was founded in 1886 by D. L. Moody (*q. v.*) and was formally opened on September 26, 1889, since which date 11,000 students have been under its care; they have come from all parts of the world, and over 600 of them have gone to foreign missionary fields. The enrollment has reached more than 1,900.

The Institute has been called "The West Point of Christian Service." No better or more concise statement can be made of the aim of the Institute; in keeping with the aim of its founder it undertakes to prepare men and women for definite Christian service, training them in the knowledge of the English Bible, gospel music, missions, Sunday-school methods and practical methods of Christian work, so that they may become effective evangelists, missionaries, Bible teachers, pastors' assistants, gospel singers, Sunday-school and mission workers, association secretaries, church visitors, colporteurs, choristers, and ministers to neglected classes.

This varied training is provided by the different courses of the Educational Department: Bible, Music, Bible-Music, Missionary, and Sunday school; this latter course has been established recently and is the outgrowth and development of the training in this line in other years. It provides instruction and training in this department of Christian work, and includes such studies as pedagogy, Christian ethics, teacher training, psychology, pastoral theology, organization, methods, etc.; graduates receive also the diploma of the International Sunday School Association. In addition to this specific training, students also have the benefit of the studies in the Bible course, such as Bible doctrine, chapter summary, synthesis, Bible analysis, Christian evidences, personal work, and practical Christian work.

Besides the classroom work each student is required to take a certain number of assignments each week, which will enable him to put the training into practice.

All the training is evangelical and undenominational, the leading denominations being represented on the faculty which numbers eighteen. The students receive their instruction free, and the charge for room and board is kept at the minimum.

The broader work of the Institute includes a Correspondence Department, an Extension Department, an Evening Department, and a Colportage Association for the publication of religious books and tracts in different languages. Its official organ is *The Christian Workers Magazine.*

Mr. Henry P. Crowell is the president of the Board of Trustees, and Rev. James M. Gray, D.D., is the dean of the Institute.

P. E. ZARTMANN.

MOOR'S INDIAN CHARITY SCHOOL.—SEE WHEELOCK, ELEAZAR.

MORAL AND RELIGIOUS EDUCATION, TESTS OF EFFICIENCY IN.—It is impossible to measure efficiency in mental and spiritual enterprises with the same accuracy and definiteness which are to be attained where the product is of a material nature. These enterprises are

much more complex in the first place; and in the second, the main results are of such a type that must be measured indirectly—they are invisible or intangible. One may dismiss, therefore, any hope of a complete or infallible test; and yet the educational expert must in some way bring his efficiency tests to bear upon Sunday-school work, if progress is to be made.

Some rough tests of efficiency have been applied to Sunday schools in the past:

1. *The test of attendance.* In much of the "organized" Sunday-school work it has been *enrollment* rather than attendance. The attendance at the school, or in the class, is taken as a rough material measure of the interest, which is rightly to be considered an element in efficient teaching. Since, however, attendance is not a prime purpose of Sunday schools, but merely a means by which to accomplish the real end, it is scarcely to be considered as more than a presumptive mark of efficient work.

2. *The test of information* in regard to the subject matter of instruction, and of *faithfulness* in doing assigned work. This test is very mildly applied, if at all, in most schools. Many Sunday schools are poorly equipped to make even this test. This is one of the principal tests applied in the common schools.

3. *The test of the pupil's own profession.* This implies a securing of the student's estimate of his own attitude toward the matter of instruction and guidance. It would include his "confession" of Christ and of a Christian purpose, "conversion," joining the church, and the like. (See Child Conversion.) There are many who feel that this is the real test of Sunday-school efficiency. It does not require a great deal of thought, however, to convince those who believe in the growth of morals and religion, that the pupil's professions must be tested. While these are valuable, if honest, as a measure of actual accomplishment, they are chiefly valuable as the foundation for still more effective work in moral and religious education.

An Analysis of Some Elements in Efficiency in Teaching. Efficiency in all kinds of education depends chiefly upon the ability to secure the following conditions:

1. *Interest.* While expressions of interest may be stimulated in various artificial, and even vicious ways, interest *is* strong presumptive indication of efficiency inasmuch as no efficiency is possible without it. Interest is essential to attention, and attention is the starting point in character building. (See Interest and Education.)

2. *Information.* Everything else being equal, the amount and character of the information actually assimilated by the pupils is a measure of efficiency—although a subordinate one. In all education in which it is sought to influence conduct, information has relatively less final importance than it has in general cultural education in which intelligence is the chief end.

3. *Skill.* Where teaching seeks to influence activity and conduct, whether in the material or the moral realm, *ability to do a thing,* or skill, is of prime importance. It is a decided element in efficiency. In the moral domain it is more complex than in the mechanical realm, and there it is not usually called skill. It implies the ability to take knowledge and apply it successfully to practical everyday problems. It is power, mastery. It is suggested in the statement concerning Jesus that "He went about doing good." One thinks here not so much of his knowledge or even of his character as of his facility—his mastery of means and ends, his skill.

4. *Character.* In using such a general term as this one at once runs the risk of becoming hazy and mystical. It is so only when character is conceived of as a unit. There are certain great elements in character which dominate it, which are capable of education, and whose growth may be tested in various ways. These tests should all be applied in the realm of conduct, or expression. This makes the testing an indirect one, therefore. These elements in character are the inner springs of conduct. Primarily, efficiency in personality lies in these springs of conduct. Efficiency in moral and religious teaching consists essentially in reaching these springs of conduct in such a manner as to secure right choices and action and right habits of choice and action. Parents and teachers may by careful watching, determine whether in the real clinic of life these elements of character are being strengthened through the teaching. If they are the teaching is efficient; otherwise one cannot hold that it is. Some of these elements in character which are capable of develop-

ment and which may be tested from time to time in the individual case, are:

(a) The nature and strength of the natural desires and appetites.

(b) The relative degree to which desires and ideas, respectively, enter into *ideals* and determine purposes.

(c) The personal attitude toward experience, both pleasant and unpleasant.

(d) The actual habits that have been formed, not alone of action, but of feeling and thinking as well.

The great tests of efficiency in moral and religious education are not primarily interest, or information, or belief, or professions, but the power and habit of right decision and right conduct. These are the best tests of character, and they may be measured. The problem is to use conduct as a measure of the internal states in such a way as not to remove attention from the internal states as the essential thing to be secured and developed.

T. W GALLOWAY.

MORAL AND RELIGIOUS TRAINING. —SEE ALLIANCE OF HONOR; APPLICATION OF RELIGIOUS TEACHING; FRANCE, MORAL TEACHING IN THE PUBLIC SCHOOLS IN; MORAL EDUCATION LEAGUE; MORAL PRACTICE; PUBLIC (ELEMENTARY) SCHOOLS (ENGLAND); PUBLIC SCHOOLS (UNITED STATES); SOCIETY OF SANITARY AND MORAL PROPHYLAXIS; VISUAL INSTRUCTION IN MORALS; WHITE CROSS LEAGUE; WHITE CROSS SINGLE STANDARD LEAGUE OF AMERICA; WORLD'S PURITY FEDERATION.

MORAL EDUCATION LEAGUE (ENGLAND).—In May, 1897, the Annual Congress of the English Union of Ethical Societies invited a number of Trades-Unions and Progressive societies to form a conference to consider the question of developing moral instruction in the London Board schools. The conference was established, and much discussion ensued at meetings held in connection with the London School Board election in November. A permanent League arose out of this conference, and was formally inaugurated at a meeting presided over by the late Mr. J. Allanson Picton, M.P., in December, 1897. The original object was to "introduce systematic moral instruction without theological coloring into the Board schools in place of the present religious teaching." After some years, the basis was made entirely neutral, and, while remaining untheological, it abandoned the proposal to substitute any one method for any other method, and confined the League's effort to the purely educational object of promoting and improving moral and civic character training in all schools. In 1909 the name of the society was altered to Moral Education League. From April, 1902, to May, 1913, the secretaryship was vigorously conducted by Mr. Harrold Johnson, who was mainly instrumental in securing the good will of Members of Parliament and other public workers, in pressing the subject of moral instruction upon the attention of the Board of Education and of local authorities, and in spreading the League's views among Indian, Colonial, and foreign educationists. A striking result was seen in the Education Code of 1906, in which local authorities were definitely recommended to emphasize the subject of moral instruction as an integral feature of the secular school work. The Code of 1913 continued the reference, viz. that "moral instruction should form an important part of the curriculum of every elementary school." In various modes and degrees about a hundred education authorities in England and Wales have given effect to this non-compulsory suggestion in the Government Code, and the number of such experiments is increasing. The League has issued an elaborate syllabus for primary schools, and, in 1913, followed this up with a syllabus for secondary schools. It issues a series of manuals for teachers, and lesson books suited to the capacities of children, and adapted, both in choice of material and in method of treatment, to the needs of all denominations and schools; thus the League seeks to discover and extend the moral basis common to citizens of all phases of faith and thought. It appeals to the teachers of day schools, Sunday schools, private schools, and students in training as well as to parents and guardians. It avoids denominational issues, and also any special emphasis on sectional movements, however excellent in themselves, such as temperance, courtesy guilds, duty and discipline propaganda, etc. In other words, the League regards the moral life as a

unity, and endeavors to subordinate intellectual, social and civic conceptions to the supreme end of character training, efficient neighborly service, and international fraternity. Public model lessons have for many years formed an important item in the League's program. Since April, 1910, the demonstrator, Mr. F. J. Gould, has taught before audiences in the chief cities of the United Kingdom, in the United States, and, under Government auspices, in the Bombay Presidency. The League's *Quarterly,* published since April, 1905, provides information as to the movement at home and abroad. In connection with the First and Second International Moral Education Congresses, at London in 1908, and at The Hague in 1912, the League took a leading and energetic part. President, Professor J. S. Mackenzie, Litt.D., LL.D.; Secretary, Alexander Farquharson, M.A. The Vice-presidents include the Lady Emily Lutyens, the Rev. R. J. Campbell, Dr. John Clifford, Dr. Estlin Carpenter, Sir Frederick Pollock, Bart., Professor Patrick Geddes, and others. Offices, 6, York Buildings, Adelphi, London, W.C.

F. J. Gould.

MORAL PRACTICE.—Education comes only through self-activity. Froebel (*q. v.*) based his kindergarten system wholly on this fact. He insisted that the child must educate itself, and that it is the task of the teacher simply to direct and criticize its activities. It is equally true in all the grades of school work: the pupil is learning just in proportion as he is practicing self-activity.

No pedagogic fact is less understood in the Sunday school than this. The untrained teacher always talks too much, does all the work, pours in and expects nothing from the class but silent attention. The result is always the same. The opportunity is wasted; for, as Carlyle has expressed it, "to sit as a passive bucket and be pumped into, whether you consent or not, can in the long run be exhilarating to no creature"; and it is profitable to no creature. Teaching must play ever on the motor nerves of the pupils if it is to be of value. Theory has its place, but it is a lifeless thing until it has been translated into practice.

The object of the Sunday school is to present truth so that it shall at length result in habitual conduct. The pupil must *do* the word as well as hear it, for habit comes only through action. He should gain the impression that the Sunday school is a place to *do* things. The class should always go home from school to put into concrete practice some active virtue like obedience or self-control or kindness or honesty. Each lesson is to be a lesson in self-government, individual responsibility, or unselfishness. (See Application of Religious Teaching.) The pupil is to be given definite tasks to do outside of the lesson hour: to call on delinquent members, or to bring flowers for the sick, and material for illustration, or to earn during the week his own missionary money. The handwork outlined in the graded lessons is of the greatest value, and, in the case of Juniors at least, it may be supplemented by week-day work in carpentry or dressmaking. Such courses teach far more than a mere knowledge of carpentry or dressmaking; they make for accuracy, obedience, patience, self-mastery, self-reliance—in a word discipline. (See Handwork in the S. S.)

The ideal class is an active class. It talks more than the teacher does. Every one is enthusiastic and is adding something to the work. The teacher asks the questions in such a way as to stimulate thought. She encourages originality, and coöperation, and self-development. She never tells all she knows about the subject, doing all the work herself; she provokes curiosity and mental activity. She gives the child a part of the arc and he himself completes the circle. This is the very basis of correct teaching.

By insisting always on the motor side of training, the teacher will lay the foundations of many valuable habits. The class will learn punctuality by being in their seats always on time and by noting that the school begins always on time. The teacher will watch carefully the conduct of the class during the devotional services. They will learn to worship by worshiping, and to pray by praying. They will learn reverence for the church by being reverent in the church. Week after week of unbroken attendance will give them the Sunday-school habit, and habit grows stronger every time it is exercised.

The teaching should constantly emphasize the doing of concrete things. It should be positive rather than negative. To tell constantly what a child is *not* to do; to keep him constantly in the presence of *"don't do this,"* and *"don't do that"* is not only to suggest new courses of evil to him, but to paralyze him on the motor side. Many mothers have spoiled their children by their constant and specific prohibitions. (See Suggestion, The Function of, in Moral Education.) The possible evil course of action is largely to be kept out of sight; the child is to be directed always into the helpful activities. This was the method of Jesus, whose teaching is everywhere constructive and positive—"go," "sell," "follow me," "do this, and thou shalt live." Character is always a positive thing and not a negative one, and it grows only through self-activity. (See Activity . . in Religious Education.)

F. L. Pattee.

MORAVIAN CHURCH (UNITAS FRATRUM) IN THE UNITED KINGDOM, SUNDAY-SCHOOL WORK OF THE. —The religious education of the young was a distinctive feature of the Unitas Fratrum (afterwards called Moravians) for centuries before the Sunday-school movement began. From the beginning of the sixteenth century they established village schools in Bohemia for the children of the peasants, and boarding schools for the children of wealthier people, and the aim of all was to give a sound education in things spiritual and temporal.

Bishop John Amos Comenius, born in 1592 and contemporary of Shakespeare, was trained in a school of the Brethren's Church and afterwards became the director of the Church's Educational department, and an educational expert of international reputation. The Colonial Governor of America offered to him the headmastership of Harvard University shortly after it was founded.

This passion for educating the young has never waned; and in the eighteenth century, long before the birth of the modern Sunday-school movement, officials were appointed to devote their services to the religious education of the children. The Rev. J. Hutton, M.A., the Moravian historian, writes: "Count Zinzendorf took the deepest interest in the training of the young and insisted that the children of Christian parents should be screened from the seduction of the world, the flesh, and the devil. It is nothing less than a scandal, he said, that people think so little of the fact that their children are dedicated to the Lord. Children are little kings; their baptism is their anointing; and as kings they ought to be treated from the first." For this purpose he laid down the rule that all infants should be baptized in the hall, in the presence of the whole congregation; and as soon as the children were old enough to learn he had them taken from their homes, and put the little boys in one school, and the little girls in another; and thus the burden of their education fell not on their parents but on the congregation.

This treatment would to-day be condemned as somewhat harsh and destructive of the family life in the home—but it was practiced throughout a large part of the eighteenth century, and serves to show that the Moravians held very pronounced views concerning the religious training of children. In some of the British congregations a minister and his wife were specially appointed for the service of the children, and were called "Children's Parents." Subsequently they were assisted by a "Boys' Labourer" and a "Girls' Labouress." These arrangements for a time ran parallel with the Sunday schools which were started towards the end of the eighteenth century, but gradually all the children's work was brought together on Sunday-school lines.

The first Moravian Sunday school in Britain was founded at Fairfield, near Manchester, in 1793, with one hundred pupils. This school has had a most successful career and is still flourishing, having now a membership of four hundred. Other congregations quickly followed the lead given. To-day all Moravian churches but one (and in this case circumstances render it impossible) have their Sunday schools. The first institutional school was started at Westwood, Oldham, in 1893, and since that time this example has been followed by several congregations.

At the General Synod held at Dukinfield, in 1908, it was decided to form a Moravian Sunday School Association for the British Isles, one representative on

the Committee to be elected annually by each district conference, the aim of the Association being to encourage in every possible way the efficiency of the schools. This Association is not intended to supplant the General Sunday School Union so far as Moravian schools are concerned, but to supplement its work. The Association issues hymn sheets, book plates, pledge cards, absentee visitation forms, and teachers' lesson helps. It arranges for schools to be inspected annually, and makes grants for the purchase of equipment in the case of necessitous schools. It possesses a Teachers' Library from which books are loaned free of charge, and picture rolls are also loaned on the same condition. It endeavors to call attention to Sunday-school work in Conferences and Synods, and arranges for examinations of pupils in subjects of special interest to Moravians but does not encourage the withdrawal of the pupils from the General Sunday School Union examinations. The Secretary of the Association is appointed annually by the Synod of the Church. (See Moravian Church [Unitas Fratrum] in the United States.)

T. H. Ellison.

MORAVIAN CHURCH (UNITAS FRATRUM) IN THE UNITED STATES, SUNDAY-SCHOOL WORK OF THE.—The first colony of Moravians to reach the United States arrived at Savannah, Ga., under the leadership of Bishop Augustus G. Spangenberg, on April 17, 1734. In February, 1736, Bishop Nitschmann ordained Anthony Seifferth as pastor of the Moravian Congregation, now fully organized, and John Wesley (*q. v.*) was among those present at the ordination, as his *Journal* records. The first place of worship in Bethlehem, Pa., the real mother-church of American Moravianism, was consecrated in January, 1742.

Ever since the days of her own Bishop John Amos Comenius, the Moravian Church has been characterized by her strong emphasis on an education which aims directly at "the winning and education of youth for Christ, their Saviour." She declares that "the sphere of activity for the Kingdom of God which lies nearest to the church, is the training of its own children. Nurture them in the chastening and admonition of the Lord."

The fact that there does not seem to be any specific mention of Sunday-school work in the journals of American Moravian synods before 1855, is due mainly to the prevalence at that time of a very minute system of religious care and instruction in eight choirs (classes), into which the congregation was divided, according to age, sex, and marital condition, each choir being in charge of an underpastor. Moreover weekly children's services were regularly held in many congregations. In the First Moravian Church of New York these efforts at cultivating the religious life of the children, under the leadership of four teachers, were tantamount to a Sunday school as early as 1754. But that was a quarter-century before Robert Raikes' (*q. v.*) beginning.

The records of the governing board of the church in America, however, do make note of the organization of a regular Sunday school in New York city in May, 1816, and the board has recorded its most hearty approval and blessing. A certain "Sister Polly Allen" organized what was probably the second American Moravian Sunday school in Bethlehem, Pa., in the spring or summer of 1816. This was for the children about the neighborhood and for apprentices and girls in service who had not been brought up at Bethlehem, but not, at first, for children of the church. The very ample and systematic instruction and nurture of the young in the Moravian villages of those days was one of their outstanding characteristics. This accounts for the fact that the Sunday school in its modern character did not rise into prominence here for a good many years and then only as the older arrangements fell into unpopularity and disuse.

When the American Provincial Synod first took official notice of the Sunday school in 1855, it was "deeply impressed with the importance of the Sunday schools and Bible classes" and "recommended that all our ministers faithfully maintain them where they already exist and introduce them where they do not." There are statistical records of denominational Sunday schools since 1856, and in 1867 the Provincial Board reported that there were Sunday schools in all of the congregations and that they were doing good work. Many other references to the Sunday school are on record, but the

first Intersynodal Sunday School Committee was elected by the Synod of 1908. This committee was charged mainly with a study of the status of the Sunday-school work and the presentation of its recommendations to the church.

Owing mainly to the numerical limitations of our denominational constituency, very little has ever been attempted in the way of publishing special Moravian Sunday-school literature. Expositions of the lessons have, however, appeared regularly in the church weekly, *The Moravian,* for a great many years. To this exposition a general department for Sunday-school work, with an assistant editor, has lately been added. Both an English and a German missionary periodical for the Sunday school have been published for many years, the former since 1873.

Much the most important synodal action concerning the Sunday school was taken by the Provincial Synod of 1913, in the creation of the new Board of Religious Education, for the purpose of coördinating and bringing into coöperation all of our Sunday schools, young people's, missionary and other organizations. The members of this Board are all representatives of the different organizations and publications of the church and a chief object of its creation is the harmonizing and unifying of the general purposes of all of these existing agencies for religious education. With this purpose in view, the board is beginning a careful study of past and present methods and results in religious education, on the basis of which it can then devise and recommend more effective and unified plans and methods. This will undoubtedly lead to the creation of a distinctively Moravian Sunday-school literature.

The Religious Education Board has no strictly administrative powers, but it is authorized to gather funds for the prosecution of its work, with a view to the employment of a salaried secretary as its executive officer, just as soon as possible. Thus it appears that the Moravian Church as a denomination is just entering upon a new era in Sunday-school work.

The Moravian Church officially recognizes the Sunday school as the "center for many activities which have for their aim the social, moral and intellectual improvement of the young." It recommends the use of "whatever tends to keep away our young people from evil and to form in them Christian character" (Book of Order 134, 4). The Cradle Roll, Home Department, Adult Bible class, teacher training and Graded Lessons are all officially indorsed and encouraged. The contributions of the Sunday schools give evidence that missionary interest and giving are up to a high standard in most of the churches. (See Moravian Church (Unitas Fratrum) in the United Kingdom.)

R. H. Brennecke, Jr.

MORE, HANNAH (1745-1833).— English author and philanthropist, born at Stapleton, Gloucestershire, England, in the home of a clergyman of the Church of England. With her sisters she taught in a school for girls at Barleywood near Bristol. She was a prolific and a popular and successful writer and all her writings were marked by a high moral tone. Religion, she maintained, should be the most prominent part of education, for "we have to educate not only rational, but accountable beings." Her benevolence was noteworthy. Bibles and prayer books were distributed, and education furnished free for all who came to study. In 1828, she gave up her work and retired to Clifton, where she died September 7, 1833. She bequeathed £10,000 for charitable purposes. Among her many interests was the Sunday school which occupied a high place. She established her first Sunday charity school in 1789 in the village of Cheddar, near Wells, the cathedral city. Notwithstanding the great opposition encountered, many other schools of the same kind were established, and thousands of pupils benefited.

S. G. Ayres.

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MORMONS, OR 'CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS,' SUNDAY-SCHOOL WORK OF THE.— Ardently believing in the admonition "Feed my lambs," and that other one like it, "Feed my sheep," the Church of Jesus Christ of Latter-day Saints has from very early in its history made Sunday-school

service one of the very prominent features in its organization, although the work was not formally organized until the year 1849. From an extremely modest beginning the Sunday schools of the Latter-day Saints have developed with remarkable rapidity until to-day the total enrollment of officers, teachers and members, according to the latest compiled statistics, is 179,254, with 1,247 schools and an average attendance of sixty per cent of its members with all schools graded and otherwise fully equipped for the most successful training of the young and old in the ways of the Lord.

In the third year of the occupancy of the Salt Lake Valley by the Latter-day Saints, on Sunday, December 9, 1849, the first Sunday school to be held in the Rocky Mountain region was organized in Salt Lake City, by Richard Ballantyne, there being present about twenty of his neighbors, old and young. The house in which the school was held had been erected by Mr. Ballantyne's own hands, with some help from his friends. It was built of sundried brick or adobes, and contained two rooms. For the first few years, the work of this school and of others, subsequently organized, was somewhat experimental, with the courses of study rather mixed, partaking of the dual nature of Sunday and day school, but with moral and religious training predominating. Later, regular plans for class work were formulated and the work throughout the church was systematized and made universal. In 1866, under the editorship of George Q. Cannon, one of the Presidency of the Church, the publication of a Sunday-school journal, called the *Juvenile Instructor,* was commenced. This became the official organ of the Sunday schools of the church and is still being published as such, now being in its forty-eighth volume. It is a magazine of seventy pages and the journal is the medium through which general instructions and class-work outlines are disseminated.

Among those prominently identified with the Sunday-school work in its infancy, in addition to Richard Ballantyne, may be mentioned Brigham Young, Daniel H. Wells, George A. Smith, Wilford Woodruff, George Q. Cannon, William H. Sherman, Edward L. Sloan, George Goddard, Robert L. Campbell, David O. Calder, Brigham Young, Jr., Albert Carrington, John B. Maiben and John Morgan.

By 1872, a total of 190 schools had been organized, located in twenty counties in Utah and two counties in Idaho, having a total membership of 14,781. About twenty-seven years later, there were 982 schools and the enrollment totaled 119,998, schools having been organized in practically every ecclesiastical district, or ward, of the church at home and in many of the missions abroad. Wherever the Latter-day Saints located and commenced the reclamation of the desert, they organized Sunday and day schools.

The supreme authority, under the Presidency of the Church, of the Sunday-school movement is the General Board of the Deseret Sunday School Union, composed at present of thirty-six representative men from almost every walk and avocation in life and including the President of the Church and his two counselors, all of whom, in common with all other Sunday-school workers, serve without financial compensation. The Union itself includes every Sunday-school organization of the church. Under the General Board, there are stake organizations directing the work in their districts, and these stake boards supervise and direct the operation of the ward organizations—the individual schools. The wards comprise small towns or divisions of large towns and cities, and the stakes correspond to counties or large divisions of thickly populated sections. The General Board is made up of a superintendent, first and second assistant superintendents, general secretary, general treasurer and associate members. The present general superintendent is Joseph Fielding Smith, President of the Church. The stake organization is composed of a superintendent, first and second assistant superintendents, secretary and treasurer, assistant secretary and treasurer, chorister, organist, librarian, usher and department supervisors, there usually being at least twenty-two of the latter. The stake board conducts regular and frequent meetings of all workers within its jurisdiction for the purpose of instruction and lesson study, largely after the manner of a teachers' institute.

The Sunday schools themselves enroll all persons of four years of age and

upwards who can be interested in the service. They are fully organized and graded and pursue a regular course of study, covering a period of sixteen years in the grades and an indefinite time in what is called the Parents' Department. The kindergarten department takes the beginner at four years of age, or even somewhat earlier, and the students pass successively through that department, the Primary, first Intermediate, second Intermediate, Junior theological, Senior theological and into the Parents' Department. In a few schools, a normal or teachers' training department is maintained and quite a number have an advanced theological department for those who do not care to identify themselves with the parents' class. The present course of study includes appropriate kindergarten work for that department; two years of Old and New Testament stories for the Primary Department; one year of Book of Mormon stories, two years of Old and New Testament stories and one year of church history for the first Intermediate Department; two years of Book of Mormon history and two years of Old Testament history for the second Intermediate Department; one year of the subject, "Jesus the Christ," one year of the subject, "The Apostolic Age," one year of church history and one year of doctrines of the church for the theological department, while the Parents' Department considers all subjects vital to the home and family relations, interspersed with topics of general and special interest. The schools are officered by a superintendent and two assistants, secretaries, treasurers, librarians, choristers, organists and ushers, and every department of the school has a supervisor and one or more teachers. Local board meetings for consultation, instruction and lesson study, and made up of all school officers and teachers, are held weekly. The organization of the schools in the foreign missions is, where practicable, identical with that of those with the body of the church.

In addition to owning and publishing the *Juvenile Instructor,* the Deseret Sunday School Union owns and operates a fully stocked book and stationery store at its headquarters, in its own building at No. 44 East South Temple street, Salt Lake City, Utah. This building was recently purchased at a cost of $47,000. The book store is able to furnish everything in the way of supplies necessary for Sunday-school workers. The finances of the Deseret Sunday School Union are managed by an executive committee. On the third Sunday in each September, every officer, teacher, and member of every Sunday school in the church is expected to contribute five cents each to the general fund. Of the total so contributed, twenty per cent goes to the support of the stake organizations and the remainder to the general fund. This is the sole collection made for the general Sunday-school cause. The individual schools provide for their own expenses, this work usually being in the hands of an amusement committee, which provides profit-making entertainments from time to time and thereby makes the school self-sustaining.

At regular intervals, appropriate topics are considered in open assembly and in each department of every school in the church, and certain days are designated for their consideration. Among these latter may be mentioned, "Humane day," "Washington's birthday," "Lincoln's birthday," "Fourth of July," "Pioneer day," "Bird day," "Arbor day," "Thanksgiving" and "Christmas."

H. H. Cumming and E. G. Woolley, Jr.

MOTHERS AND PARENT-TEACHER ASSOCIATION, NATIONAL CONGRESS OF.—Founded in 1897. The objects of this Congress are to raise the standard of home life; to give young people opportunities to learn how to care for children, so when they assume the duties of parenthood they may have some conception of the methods which will best develop all the latent powers of the child; to bring into closer relations the home and the school, in order that parents and teachers may coöperate intelligently in the education of the child; to surround the childhood of the whole world with that wise, loving care in the impressionable years of life that will develop good citizens; to use systematic and earnest effort to this end, through the formation of parent-teacher associations in every public school and elsewhere, through the establishment of kindergartens, and in the distribution of literature which will be of practical use to parents in the problems of home life; to

secure more adequate laws for the care of blameless and dependent children, and to carry the mother-love and mother-thought into all that concerns childhood. To accomplish the above named objects, the Congress is organizing parents' associations in churches and schools for child study in order to promote child welfare in its legal and social aspects.

The need of a parents' association in every church is possibly as great as for a Sunday school. The development of the spiritual life of the child is primarily the duty of parents, but often they do not realize it until the years of seed-sowing are passed. Help to parents in giving practical training to their children in God's laws of life is what the Mothers Congress offers to every church.

With headquarters in Washington, D. C., branches in most states, and with a constantly increasing membership, the Congress of Mothers is working to promote child welfare and is enlisting in this the coöperation of church, school, and state. (See Child Welfare Exhibits.)

The Congress has taken an active part in preventing infant mortality and has aided in reducing the death rate more than fifty per cent by giving to mothers instruction in infant hygiene.

It has been an active factor in the establishment of the juvenile court and probation system. (See Juvenile Court.) Courses of child study and reading for mothers everywhere have been supplied. The Congress issues monthly the *Child Welfare Magazine,* a publication designed for use by all who wish to keep in touch with the latest thought on child welfare.

In 1914 a work in eight volumes, entitled *Parents and their Problems,* edited by Mrs. Mary Weeks, was issued, prepared especially for the help of parents, and with contributions from those who have given deepest study to the questions of child life. The Congress publishes book lists for mothers and book lists for children. It has given wide circulation to a little pamphlet prepared by a physician and a clergyman on *Parents' Duty to Children Concerning Sex.* This important teaching should be shared by home and church, and the Parents' Association is a proper place to study how best to meet this duty.

Those who wish to organize a parents' association, whether in a church or school, may receive information by addressing the National Congress of Mothers, 806 Loan and Trust Building, Washington, D. C. Those desiring help in meeting problems in their homes may also receive advice and help.

The aim of the Congress is to organize a parents' association in every school, making an educational system for parents which shall be coextensive with the school system.

The primary object of these associations is child study in home, school, and community; second, coöperation of home and school, and third, help to the school.

To ensure permanence and to supply educational material for these associations the National Congress of Mothers has several hundred valuable typewritten papers on various phases of child nurture; these papers are loaned, and often supply a whole season's program by specialists, whom it would be impossible to secure in person.

The Congress holds a triennial conference in Washington, and meets annually in different cities. Each state holds an annual conference, and county conferences are being organized to reach mothers who can secure the inspiration only by having the conference near their own homes.

The Congress coöperates with Government Departments, with the Religious Education Association (*q. v.*), and with the International Kindergarten Union.

The organized motherhood of a nation is the strongest protection for childhood.

MRS. FREDERIC SCHOFF.

MOTHER'S DAY.—The movement for Mother's Day owes its origin to Mrs. Anna M. Jarvis, who is known as the "Mother of Mother's Day." Definite form and international force were given to her work by her daughter, Miss Anna Jarvis, founding the special day, and by the organization of the Mother's Day International Association.

Mother's Day was so called to honor the home and motherhood in a manner as distinctive as the national holidays celebrate the patriots, heroes, and events in the nation's history. Mother's Day is also "father's day," for in its celebration the

father and mother, to whom grateful filial affection is due, are honored alike, but it seemed proper that a great home celebration should bear the name of "mother." It was believed that men would as loyally share in the celebration of such a home day as the women, in this and other countries, have enthusiastically entered into the celebration of the many days in honor of men.

The establishment of Mother's Day has not trespassed on the work of other movements, its development being along original and lofty lines, and it is worthy of the loyalty of every man, woman and child, and of the coöperation of every organization which stands for the uplift, betterment and honor of the home.

Mother's Day International Association. The general objects of the Mother's Day movement as promulgated by the Mother's Day International Association are:

1. To promote the well-being of the home by endeavoring to influence nations, organizations, churches, Sunday schools, individuals and communities to realize their personal responsibility to right the wrongs of motherhood, childhood and the industrial world in their relations to the home.

To deepen and perpetuate family ties, and to develop those domestic virtues which mean higher home, religious and national life—that is, to make Mother's Day a *personal* day in the hearts and lives of men, women and children in all lands that it may endure as of practical benefit to humanity.

2. To secure workers and financial aid to effect a world-wide observance of Mother's Day, and to carry forward the all-year uplift work of the Mother's Day International Association.

Manner of Observing Mother's Day. Mother's Day should be observed in the home, church, Sunday school, public schools, by societies, and in the community generally in such a way as to give emphasis to the fact that true homes are a high exemplification of practical Christian life and patriotism. The Mother's Day International Association prepares helpful supplies, and issues annually an Official Program which gives a form of observance in line with the work being carried forward. The use of this program aids the universal and proper celebration of Mother's Day.

Besides the mothers and fathers there are others to be remembered on Mother's Day—the lonely, discouraged, the "down and out," the unfortunate in homes, institutions, and prisons, and all who need a word of cheer, sympathy or other evidence of the brotherhood of man.

Time. Churches, Sunday schools, fraternal societies, and all organizations that can have a Sunday observance Mother's Day celebrate it on the second Sunday of May. Schools, colleges, etc., celebrate on the Friday preceding, while business organizations, clubs, etc., give recognition to the day on the Saturday preceding. The display of the national colors as well as the distribution of the Mother's Day emblem have been features of the day's observance. In 1910 a number of cities in the United States celebrated Mother's Day, and in 1913 it was observed in nearly every city, town or village in Canada and the United States. In 1914, by act of Congress, the second Sunday of May was officially designated as the National Mother's Day.

Emblem. The Mother's Day emblem is the white carnation. It was chosen as the international memory flower of home and country because it seems to represent some of the virtues of motherhood—its whiteness symbolizing purity; its fragrance, love; its extensive growth, charity; and its endurance, fidelity. An official white-carnation badge is prepared by the Mother's Day International Association that the same badge may be worn in all countries by all who observe Mother's Day.

Membership in the Association. The Mother's Day International Association desires sons and daughters of all lands to give recognition to the Mother's Day movement by using the time, wearing the emblem and employing the program officially designated, and by membership in the Association, and thus advance the world-wide and simultaneous observance of Mother's Day.

Fuller information may be obtained from the headquarters of the Association, 2031 North 12th street, Philadelphia, Pa.

ANNA JARVIS.

MOTIVES, THE APPEAL TO, IN RELIGIOUS EDUCATION.—In recent years

general education has been enriched by several conceptions which tend to exalt the significance of the pupil, as compared with the subject matter which is used in teaching. Of these the "doctrine of interest," the "point of contact in teaching," and the grading of both the materials of education and the manner of their presentation are familiar to Sunday-school workers. (See Contact, Point of.) Recently progressive educators are emphasizing still another step in the same direction which gives promise of great fruitfulness. This conception is termed *motivation,* and means that educators should select the materials of education and use such methods in education as will make the strongest possible appeal to the childish instincts, motives, and satisfactions, natural and impelling at the various stages of the youth's development. Some of the elements in this conception may be stated as follows:

1. The youthful impulses and satisfactions are a part of the child's nature in the providence of God, and are capable of making certain definite and right contributions to his growth. The fact that the gratification of these impulses gives pleasure is the *foundation of their educational value.*

2. Exercises, both of the receptive and the expressive sort, which fill some consciously felt present need of the child, or in which the child takes pleasure, will be entered into more zestfully, and will prove more educative of personality than those in which he has no conscious satisfaction. The more vigorous the moving impulses the more effective is the educational result. The more will or preference exists back of actions *the more the moral* qualities are evoked and developed.

3. Motives are usually effective in children in proportion to the nearness of the satisfaction they promise.

4. The motives are valuable in education in proportion as they are natural and internal, rather than external and imposed from without.

5. Any subject close enough to life to be worthy of a place in human education can and should be handled so as to heighten the zest and vigor of the pupil's approach, and hence its educative value, by the best possible appeal to the suitable impulses and motives.

6. The superior value of soundly motivated subjects lies in these facts:—that the child's coöperation is more completely enlisted; he has more zest and enthusiasm; the attention, concentration, and control of his whole nature, both receptive and active, are greater; there is, therefore, better assimilation and retention of facts and completer skill in action, as a result; there is less likelihood of opposition to the demands of the teacher, with its consequent dissipation of power.

It is no part of the idea of motivation that the child is not to do, nor learn to do, disagreeable things; but motivation does imply that it is quite fallacious, from every pedagogical point of view, to assume that there is any increase of value because a task may be repugnant. Motivation means that to get the best development from necessary tasks that are difficult or disagreeable, the pupil should be given such appealing and natural motives for doing them that the sum total of his nature will be enlisted in spite of the difficulty.

One illustration of motivation in the common schools may be given. It is well known that the practice and drill necessary to enable children to get the mastery of words, to enunciate well, to use words properly in sentence building, to get the ideas in reading, to interpret intelligently, and the like, is a long, tedious process. It has been found that a very adequate motivation of a great deal of faithful work and practice—an amount not to be had under ordinary circumstances—may be secured by having a class dramatize a story for acting, and then present it. In order to do this the children must do the work mentioned above. This work is given meaning to them by virtue of the fact that the giving of the play uses certain strong, early impulses of childhood—as the play motive, the acting instinct, imagination, the desire for expression, the love of leadership. In order to reach an end which the pupil's whole nature approves the work is accepted as necessary and worth while, and wholly incidental—as work should always be—to a sufficient objective. (See Dramatization, The Use of, in Teaching.) The supporter of motivation holds furthermore that the work done in this spirit is of more educational value than the mechanical drill. In a

wholly analogous way all the best schools are motivating the work in geography, history, science, and even mathematics.

The essential work of the teacher with this in view is to devise ways to make work, which is really worth while in ways the pupil cannot realize, seem worth while to the child from his present point of view, in order that his powers may be fully enlisted in consonance with his whole nature. This is more than the "doctrine of interest" (*q. v.*); more than getting the "point of contact" in teaching; more than grading lessons to the intellectual capabilities of the pupil—though it certainly involves all of these things. *It is grading the whole process to the emotional and instinctive development of the child;* it stamps with approval the normal structure of the child; and calls into play the active and systematic use of all the supplementary child motives to *arouse interest,* to *establish contact,* and to *secure preferential action.*

There is no question that there is great significance in this idea of motivation when it is applied scientifically to moral and religious education—whether in home, Sunday school, church, or elsewhere. Moral and religious education looks to choices and conduct rather than to information. Choice and conduct have little value unless they are the child's own—the resultant of his own internal processes. The moral value of choices is proportional to the actual preferences expressed. Choices cannot be vital so long as the appeals, incentives, and satisfactions offered the child are those of the mature Christian. The motives in the child's moral and religious development must be appropriate to the child. (See Will, Education of the.)

It is not the desire to intimate that nothing has been done to motivate this realm of education. It is certain, however, that such efforts have not been systematic and scientific. The incentives offered for moral and religious choices and conduct have been colored with adult ideas of satisfaction; have been artificial and strained rather than adapted to the actual state of the child; have been too vague to be useful, or too high and abstract to be grasped, or so trivial as to be transient, or so low as to be actually dangerous. (See Prizes and Rewards.)

In a careful attempt to motivate properly the life of youth in respect to moral and spiritual activities a first essential is a careful analysis of the most general and influential motives and impulses of youth. In the nature of the case such an attempt can be as yet only suggestive, and in no sense complete.

For present purposes we may group the childish motives to which we may appeal into three somewhat overlapping divisions:

(a) A powerful group of natural, internal qualities which usually serve without special stimulation to insure action on the part of children. They are ready for use, and need only to be properly directed and utilized. Under this head may be classed: *Curiosity,* which is the foundation of the getting of knowledge; *desire for ownership; the spirit of imitation* (*q. v.*); *a spirit of self-assertion* or *contrariness,* somewhat antagonistic to the preceding; *emulation* or *rivalry;* a native *restlessness* (*q. v.*), that is largely physical and administers to all the expressive side of life just as curiosity ministers to the intellectual side.

(b) Another set of qualities, just as native as the first, but more in the nature of *capacities* or tendencies than active impulses, which may be increased or decreased and used by the teacher. Here we may place: *Confidence* and *trustfulness,* leading to sympathy, love and kindred attitudes; *obedience* or *tractability*—the disposition to accept authority; *fear,* growing partly out of inexperience and uncertainty, and related to suspicion, aversion, and hatred; *imagination* (*q. v.*), which opens up the universe to the life more rapidly than actual experience can properly do.

(c) A third group of qualities may be called *expressive,* because they are concerned more directly with actions. Some of those above lead to action, to be sure, but they are primarily states of mind, with the action as incidental. In the present group are some of the most powerful and valuable instincts of all those God-given incentives for building up personality. Here belong: the *instinct* of *repetition* (q. v.), which is quite universal and shows itself in the desire to do or hear over and over the thing that has once given pleasure; the *play* (*q. v.*) *instinct,*

which is very powerful in children and one of the greatest means of physical, mental, and moral training; an *impulse to talk*—a form of self-expression which enables the child to develop more in the first few years of life than during any other equal period; the *passion for doing things*, growing largely out of restlessness and curiosity; the *instinct of leadership*—the desire to be "it" and to get results.

Systematic motivation in education consists in analyzing these various impulses and capabilities, in discovering their essential nature, in seeing what they may contribute to character, and in discovering how and when to appeal to them in the best possible way. Such questions as the following suggest problems that arise in appealing sanely to these motives:—Are there any differences in the strength of these impulses?—if so, do the differences vary at different ages? In that case which are the strongest and most easy to appeal to in such a way as to get good results in personality? If two of these impulses are equally moving, does it make any difference in personality which of the two is used? In what order should they be used? Is there any danger of harmful after-effects in character from appealing to any of them? Is it possible to dwell on any of them too long or too strongly? Are any of them capable of indefinite growth and refinement without injury?

The dilemma in moral and religious education is this:—the response of the child must be full and self-embracing in order to make the moral and religious appeal mean anything; the deep moral and other-world questions do not soundly appeal to the young child and ought not to do so. Shall one then depend for motivation on the large appeals to duty and righteousness to which the child has not yet come; or shall the appeal be made to quick, concrete, dubious motives such as greed, rivalry, and fear, to which he is quite open? Neither of these solutions is the correct one, though few schools have been able to do more than vibrate between them or combine them. Teachers have almost overlooked the whole series of constructive, personality-building impulses which, if rightly used, will enable one to motivate adequately anything that is worth while, no matter how high it may be in a religious and spiritual way.

Almost, or quite, as intense as rivalry, desire for gain, pride, and other crass forms of selfishness (which serve a real end in life, but are very liable to over stimulation), are such impulses as those of curiosity, play, repetition, and the desire to exert the power of leadership. At the beginning possibly these motives are as selfish as the others in that they originally minister to low forms of satisfaction; *but they are much more subject to refinement within themselves, and they are directly introductory to and connected with the higher intellectual, ethical, and spiritual capabilities and tendencies.*

For example, curiosity is as powerful a motive to effort as greed or desire for possession; and curiosity leads directly to information, growth of knowledge, breadth of vision. Greed cannot. Greed brings possessions, but it never becomes more refined by being gratified. The desires and impulses of ownership in a millionaire are not in themselves any more refined or characterful than those of the child. They are usually less so in fact. Curiosity, on the contrary, is refined and elevated in the normal course of its use from the grosser form at the beginning to the scientific and philosophical spirit in later life. It is only through the neglect to use it and let it take its natural growth in strength and outlook that it becomes abnormally focused and perverted.

Essentially the same may be said with respect to the impulse of imitation, leading to hero-worship and high conduct; of repetition, leading to skill and habit; of obedience, leading to loyalty and respect for the various forms of authority; of play, truthfulness, the passion to lead and to accomplish. These are large impulses in the child life; they are capable of much more direct use in preparing the child for all moral and religious needs; they are capable of great refinement. They are much neglected by all the agencies of moral and religious education. They can be used to motivate the attendance at Sunday school, the work in the class, the behavior in the school, and the putting of the moral and religious precepts into practice during the week. They will motivate the religious life of the child as no appeal to greed, rivalry, fear of future punishment, or the pious hopes of the mature Christian can possibly do. The

Sunday schools must find ways to use them and to motivate study and conduct in respect to religion; otherwise they will be used by agencies that pervert them, or at least make them minister to something lower than the spiritual within one.

T. W. GALLOWAY.

MOTOR PROCESSES.—SEE PSYCHOLOGY, CHILD.

MOTTOES.—These are in frequent use by classes and schools, but receive special attention in conventions. They are displayed on the walls of churches and halls during state, provincial, county, or city Sunday-school conventions. They are terse and pithy statements intended to catch the eye and impress a truth. Printed in large letters and striking colors, in large halls and churches they make silent but powerful impression upon the memory. The following are mottoes taken from a series which have been in use throughout the whole of North America:

Where Men go, Boys will Follow.

The Men of America for the Man of Galilee.

The Home is God's First and Holiest School.

The End of the Convention is the Beginning of the Effort.

Organized Sunday School Work means Denominational Loyalty.

It is better to put ten Men to Work than to do the Work of ten Men.

The Sunday School Stands for the Open Bible and the Uplifted Cross.

We cannot Save the People unless we Teach them, and we cannot Teach them unless we Reach them.

The World will be Evangelized in that Generation in which the Teachers of its Youth Determine that it shall be done.

It is the Whole Business of the Church, and it is the Business of the Whole Church to give the Whole Gospel to the Whole World as Speedily as Possible.

FRANKLIN MCELFRESH.

MOVING PICTURES IN THE SUNDAY SCHOOL.—A study of the development of the moving picture industry indicates that it has arisen from a rather fortuitous combination of inventions on the part of the mechanics, and of a popular demand, even rash and unthinking, on the part of the theater-going public. The unfortunate situation under which all the film-producing companies are banded together either into the "Trust" or the "Independents," each arrayed against the other and both of them subjected to a rather unsatisfactory censorship has resulted in a side-tracking of the religious phase of the movement, which would otherwise prove of extreme educational and spiritual value.

The kinetoscope manufacturers have been glad to sell machines to churches, but the manufacturers of the films have found their hands already more than full to meet the demand of the very rapidly developing moving picture shows, so that there has been no opportunity or inclination for them to use their theatrical troupes to pose and produce religious scenes. The first real series was made by the O'Kalems who sent one of their best troupes to Palestine for two years to produce the "Life of Christ," after the method of the Tissot pictures, in the actual surroundings of the Holy Land. The result has been marvelously satisfactory, and the films were released for publication in January, 1913. Meanwhile, the Hebrew Bureau of Education has been spending many thousands of dollars in order to get the General Film Company to make films on the Old Testament.

At the present time there is abundant material available if one knows just where to find it. Such churches as the Labor Temple of New York city give semi-weekly motion picture shows of high educational value. They censor all their own films, for the film manufacturers often paste two subjects together without regard to their fitness. However, this difficulty is being rapidly overcome, and there is already to be had such material as *Pilgrim's Progress, The Birds' Christmas Carol, The Pied Piper of Hamelin,* as well as such uplifting film subjects as "The City Beautiful," "Lost," "Redeemed," and many effective pieces of high and helpful moral quality.

It is said that more than 300,000 children go to moving picture shows weekly in New York city alone, and this is probably equaled proportionately in all American towns and cities. The *appeal to the eye*

has come to stay, and its educational power is probably stronger, more vivid, and the result more lasting than is the case with knowledge gained in any other manner. It is even proposed to give an entire public school education, without books, through the use of the kinetoscope. The work of the church is primarily with the young, and the possibilities of the motion picture in connection with church work are unlimited. Not only can religious material be given, but all manner of education along hygienic, athletic, moral and child-welfare lines, as well as most of the teaching that would be imparted in institutional work can be facilitated by the use of well-chosen films. (See Stereopticon, Use of the.)

W. W. SMITH.

MUHLENBERG, HENRY MELCHOIR.—SEE LUTHERAN CHURCH.

MUHLENBERG, WILLIAM AUGUSTUS (1796-1877).—Episcopal clergyman, was baptized in the Lutheran Church, but when a little boy chose the Protestant Episcopal Church, in which he early became a leader, and later one of its bishops. He was the founder of church schools, hospitals, and church industrial communities. In 1820, he built a Sunday-school house at Lancaster, Pa., which was probably the first of its kind in America.

S. G. AYRES.

MUSEUM, SUNDAY SCHOOL.—SEE BIBLE MUSEUM, BIBLE CABINET OR BIBLE CURIOSITIES; HANDWORK IN THE S. S.; OBJECT TEACHING.

MUSIC IN THE PRIMARY AND BEGINNERS' DEPARTMENTS.—The evolution of Sunday-school music had a parallel in the development of the music of the Primary and Beginners' departments. In the days when the entire school met together, and, except for the lesson period, general exercises obtained, the little children were for the most part silent, while their elders sang the difficult and dignified hymns of the church. Incomprehensible though these were to the children, a certain atmosphere of worship forced itself upon their consciousness and the stately music engendered a feeling of reverence. Occasional words were picked up in parrot-like fashion, and snatches of tunes sung by little voices.

With the segregation of the younger children in the precursor of the Primary Department, the "infant class," came an effort to select the hymns best adapted to their understanding. An analysis of these shows that they deal with the past and the future, but rarely with the present. "I Want to Be An Angel" and "There Is a Happy Land" are typical, and young children were urged to forsake their sinful past, in lines like the following:

"In thy childhood's sunny morning,
Ere the evil days draw nigh,
Heed the Spirit's tender warning;
To the arms of Jesus fly.
Sin has lured thee and undone thee,
But in Jesus help is found;
He will never, never shun thee,
For his mercy knows no bound."

When gospel hymns came into general use, the more stately church hymns were left mainly for the Sunday morning service. The Primary Department felt this reaction, and special songs were prepared for it of a lighter musical character and with words much simplified. Indeed, the pendulum swung far in the opposite direction, and both literary quality and musical grace were sacrificed to simplicity—rather, an attempt toward simplicity—for the light tunes, composed of few notes, were often lacking in a defined melody, and therefore hard to learn; the words, though of few syllables, were not those belonging to a child's vocabulary; and the thoughts were symbolic and unchildlike. There was much about hearts and lives and little that was concrete and understandable. For example:

"Little ones may be just like the fruitful trees;
Buds are like our thoughts, which only Jesus sees;
Blossoms are like faces, smiling, clean, and bright;
Leaves are gentle words, good fruit is doing right."

One of the crude rhymes used at this period is the following:

"Hear the pennies dropping,
Listen while they fall,
Every one for Jesus,
He will get them all."

Motion songs were introduced, the motions carefully prescribed, and hands, feet, eyes, and hearts touched at appro-

priate times, or such songs served merely as an excuse for physical exercise, as:

"We'll all rise up together,
United we will stand;
We'll all sit down together,
A happy children's band.
We'll mind the rule of Sunday school,
And all rise up together."

During this influx of trivial music, certain hymns, notably "I Think when I Read that Sweet Story of Old" and "Saviour, like a Shepherd Lead Us," were not banished with the rest, but held their own as a heritage of childhood.

Again came a reaction, one strong influence being the high grade of music used in the kindergarten. Sunday-school teachers, who discovered these childlike yet musical songs, gained a new idea of simplicity and grew discontented with inferior music. In the motion songs now used the motions interpreted the words. There was a revival of the best of the old hymns for children. New hymns and songs were written which were especially designed for the Sunday school.

At the present time there is a growing conception of the function of music. It is considered not only as an interpreter of words, but of inestimable value in fixing words in the memory, in arousing feelings of reverence, joy, and devotion, and in inspiration to effort. The most enlightened teachers avoid rag-time but insist upon rhythm. Melodies that "sing themselves" are accounted essential for little children, and good harmony is demanded. Child verse that is real literature, such as Robert Louis Stevenson's and Christina Rossetti's simple classics, take the place of doggerel. The content of the songs has changed, in that they treat of the present rather than the past or future. God's care for birds and his creation of flowers, a lamb's obedience and that of children, little duties, appreciation and gladness for everyday blessings—these constitute the themes of children's songs. A good example is this hymn of praise:

"Winter day! frosty day!
God a cloak on all doth lay;
On the earth the snow he sheddeth,
O'er the lamb a fleece he spreadeth,
Gives the bird a coat of feather,
To protect it from the weather,
Gives the children home and food;
Let us praise him—God is good!"

The most discouraging feature is that there still persists in some schools a tendency to waste effort in teaching songs of ephemeral value for special days, and in general to regard them as performances rather than a means of worship or the expression of feeling.

The Beginners' Department has done much to promulgate the expressional use of songs. As there are no formal opening exercises, song is made a corollary to conversation, Bible verse and story and the children sing as a natural means of expression such verses as:

"Bread and milk for breakfast,
And woolen frocks to wear,
And a crumb for robin redbreast
On the cold days of the year."

After a story about Jesus they sing "Jesus Loves Me" and find real communion with God in such a prayer-song as "Father, We Thank Thee for the Night." They rarely use more than a single verse of a song, and the teachers frequently sing to them songs that they can enjoy but are not able to learn.

This broader idea of the function of song is gaining ground in the Primary Department, especially when songs are taught, not as mere lines to be memorized, but as the expression of interesting ideas. However, there is bound to be a greater degree of formality, because of the children's growing reticence, and the fact that separate class work necessitates grouping the songs rather than distributing them throughout the session. The ability to read makes possible a far greater number than can be used with little children, and these are usually learned from words written on a blackboard or printed on cotton cloth.

Music used to mean only songs; it now includes marches, quieting melodies, and in the Beginners' Department, accompaniments to motions.

Thus the whole tendency of music in the modern, progressive Sunday school is toward becoming an integral part of the children's religious education by interpreting other teaching, awakening feeling, and affording a medium of worship.

FRANCES W. DANIELSON.

MUSIC IN THE SUNDAY SCHOOL (ENGLAND).—Robert Raikes is reported to have said that in the boys and girls of

Gloucester he found "genius, good disposition, *and a love of music.*" What hymns and tunes he used we have no means of knowing. Probably Raikes little realized that in introducing the Sunday-school system, he was ushering in a new era of Christian hymnology.

It took the Church of Christ more than eighteen centuries to discover the need of providing adequately for the children's worship, and the awakening to the need can be traced to the time when the Sunday school proved that it had become an integral part of church life. Before that time the hymns expressing child thought and aspiration were few. The only outstanding collection was Isaac Watts' *Divine and Moral Songs* for children, published in 1715; and despite the hymns betokening that the theologian in the author sometimes stifled the child lover, the book is of lasting worth as the pioneer volume for children. Add to this John Cennick's little known volumes *Hymns for Children* issued in 1754, and Charles Wesley's selection under the same title, published in 1763, and we practically have the store of hymn books for young people available when Raikes started the Sunday-school movement.

In the early years of Sunday-school history, one can trace in contemporary magazines and in fly sheets, many hundreds of hymns ostensibly produced for singing by children. Most of these, however, are stilted in style, hortatory and doleful in character, and quite beyond the apprehension, because outside the consciousness, of a child and, with few exceptions, they have deservedly fallen into oblivion.

In 1786, Jonas Hanway (*q. v.*), one of the founders of the Sunday School Society, in his remarkable volume entitled *A Comprehensive View of Sunday Schools,* recognized the value of worship in influencing the character of the boys and girls, and in begetting the true spirit of reverence. He says:

"The scholars are to be taught to sing Psalms, as far as a few tunes in Common Metre by the ear; they may modulate their voices in the most proper manner, merely by imitating each other, and it is to be presumed that they will soon become proficients, as far as is necessary to them. All children imitate each other, and, therefore, there should be a good model; not a leader of a barbarous tone, or in a strained voice imagining that the louder the voice the better the singer."

In addition to the Scriptural and Moral Lessons in his book, he includes a few hymns.

A year later, Dr. Robert Hawker issued "Psalms and Hymns sung by the children of the Sunday School in the Parish Church of Charles, Plymouth," a selection that was widely taken up, and was followed in 1790, by Rev. Rowland Hill's small volume of Hymns "in easy language for children," which went through several editions, from time to time being considerably enlarged.

Among others published in the early years of the eighteenth century, may be named the *Walworth Collection* of 57 hymns; *Hymns for Use of Sunday Schools in Manchester; Hymns for Use in Church of England Sunday Schools of Hull* (1824); Rev. Joseph Benson's selection, and various books issued by the Methodists.

In volume one of *The Sunday School Repository* published in 1813, there is a review of *The Bristol Sunday School Hymn Book* (244 p.) and *The Nottingham Sunday School Hymn Book* (232 p.). The compiler of the first named is quoted as saying: "Teaching by Hymns is perhaps the best mode of conveying and impressing divine truths upon the youthful mind"; and the reviewer writes—"The chief qualifications of hymns for children are, that they should be easy to be understood, evangelical in doctrine, and containing no language proper only in the mouths of Christians;" an opinion interesting because it gives the general conception of that time concerning worship for the young. An examination of these books reveals the fact that the compilers laid far more stress upon theological doctrine than upon suitability to the children. Indeed hymn writers who understood the heart of a child had not yet arisen.

In 1817 there appeared anonymously "Hymns for every Sunday in the year adapted to the collects of the Church of England, and designed for children and Sunday Schools."

The "Hymns" are merely rhymes devoid of poetical merit giving prominence to the sterner and more judicial aspects in the relation of God to the child.

The formation of The Sunday School Union (*q. v.*) in 1803, strongly influenced children's hymnology, for the leaders early realized the need of literature for young people, and in the Union's magazines of the first thirty or forty years of the century, there are found hundreds of hymns for children, some of which have achieved a world wide reputation, notably "I think when I read that sweet story of old," written by Miss Jemina Thompson (afterwards Mrs. Luke), a daughter of Mr. Thomas Thompson, a founder of the Union. This hymn with the Greek air to which it was written was first given to the world in the March number of *The Sunday School Teacher's Magazine,* 1841. The literature also contains well-known hymns from the pen of James Montgomery, who in addition to his journalistic work, held office in The Sheffield Sunday School Union.

Hymns and children's verses abound in the religious magazines issued by other societies, and many volumes of hymns for children were published. Among these must be named *Hymns for Infant Minds* and *Original Hymns for Sunday Schools* by Ann and Jane Taylor of Ongar; various editions of The Sunday School Union *Hymn Book for Scholars;* and the *Leeds Sunday School Union Hymn Book,* this last collection being adopted in many parts of the Kingdom. The chief place, however, must undoubtedly be given to Mrs. C. F. Alexander's *Hymns for Little Children* first published in 1848, and still on sale; this was followed by other poetical works containing verses for young people. Some of Mrs. Alexander's Children's Hymns have become recognized classics; such as "Once in royal David's city," "All things bright and beautiful" and "There is a green hill far away."

A name always to be greatly honored in the history of British psalmody, and especially in the realm of children's song, is that of Rev. John Curwen, born in 1816, died in 1880. For thirty years he was a Congregational pastor, taking deep interest in worship-song and in the education of the young. By developing and perfecting a simple method of teaching to sing through use of the "tonic sol-fa" notation (which for more than half a century has had a wonderful vogue throughout Great Britain and the colonies), he helped tens of thousands of children and adults to an intelligent and practical knowledge of music, and for many years his system has been taught in most of the day schools.

Its phenomenal success has been due largely to the fact that Mr. Curwen was an ardent educationist of the Pestalozzian school and planned his lessons upon true educational principles. His interest in the Sunday school lasted throughout his life. In 1846 he issued *The Child's Own Hymn Book,* a combination of two earlier selections, with accompanying tunes. The Word edition formed the first penny Sunday-school hymn book issued in England. In 1874 it was revised under the title of *The New Child's Own Hymn Book.* From the first, the book has secured a very large and steady sale and has influenced Sunday-school song to a remarkable degree. Mr. Curwen was one of the first to introduce into England the American Hymns and Tunes of W B. Bradbury, G. F. Root, and their contemporaries. (See Music in the S. S. [United States].)

Of the books compiled under the auspices of interdenominational societies, those of The Sunday School Union doubtless have enjoyed the widest popularity, the best known being *The Sunday Scholar's Hymn Book* (a revision and enlargement of the *Hymn Book for Scholars* already mentioned); *Songs of Gladness* published in 1871, and *The Voice of Praise,* 1886.

So far as music is concerned the *Union Tune Book* edited by Thomas Clark of Canterbury achieved a great success. The complete book with 371 tunes had such a large sale that smaller and cheaper editions were published, and selection sheets in penny numbers quickly reached a sale of 40,000 in 1853.

Mr. J. T. Lightwood in his *Hymn Tunes and their Story,* says: "In the year 1837 The Sunday School Union issued their celebrated Union Tune Book, which was for many years the standard book of psalmody among Nonconformists, and was to that generation what the 'Bristol Tune Book' is to the present." Clark was the musical editor of the Union Book, and B. F. Flint, who at that time lived at Canterbury, was associated with his work. The Union also published a collection for pupils under the title of *The Juvenile Harmonist.*

Chief of the Union's later publications are *The Sunday School Hymnary*—the first English graded hymn book, issued in 1905, containing over 600 hymns and tunes, the various editions reaching a sale of over one million and a quarter; and *Child Songs,* the pioneer volume of religious songs for children of the Primary Grade. This work has been issued in two volumes, the complete book containing about 400 pieces, mostly new.

Of books brought out independently of the denominations, a high position must be assigned to Rev. William Garrett Horder's *Book of Praise for Children* (1875). Other volumes of Sunday school pieces obtaining general circulation and calling for mention, are *The Book of Praise for Home and School,* edited by S. D. Major (1869); Rev. Dr. Allon's *Children's Worship* (1878); and *School Hymns,* edited by Mr. Mayo Gunn (*circa* 1888).

The quality of Sunday-school worship both in words and music has been immensely helped by choral organizations formed in different parts of the Kingdom; the most influential of these being the "London Sunday School Choir" formed by the late Mr. Luther Hinton and Mr. Jonathan Barnard in 1871. Every year this society organizes a Choral Festival in the Crystal Palace, when choral competitions are arranged, and great concerts are given by massed choirs of 5,000 voices and the celebrated Handel Festival Orchestra, in the morning by Junior choristers, and in the evening by Seniors.

The educational value of this work in London and the surrounding districts, and of similar festivals held by the Church of England Sunday School Choirs, can hardly be overestimated. In large provincial towns Sunday-school choir festivals have been a remarkable power for good, notably in Liverpool, Manchester, Sheffield, Halifax and Birmingham. In many of the interdenominational and denominational Sunday School Unions of the country a great impetus has been given to truer worship-song by the promotion of the "Eisteddfod," or competitions in solo, duet, quartet, choral and instrumental music.

The influence of the Sunday School Anniversary Services must not be overlooked. Throughout the country, of late years especially, the Anniversary has been made the occasion of training the pupils to sing new songs; in some instances high-class anthems and oratorio choruses being rendered by the school choir.

This custom has necessitated the publication of innumerable selections of sacred pieces, many of them unfortunately tawdry and cheap in quality, both of words and music; although one gladly recognizes that some composers and verse-writers reach a high standard in their productions, and that from these ephemeral compositions, some pieces of permanent value have been contributed to the worship of the Sunday school.

To meet the demand for these special Anniversary songs, a "school" of modern Sunday-school composers and authors has sprung into existence, the best-known representative being Mr. H. Ernest Nichol, Mus. Bac., of Hull, who in his works fills the dual position of author and composer.

This survey of Sunday-school worship in England, necessarily incomplete by the exigencies of space, is fittingly closed by a brief summary of collections of Sunday-school words and music issued by the chief organized churches in England.

In the Church of England (*q. v.*), of the many books issued by individuals such as Mrs. C. F. Alexander, Dr. J. M. Neale, Miss C. M. Yonge, Mr. W Chatterton Dix; or by societies such as The Church of England Sunday School Institute's *Church Sunday School Hymn Book and School Liturgy* (1879), the one gaining widest acceptance is *The Children's Hymn Book* by Mrs. Carey Brock (1881). So excellent was the selection that the Committee of Hymns Ancient and Modern agreed to abandon their long cherished intention of bringing out a 'Children's Hymn Book' and to coöperate with Mrs. Brock in her undertaking. The Book of 420 Hymns and Tunes had the advantage of revision by The Rt. Rev. Bishop W. W. How, Rt. Rev. Bishop Ashton Oxenden and Canon John Ellerton. (See Hymn Writers and Composers.)

Especial attention to young people's psalmody has been given by the various Methodist churches in England. Of the minor bodies, the largest is that of the Primitive Methodists. During the last fifty years they have produced three volumes for their Sunday schools. Of these,

the first came out in 1862, and was followed by a larger and better book containing 439 hymns and tunes, published in 1879: this, in turn, being superseded in 1899 by a still fuller collection comprising many of the best modern hymns and tunes.

The Independent Methodists, since 1850, have had three Sunday-school books of worship for their young people. "The United Methodist Free Church," "The Methodist New Connexion," and "The Bible Christians" also possess Sunday-school hymnals; but all three are now amalgamated into one body under the name of "The United Methodist Church" (*q. v.*) and have adopted *The Methodist School Hymnal* mentioned in the next paragraph.

The original body of Wesleyan Methodists published in 1861 "a collection of Hymns for the use of Wesleyan Methodist Sunday Schools" followed by *The Methodist Scholars' Hymn Book* (1870), and *The Methodist Sunday School Hymn Book* (1879). (See Wesleyan Methodist S. S. Department.)

Realizing the need of a more modern selection, a committee of their Sunday School Department invited representatives of other sections of the church, as above named, to unite in the preparation of a new volume. This book, the latest and finest of the Methodist collections, came out in June, 1911, under the title of *The Methodist School Hymnal.*

The Congregational (*q. v.*) *Sunday School Hymnal* issued in 1881, is still in use, and excellent collections of Orders of Worship have been published by the Young People's Department of the Congregational Union.

The best known books for Baptist Sunday schools (*q. v.*) are *The School Hymnal* dated 1880, by the late Rev. W R. Stevenson, and *Psalms and Hymns for School and Home,* 1882.

The Presbyterian Church of England (*q. v.*) brought out a Book in 1885, under the title of *School Praise* of which a thoroughly revised edition was "authorized for use in the Sunday schools of the Presbyterian Church of England" by the "Synod of 1907."

The Unitarians (*q. v.*) also have two or three children's hymn books, the one usually adopted in their Sunday schools being *The Sunday School Hymn Book,* first compiled in 1844, revised and enlarged in 1902 to 412 hymns.

The "Churches of Christ" have their *Hymns and Bible Songs* for use in Sunday schools published 1895.

Reviewing the modern collections of worship books for the Sunday school, and bearing in mind the various agencies interested in this important subject, one thankfully records that, so far as England is concerned, there is a distinct advance towards high ideals in the worship of the young people. This advance is materially helped by the graded methods now gradually being adopted, necessitating the careful adaptation of the words sung to the intelligent apprehension of the children and young people. The whole movement tends toward sincerity in worship.

CAREY BONNER.

MUSIC IN THE SUNDAY SCHOOL (UNITED STATES).—Both in theory and practice, the music of the Sunday school has undergone as gradual an evolution as have other integral parts of the Sunday-school service. In the case of music, this evolution has been in the direction of making it an aid to worship rather than an attraction in itself. In the old days, the children sang because they liked to sing and their elders liked to hear them; because music made a pleasant change in the exercises and prevented restlessness, because it had an attractive power and drew others to the Sunday school. "How the little creatures did sing!" said proud parents after a Sunday-school concert of 1837.

It is a far cry from those days to the present, when the best modern schools have come to a very full realization of the value of music as an *adjunct of religious education.* "Let me make the songs of a people, and I care not who makes their laws." This is hyperbole; but it is deeply suggestive of the subtle and tremendous power of music to impress upon the mind the words associated with it—not only at the time of worship, but permanently.

This is peculiarly true of the period of childhood and adolescence; it is the melodies of early life that cannot be forgotten, even by the musician whose life profession has heaped mountains of music above them. The haunting power of a melody, its continual recurrence like an obsession,

is an experience familiar to all who have any musical ear. Suppose then this melody that will not let one go to be associated with noble, illuminating, inspiring words, and the possibilities for good seem almost infinite. That wise reader of human nature, Martin Luther (*q. v.*), recognized this when he put the Lord's Prayer and the Creed into meter and associated them with music. The tunes which he arranged for this use, adapted, one from a secular melody, the other from a fifth century plain-song, are still employed for this purpose in Germany.

In the earliest days of Sunday schools, there could be little question of music. The institution itself was still on trial, in a way; and that New England community of the first decade of the nineteenth century which was "doubtful whether it was right to keep school Sabbath day" was probably only representative of many others. But in the course of the third decade, we find that music was being introduced, and recommended by superintendents who had tried it.

In its first stage, it naturally consisted of the hymns and tunes in use by the church. But gradually the need of something more specifically its own was felt, and in 1829 Lowell Mason met this need with the *"Juvenile Psalmist; or the Child's Introduction to Sacred Music."* This was only a small volume of 32 pages; but with its publication in Boston, it is supposed, the long procession of Sunday-school singing books started on its march down the years.

In 1832 was published the *Sunday School Singing Book, to which is added a few Moral Songs,* edited by George Kingsley. Kingsley was a gifted musician, and for the times his book was a remarkably advanced performance. It contained arrangements from Rossini, Haydn and others, as well as original tunes, and the music showed a decided aim at a more youthful spirit than that of the current church music.

In 1833, followed the *New Village Harmony for Sabbath Schools* by Charles Zeuner, "organist of Park Street Church and to the Handel and Haydn Society;" and in 1834, the *Union Minstrel, for Sabbath-Schools and Juvenile Classes* by Thomas Hastings, hymn writer and musician. Only a little later appeared a standard work by Lowell Mason, called the *Sabbath School Harp.*

But the true history of Sunday-school music in the United States commences with William Batchelder Bradbury, whose long series of books beginning before the middle of the century, only terminated with his death in 1867. Bradbury was not only an earnest Christian worker, he was a musician whose natural gift of spontaneous and charming melody had been trained by education—an ideal combination for successful work in Sunday-school music; and the indebtedness of the Sunday school to him is very great. Among his long list of books may be specially mentioned *Sabbath School Melodies and Family Choir* (1850), *Oriola* (1860), the *Golden Trio of Chain, Shower, and Censer* (1861, '62, '64) which contains perhaps the most characteristic of his work, *Fresh Laurels,* published after his illness, in 1867, and *Bright Jewels,* published after his death by Biglow and Main, his successors, in 1869.

It is evident that when Bradbury began his work, the quality of Sunday-school music had deteriorated since the days of Hastings' and Mason's books, for Bradbury speaks in one of his prefaces of Sabbath schools that had resorted "to low negro melodies for their devotional hymns." "Observing," he says, "the character of the music that was placed in the hands of Sabbath-school children, and with a determination that his best talents as a composer should be devoted to the Sabbath-school cause until our schools should at least be in possession of melodies and hymns composed expressly for their use, that were not only pleasing and attractive, but free also from all unhallowed associations, he set himself to work."

His efforts resulted in the creation of practically a new style of music. Much use was made in it of the chorus or refrain, which proved a most popular feature, and its use was continued very generally by his contemporaries and successors, Root, Bliss, Doane, Sherwin, Stebbins, and others, who wrote both for the Sunday school and for evangelistic meetings.

Bradbury's books had an immense sale. It may be that his success suggested to writers and publishers the possibilities of the Sunday-school singing book from a financial standpoint. At any rate, it was

not long before the stream of Sunday-school music which was to devastate the land was in full flood.

So much of this has been commercial, written to catch the popular taste, with sentimental words devoid of poetry and tunes devoid of musical worth, in whatever style of jingle, or rag-time, or light opera chanced to be popular at the moment, that it has been seriously detrimental to the best interests of our Sunday schools. A helpful influence has been, on the whole, that of the evangelistic songs, which began to make itself felt in the decade of the seventies. Whatever may be said concerning the literary or artistic merit of these songs, their sincerity is as undoubted as the disinterestedness of Messrs. Moody, Sankey, and Bliss, who refused the personal use of the royalties from them; and their appeal has proved, in many cases, irresistible. While as a whole less suited to Sunday school than to evangelistic work, they have been much sung in schools.

The different denominational headquarters have made efforts from time to time to stem the flood of undesirable Sunday-school musical literature, with more or less success. The Episcopal Church, preferring to use in its schools its own Church Hymnal, or smaller books prepared especially for its use, was free from this difficulty and danger; and the strongly individual literature of the Unitarian churches proved their salvation in this respect. The remaining Protestant sects, however, had to face the problem in all its difficulty. The balance to be struck between good taste on the one hand and the popular demand on the other is a very delicate one, and the book which fails to take this into account will defeat its own ends. Recent publications of the denominations show careful thought in this respect; of excellent character both as to words and music, their material is yet so well chosen with regard to its attractive qualities that the result is promising. The Century Company may be said to have blazed the way in this line by a series of excellent books which have been much used. Their *Laudes Domini for the Sunday School* (1884) edited by Dr. Charles S. Robinson was an almost ideal book for the times, and performed a real service in educating the Sunday-school taste.

Without attempting to give a complete list, it may be of interest to note here some of the Sunday-school singing books prepared along modern lines, which have appeared within the last few years.

1907. *Hymns and Tunes for Schools.* A. S. Barnes & Co.

1910. *Hymns of Worship and Service.* The Century Co.

1910. *Heart and Voice.* (Unitarian.) George H. Ellis Co.

1911. *The Westminster Hymnal.* (For churches making use of one book in all the services.) Presbyterian Board of Publication.

1911. *The Methodist Sunday School Hymnal.* Board of Sunday Schools, M. E. Church.

1913. *The American Catholic Hymnal.* Edited by the Marist Brothers.

1914. *The New Baptist Praise Book.* (For churches making use of one book in all the services.) American Baptist Publication Society.

1914. *Hymns and Songs for the Sunday School.* Lutheran Publication Society.

1914. *Worship and Song.* Congregational S. S. & Publishing Society.

The Christian Science churches use their regular church hymnal, revised in 1910, in their Sunday schools.

All this modern work has been greatly affected by what may be termed the English influence. For many years now, tunes originally written by English musicians for the cathedral and church choirs of boys and men have been undergoing a gradual process of transplantation to American soil, and have showed a wonderful adaptability to our American purposes. The eminently singable quality of the tunes of Dykes, Sullivan, Barnby and others, have caused them to become standard favorites, coloring not only the taste of the singers but the ideals of the American composer. Our indebtedness to this source cannot be over-estimated. In books of the first class to-day, the proportion of tunes of English origin will be found to be from one fourth to one third of the entire number. (See Music in the S. S. [England].)

While Sunday schools generally used the Uniform Lesson, the task of the thoughtful superintendent in relation to the music for the opening and closing ex-

ercises was simply to choose hymns which would deepen the impression of the lesson of the day, accompanied by attractive and inspiring music. With the advent of the Graded School and its different subjects for different departments, the problem becomes more complicated. The consensus of opinion seems to be that it is not advisable, except in very large schools, for the various departments to worship separately, with the exception of the Beginners and the Primary. (See Music in the Primary and Beginners' Departments.) In order to avoid the self-consciousness of too small groups, and to give the inspiration of numbers, especially valuable in singing, it is recommended that all above the age of twelve worship together. This makes it imperative that the hymns selected should be such as can rightly be used in common by such varying ages, else insincerity, the mother of cant, is introduced, and the aims of the service are defeated. That a true meeting ground can be found, however, in certain lines of thought common to all these ages is quite possible; and, provided such themes are interestingly and picturesquely treated, they may be as germane to the boy of thirteen as to the youth of twenty.

To meet the difficulties of the situation, something like a simple ritual has been adopted in many Sunday schools; some have made their own Orders of Service, some have found suggestions in the orders now frequently added to Sunday-school song and lesson books. The field is a developing one, and full of interest.

The Sunday school is not alone a teaching agency, it aims, through the emotions, to stimulate the will to action; and a large part of this appeal must be made through the ritual of the opening and closing exercises. (See Liturgics of the S. S.) Burton and Mathews well define ritual as an "aid to the reverent bringing before the mind of the thought of God." Music should tend to awaken the emotions of reverence and awe, the sense of the presence of God; it should deepen the impression of duty derived from Scripture or hymn; it should heighten self-expression in praise or prayer. Always it should spring naturally out of the words of the hymns; "the tune exists for the sake of the words, not words for the tune" (Wendte).

For the use of young people, hymns and the music in which they clothe themselves should be joyous as well as reverent—joyous without triviality, and reverent without stiffness. Simple as this formula seems, it is no easy task. To make a free, happy, courageous psalmody, that shall express the spirit of youth without degenerating into sentimentality, may well employ the best endeavors of author and composer.

Rhythm is an important adjunct to this end; it should be marked and vigorous, but free from associations which would detract from the essential quality of reverence. This absolutely bars the rag-time rhythm from the répertoire of the judicious, as also the tunes that suddenly swing off into waltz time. This same element of association should also prevent the introduction of melodies originating in operas, even where the content of the melody itself is truly appropriate, as sometimes happens—as illustrated by the prayer from *Der Freischütz,* or the Pilgrim Chorus from *Tannhäuser.* Indeed, music from sources other than religious or classical should be employed in worshipful song only when the source is so remote either in time or place as to have lost its original association for the people who are to use it, as in the case of old melodies or foreign folk-songs.

The melody of the Sunday-school song should be above all lyrical and flowing, yet without sentimentality, and should avoid difficult intervals. The harmony should be sound and musicianly, but not too complicated. The range for the average Sunday school should not be too extended; upper E flat may be used with freedom, but E natural more cautiously, and F should be touched only occasionally, and never as the climax of a long ascending passage.

The employment of orchestras, or at least several instruments, whose players are drawn from the members of the school is an innovation which has added much to the interest of Sunday-school music. It has been suggested that to enlist in the Sunday-school orchestra parents who play instruments will add both to the effectiveness of the orchestra and to the interest of the parents in the school and its work.

Our Sunday-school music of to-day, while it has traveled a long road since its beginnings a century ago, is still far from

the ultimate goal of ideal adaptability to its end. One of the greatest difficulties with which it has to contend to-day is the lack of educated taste on the part of those who have it in charge; and we believe the anomalous situation is frequently presented of better taste on the part of the children, trained in our modern day schools, than of those who have their Sunday destinies in control. For this reason, the first suggestion in the line of possible improvement in Sunday-school music would be:

1. Choose for the leader a man or woman of educated musical taste; not necessarily a professional, but *one who has heard the best music, and a great deal of it.* If this attribute can be combined with the first requisite of a devout and earnest spirit which seeks to minister through music, the further problems will solve themselves through this ministry.

2. Choose a *rhythmical player,* and let the instrument be preferably a piano. Some people can play hymns, some cannot; the good player for singing is born, not made. Try to find one of these *born* players, even if his technical capacity be not that of an artist.

3. Employ the help of other instruments than the piano only when the players have reached a certain degree of proficiency; solo instruments or an orchestra playing out of time and tune are a hindrance rather than a help. Cornets and drums must be used with great discretion, or the worshipful effect will be marred. If violins are skilled enough to play softly, their use before prayer, as helping to establish an atmosphere of worship, or afterward as a response, will be most desirable.

4. Soft singing by the school either before or after prayer, is also to be cultivated, for the same reason. Singing a series of simple responses—in the course, for instance, of the Commandments, or of a Psalm read by the leader—gives the pupils an interesting part in the worship, and so helps hold their attention.

5. The question of new music is most important. With the limited time and the crowd of interests demanding each a share in it, the Sunday school is too apt to have no opportunity for learning new music, and the same hymns and tunes are sung over and over again. If the leader would plan to sing one unfamiliar song every Sunday, choosing perhaps the time when the classes first come together for the closing worship, and selecting where possible a hymn in line with the trend of thought of that worship, this problem would be on its way to solution. Three to five minutes a Sunday would suffice; and if the same hymn were repeated for several Sundays in succession, it would soon be out of the category of the unfamiliar.

With the thought of the worship of the Sunday school as a training for the worship of the church, the habit of many schools of introducing their pupils to the older hymns of the faith is a most laudable one. While it is evident that the young people should not be confined to these entirely, it would seem as if their frequent use was desirable, possibly to the extent of using one every Sunday, where the choice of the hymn could coincide with the line of thought of the worship. (See Worship in the S. S.)

GRACE W. CONANT.

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MYSTICISM.—SEE RELIGION, PSYCHOLOGY OF.

N

NATIONAL ADULT SCHOOL UNION. —See Adult School Movement (Great Britain).

NATIONAL CHILD LABOR COMMITTEE.—The Committee was organized in April, 1904, at the suggestion of the late Edgar Gardner Murphy of Alabama, who in his fight for child labor reform in that state, had felt the need of a national clearing-house of information and a standardizing of child labor legislation. A nucleus was found in New York city among the members of the New York City Child Labor Committee, and distinguished publicists from other states were invited to become members of the committee. The organization was completed in the fall of 1904, with the election of Felix Adler as Chairman, Samuel McCune Lindsay as Secretary, and Owen R. Lovejoy and A. J. McKelway as Assistant Secretaries. Some years later, upon the resignation of Dr. Lindsay, Mr. Lovejoy was elected General Secretary and Mr. McKelway, Secretary for the Southern States. The General Office is located at 105 East 22d street, New York city, and the Southern Office at 204 Bond Building, Washington, D. C.

The organization is supported by the voluntary contributions of its associate and sustaining members, numbering now some seven thousand, scattered throughout the United States. The annual budget amounts to $60,000.

The committee is associated with state and local child labor committees and it assists these committees by investigation of child labor conditions, publicity, and the furnishing of experts for legislative activities. (See Children's Bureau.) During its existence, Delaware, Georgia, Florida, Mississippi, Oklahoma, and Arizona have adopted their first child labor laws, while practically every state in the Union has made an advance in legislation for the protection of the working children.

The standard of legislation which is now accepted by the committee is the Uniform Child Labor Law, prepared with the assistance of the committee by the Commissioners of Uniform State Laws and unanimously adopted by the meeting of the American Bar Association in the summer of 1912. This standard law has already been closely approximated by the legislatures of Massachusetts, New York, Ohio, Indiana, Illinois, Tennessee, Oklahoma, Arizona, Wisconsin, New Jersey, Maryland, and Oregon.

The objects for which the committee was organized are thus officially stated:

To promote the welfare of society, with respect to the employment of children in gainful occupations.

To investigate and report the facts concerning child labor.

To raise the standard of public opinion and parental responsibility with respect to the employment of children.

To assist in protecting children by suitable legislation against premature or otherwise injurious employment, and thus to aid in securing for them an opportunity for elementary education and physical development sufficient for the demands of citizenship and the requirements of industrial efficiency.

To aid in promoting the enforcement of laws relating to child labor.

To coördinate, unify, and supplement the work of state or local child labor committees, and encourage the formation of such committees where they do not exist.

The committee is incorporated by an Act of Congress which was enacted in 1907.

As a clearing-house of information the committee has published a number of volumes and several hundred pamphlets on child labor, and now publishes a quarterly bulletin.

A. J. McKelway.

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May, 1905, Child Labor; Vol. XXVI, March, 1906, Menace to Industry, Education and Good Citizenship; Vol. XXIX, January, 1907, Child Labor and the Republic; 1908, Child Labor and Social Progress; March, 1909, The Child Workers of the Nation; 1910, Vol. XXIV, Child Employing Industries.

NATIONAL CONGRESS OF MOTHERS.—See Mothers and Parent-Teacher Association, National Congress of.

NATIONAL LEAGUE OF UNITARIAN LAYMEN.—See Brotherhood Movement.

NATIONAL LEAGUE OF UNIVERSALIST LAYMEN.—See Brotherhood Movement.

NATIONAL PRIMARY ASSOCIATION (ENGLAND).—See Sunday Schools in England from Robert Raikes Onward.

NATIONAL REFORM ASSOCIATION.—This Association is an unsectarian and nonpartisan organization of thousands of Christian patriots of every name throughout the United States—including many eminent statesmen, jurists, attorneys, ministers, educators, and reformers—who have for their object the maintaining, promoting, developing, perfecting, and perpetuating of our national Christianity. It is chartered under the laws of the State of Pennsylvania.

It originated in 1863 when the country was in the throes of the Civil War and tended to emphasize the idea involved in the proclamation of Abraham Lincoln issued in pursuance of the resolution of the United States Senate calling upon the people of the country to assemble April 30th and confess to God the sins of the nation and entreat his forgiveness of the same. And to this day the Association insists upon the need of confessing the national sins of intemperance, Sabbath desecration, unscriptural marriage and divorce, and the neglect of the many claims upon it of Him who is King of kings and Lord of lords, begging forgiveness for the same and pledging henceforth recognition of him and his claims and obedience to his will as revealed in the Word of God, taking it as the rule of national life and standard of national action.

The Association has a national superintendent, a national field secretary, and, to date, five state secretaries, besides three of an office force, who are giving their full time to the work, in the press and on the public platform. County, district, state, national, and international conferences and conventions are repeatedly held under its auspices. It also issues a monthly periodical, the *Christian Statesman,* a journal of forty-eight pages, millions of tracts of various sizes setting forth the Bible or Christian principles of civil government in their application to the great moral problems of the day. It furthermore maintains a national bureau of publicity, gathers and issues official statistics on the various moral problems of the day, and maintains a national headquarters from which these can be obtained.

It has of late years held two world's Christian citizenship conferences, issued a world program of Christian citizenship, restored Bible reading to some public schools from which it had been banished, and has safe-guarded Bible reading in many other schools by securing laws in its behalf. It has also been active in securing legislation as against unscriptural divorce in some of the states of the Union.

The national headquarters are 603-604 Publication Building, Pittsburgh, Pa., 209 Anderson street, James S. Martin, D.D., general superintendent.

J. S. Martin.

NATIONAL SOCIETY FOR THE PROMOTION OF THE EDUCATION OF THE POOR IN THE PRINCIPLES OF THE ESTABLISHED CHURCH.—The Society was founded in 1811, and from the beginning has been concerned with the work of Sunday schools. Many of the schools first started in connection with the Society were Sunday schools only. The Trust Deeds of the church schools throughout the country very commonly place the schools in union with the Society while the Society's "Terms of Union" have always contemplated a Sunday meeting of the school and attendance of the pupils at church on Sundays. In fact the day and Sunday school together, in the view of the National Society, make but one institution. For many years the Society has issued courses of instruction for use in Sunday schools and it may justly claim to

be the pioneer in the modern movement for Sunday-school reform in the Church of England.

In 1907, the Society decided to introduce into the Church of England those methods of teaching and organization which had already been introduced into some Nonconformist schools in this country, in connection especially with the religious education of young children and the training of young people to act as "helpers" or teachers in the Kindergarten Department of the school. *New Methods in the Junior Sunday School* by Hetty Lee, M.A., was the first volume published by the Society dealing with reformed methods; this quickly ran into three editions, and in 1908 the Society appointed Miss Lee as permanent Organizer of Sunday-school work "to organize and conduct local training courses for Sunday-school teachers, to promote the starting of reformed Sunday schools and generally to further the cause of the improvement of religious instruction." This work has continued ever since with fresh developments and under an increased staff, and training courses and demonstrations have been held in very many places in England, Scotland, Wales and Ireland.

In 1910, the Society commenced the publication of *Graded Lesson Courses* for pupils of all ages; these at first appearing in the weekly issue of the *School Guardian* (which largely devotes itself to the reform movement in religious instruction) and afterwards published year by year in volume form. *Series of pictures, maps, plans, photographs,* are also issued with all the courses. *Books and tracts on method, organization, and the training of teachers* have also been published from time to time. A few years later a *complete scheme of religious instruction* was issued to meet the needs of pupils from three years up to adult age.

Large numbers of schools have been reorganized in various parts of the country as a result of this work, and visitors come from all parts to watch the weekly training classes and attend the Sunday session of the Society's *Demonstration Sunday School,* which works in graded departments in a London parish. Applications to view this school on any Sunday should be made to the Society's office.

In order to band together the workers in reformed Sunday schools, there was formed, in 1909, the *Church Kindergarten Union.* This at first embraced only those engaged in the work of teaching children under eight years of age. This Union was subsequently enlarged to include workers in all grades of the Sunday school, besides clergy, parents, day school teachers and other persons interested in the improvement of religious education, the Union now being known under the name of the "Church of England Religious Education Union." Yearly conferences of the members and associates of the Union are held at the Society's House in Westminster.

The *Principles of the Union* are expressed as follows:

1. "Teaching not telling," that is to say a method of education involving the coöperative activity of both teachers and taught.

2. Teaching material and method to be appropriate to the age of the pupils and always to include adequate provision for self-expression on the part of the pupils.

3. Proper grading of pupils not only for lessons and class teaching but also for religious exercises and corporate worship —prayer, praise, etc.

4. Small classes; *i.e.* classes small enough to allow of—

(a) Privacy for each class

(b) Active coöperation of each pupil in class work.

(c) Close personal contact between teacher and pupil.

5. Employment of elder pupils and other young people in teaching small classes in the Kindergarten Department, and their training in that department to secure later a continuous supply of teachers for Middle and Upper schools.

6. Adequate provision for the training of the teachers of each department or grade.

7. No prize system.

A *register* is also kept of such classes, grades, departments, catechisms, as fulfil certain definite requirements in the way of organization, method, etc., as results from a consistent application of the above principles. This list has been found valuable in the past and will continue to be so in the future for the three following reasons:

(1) Inquiries are constantly made as to what schools or parishes may be visited by

those who desire to see the principles of the Union carried out in practice. (2) Teachers already working in reformed departments, changing their place of residence, often desire to be transferred to another school or department working on reformed lines. Such commendations will probably be of increasing value in the future. (3) The Union has already succeeded in uniting a certain number of town and country schools, the members of which—teachers and children—correspond with each other and exchange gifts. Such a bond is invaluable, especially in the case of isolated country schools, and schools in poor town districts. Some attempt has also been made, and with some success, to connect schools in England with those of the Colonies.

In conformity with the principles of the Union the following definite rules have been laid down to be observed respectively in the Kindergarten, Middle and Upper departments of the Sunday school.

(a) *Rules for the Kindergarten.* (Usual ages of children three to five and five to eight.)

1. Assembly and instruction of the department separate from that of the main school.
2. A special lesson syllabus for the department.
3. Small classes (averaging not more than six children in each).
4. Compulsory weekly teacher-training class for the department.
5. In the individual classes teaching by conversation, by story, and expression work.
6. No prize system.

N.B. Pupils will not usually be admitted to the Sunday school before four years of age, but in some cases a *creche* is provided for children of three, and in others they will be taught at home.

(b) *Rules for the Middle School.* (Usual ages of children eight to eleven and eleven to fourteen.)

1. Assembly and instruction of the Middle Department separate from that of the Senior or Infant pupils.
2. A special lesson syllabus for the department.
3. Small classes (averaging not more than six children in each. Where a class is taught in a separate classroom by a competent teacher, the number of pupils may be increased, but should not exceed twelve).
4. Compulsory weekly teacher-training class for the department.
5. In the individual classes teaching by means of narratives, biographical or observational lessons, with appropriate expression work.
6. No prize system.

(c) *Rules for the Upper School.* (Usual ages of pupils fourteen years and upwards.)

1. Assembly and instruction of the Upper Department separate from that of the Middle and Infant schools.
2. Special lesson syllabus for the department.
3. Small classes (averaging not more than eight or ten children in each. Where a class is taught in a separate classroom by a competent teacher, the number of pupils may be increased, but should not exceed twenty).
4. In the individual classes teaching to include adequate opportunity for discussion.
5. No prize system.

So far it has been felt premature to suggest detailed rules for the conduct of catechism and Bible classes, but pending a more definite arrangement it has been suggested that adherence to the principles of the Union would result in the following minimum requirements being made in connection with:

(a) *The Catechism.*

1. Memory work to be intelligent and unmechanical and always adapted to the age of the pupils.
2. Intelligent analysis work, involving real thought and effort on the part of the pupils and not mere mechanical reproduction of formulas given.

(b) *The Bible Class.*

Teaching in separate classrooms and numbers limited, so as to allow adequate opportunity for free discussion.

Full particulars as to the work of the Union can be obtained from the Secretary, National Society's Office, 19 Great Peter street, Westminster, London, S.W.

HETTY LEE.

NATURE STUDY IN THE SUNDAY SCHOOL.—Nature study in the Sunday school differs in subject matter, method,

and purpose from nature study in the secular school. In the secular school it varies from the care and observation of pets, to the care and cultivation of flower and vegetable gardens under the direction of trained instructors; from the study of soils and primitive forestry to the consideration of one's duty to exterminate noxious insects and weeds. The end or purpose of such study is to secure for the individual, or for a community, utilitarian, economic, cultural, educational, ethical, or religious values.

The purpose of nature study in the Sunday school is to give the young child a contact with nature and such instruction as is needed to clarify his conception of God and to lay the foundation of reverence. It is designed to give the older child a clearer consciousness of the divine order of life and to reveal to him the exhaustless resources of God's wisdom and goodness.

We find illustration of such instruction in the practice of Jesus, the Master Teacher. He himself has set the example and has showed us how to interpret the facts and laws of nature spiritually and to use them for religious training. He drew upon nature for his parables. He looked upon the lilies of the field and the fowls of the air, and directed others to look for and to find in them a revelation of divine generosity. He saw a sparrow fall hurt to the ground and taught a lesson about God's pity. He used the seed that fell from the sower's hand upon good and bad ground, and the growing grain to teach spiritual lessons. And when he wished to commune with God he sought some garden, hillside, or mountain top for his sanctuary. It is following the example of Jesus when one uses nature as a means for disclosing God and revealing his will and methods to his children.

Many of the child's interests are in nature, for nature makes a powerful appeal to him through his senses and answers many a spoken and unspoken question concerning God. "Who is it that has given life to this plant?" asked a Beginners' teacher of her pupils who were admiring an Easter lily in blossom. "Who has caused it to grow and its buds to open into these beautiful flowers?" "I don't know," answered one of the children. "I didn't." Another child leaned forward and in awesome and reverent voice said, "It is God."

Nature to the little child is an unobstructed pathway to God. The flowers with their gorgeous coloring and delicate perfume, the birds that wing their swift way through the air, the fish that dart and gleam in the sunny pool or hide in the darkening waters, the fruits, nuts, vegetables, and grains that are good for food, the stars that shine at night, the sun that makes the noonday bright, speak to the little child of God. They make him real. They are a tangible expression of his might and power, of his love, care, and goodness, *provided* the little child has been given religious instruction in connection with his observation of nature and the use of nature material. The children are not given this instruction in the public school. In the home of many a child it is not given, therefore the Sunday school should make provision for it.

For pupils of every age nature study is a method of approach to God. It is said, "If we can find a nature study that shall inspire a sincere love, we shall be laying the surest possible foundation for religious education." (C. F. Hodge. *Nature Study and Life.*)

The Use in the Sunday School of Nature Material and Lessons. Nature should be taken into the Sunday school. Flowers should be placed in their season in all the departments. Committees of young people may be appointed to perform this service. Bible verses or selections from the poets which are adapted to lead the pupils to consider the mission of the flowers and their power to show forth the Creator's might and power should be read or recited. Flowers should be given to the pupils and flowering plants may be furnished to be cared for at home. The methods of the secular school may be adopted and a flower social may be held for the exhibition of the homegrown plants.

At the different seasons of the year as it is practicable, pots of growing plants may be placed on window sills, baskets of vines hung in sunny windows, lily bulbs grown in bowls, and seeds may be given to the children to plant in window boxes and gardens that they may have flowers for the church or Sunday school or for the sick. Nothing seems more wonderful

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A Serious Thought.
Who makes the flowers grow?

Beginners' pupils transplanting nasturtium plants on Saturday afternoon.

Some Tiny Builders, the Ants.
A lesson outdoors.

Growing Plants and Flowers
as "silent teachers."

NATURE STUDY IN THE SUNDAY SCHOOL.

to a little child than the planting of a seed in the dark earth and the plant that is the result.

As the seasons come and go they should be marked by the use of appropriate songs —nature songs, songs of praise and seasonal songs—and by the reading, memorization, and recitation of appropriate Bible passages. On occasions of rain, of falling snow, of strong winds, of glorious sunshine God should be thanked in prayer for his good gifts. The sunshine should flood the dark classrooms and in the sunniest window a prism may be hung.

Landscapes, marine views, pictures of sunrises and sunsets, of flowers, birds, animal, and insect life, of rocks and precious gems should be used. A screen or wall space should be arranged where such pictures may be hung and changed from time to time. One need not purchase, but may borrow the necessary pictures from members of the church or congregation, or from the loan collection of public libraries. Magazine covers frequently offer beautiful seasonal pictures which may be cut and mounted for use, for pictures are excellent "silent teachers."

Nature lessons should be taught. There are a number of such lessons of the International Graded Course which have a legitimate place in a Sunday-school curriculum. They are based on Bible passages, and illustrate such truths as the omnipresence and omnipotence of God, the universality in nature of obedience to God's law, and the joy of coöperating with him in the world he has made and pronounced good. They strengthen the consciousness of the presence of God and of God's personal relation to him and to his will.

Opportunities for giving helpful nature teaching should be provided. In some instances the grounds of the church might be given in charge of the children for the growing of plants and the cultivation of flower gardens. Such work itself develops character. Excursions into the country may be planned for the Boy Scouts and the Camp Fire Girls. The immediate purpose may be to secure nature material for the Sunday school, but contact with nature and much general information will be gained by these young people.

By means of the services, the worship, the lessons, the activities of the Sunday school, nature instruction may and should be given, for nature study wakens the spirit "to see in the marvel of the dawn and the splendor of the sunset the greatness of the Almighty—to feel the mystery of life in the first faint flush of the bare branches of the trees in early spring, to hear the voice of God as he calls forth the quiet green grass to cover the brown hilltops, to read in the thick darkness of the storm his power, and to join in the anthem of his praise which the shining stars are singing in their ceaseless whirl through space."

Nature is God's open book of revelation. Through it the voice of God speaks. It is a pathway through life to the Giver of all life. More and more it is being realized that one of the opportunities and obligations of the Sunday school is a legitimate use of the proper type of nature study.

MARION THOMAS.

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NATURE'S NORMAL SCHOOL.—SEE BIBLE IN THE S. S.; GALL, JAMES.

NEGROES, SUNDAY-SCHOOL WORK AMONG THE.—The Negro is naturally religious. The imagery of the Bible appeals to him. He loves to interpret hidden things. The ordinances of the church hold his attention. He craves leadership; he loves to teach; the Sunday school and the church furnish the opportunity. Naturally then, it is easy to organize Sunday schools among the Negroes. Lesson helps abound. The Uniform Lesson—or one lesson for the entire school—is in almost universal use. A large proportion of the helps used in the Negro Sunday schools are printed by the different denominations into which the Negroes are divided. This is natural, because the Negro is an intense denominationalist; hence there is, at present, less interdenominational and coöperative work done for mutual improvement among the Negro Sunday schools than among the white people.

In 1899, the International Sunday School Association (*q. v.*), at its ninth triennial convention held in Atlanta, Ga., employed two Negro secretaries to do similar work among and for the Negroes in the South that was done, and is now being done, among the whites in every state and province in America. Negro secretaries were continued in service until 1910, when it was decided that existing conditions did not favor the continuance of present methods. Leading Negro pastors, Christian educators, and business men in the South were called in conference. Christian white men were also called in conference to discuss the question of how the Negroes in the South could be trained in right living through the agency of the Sunday school. Frequent conferences of this character had discussed these problems, but always in the absence of the Negro.

In the summer of 1908, W. N. Hartshorn (*q. v.*), then Chairman of the Executive Committee of the International Sunday School Association, invited to his summer home, at Clifton, Mass., as guests, seventy educators, pastors, and laymen from both races. This splendid group of leaders came from seventeen states, in which every southern state was represented, thirty-seven institutions for the education of the Negroes in the South, nine missionary organizations, and twelve religious denominations. The gathering was honored by the presence of two veteran soldiers of the Civil War—General O. O. Howard, of Vermont, and General Robert D. Johnson, of Alabama.

For three days this conference, composed of the leaders of both races, met on a common platform, and discussed the present moral and religious condition of the Negro. It recognized the progress he had made since emancipation; it considered his present needs; it sought to discover how to provide for them. The speakers were about equally divided between the two races. The conference affirmed that the chief need in the present condition of the mass of the Negro race is the development of right moral motives and high standards; that this need must be reached through the moral and religious instruction of children and youth. If the center of this problem is to be attacked the childhood of the race must be educated. Trained and consecrated Sunday-school teachers and leaders must be found. This is imperative because the children are meagerly taught in the church, and they receive scant Bible training in the home.

The conference sought to discover if it were possible to find instructors in the universities, colleges, seminaries, and secondary schools already established for the education of the Negro, to teach the students practical methods in organizing, conducting, and teaching the individual Sunday schools in the Negro churches, in the city, the town, the village, and the rural districts. It was found that there are more than two hundred such schools in the South already equipped with buildings, officers, teachers, and pupils. The vital question was how the management and teachers of these institutions would regard this plan, and what they would do to coöperate in training their pupils for Sunday-school leadership.

The conference agreed that the Sunday school is an effective agency for teaching the principles of the Christian religion and the saving knowledge of God's Word. It also declared that there should be inaugurated at once a practical course of Sunday-school training in organization, management, and instruction in these colored colleges and schools.

As a result of the Clifton Conference, Rev. Homer C. Lyman (white) has been serving as superintendent of this educational work among the Negroes; one hundred and thirty-four institutions have been visited; ninety-four classes organized; more than two thousand advance pupils, who are studying the standard courses, have been enrolled; and five hundred diplomas have been issued. During the college year these students teach classes in the Sunday schools in the cities, towns, and rural districts, convenient to the institutions where these classes are conducted. Thus practice teaching is provided; so when they return to their home churches, these trained workers introduce improved methods, the pastors, superintendents, and teachers are instructed and stimulated to do better work, and new Sunday schools are organized.

The denominations into which the Negro churches are divided are for the most part coöperating in this method of

teacher training, and it is believed that within two years not less than 250 institutions for the education of the Negro will have as a part of their curriculum a department for Sunday-school organization and teacher training. Leading Negro educators are preparing books for the use of these classes. In the course of a few years there may be 10,000 trained teachers and leaders directing the forces in the Negro Sunday schools of North America.

W. N. HARTSHORN.

NEW BRUNSWICK.—SEE CANADA, HISTORY OF THE ASSOCIATED S. S. WORK IN THE DOMINION OF.

NEW ENGLAND MORAL REFORM SOCIETY.—This society for the rescue of fallen women was founded in 1836, in Boston, by a band of women under the leadership of Mrs. John Kilton. So unpopular was the work at that time that these women were ostracized by their friends and denounced by their pastors.

For several years they had no building, and received the outcasts into their own homes. After a time they opened a Maternity Home, a lodging house, an employment office, and published a little magazine called first *The Friend of Virtue,* and later *The Home Guardian.* As other organizations arose it seemed wiser to concentrate effort on the maternity work and to discontinue the other branches. The Maternity Home was for many years located at 204-206 West Brookline street, Boston, Mass., and was named the *Talitha Cumi* Maternity Home, from the passage in Mark 5:41, "And taking the child by the hand, he saith unto her, Talitha cumi; which is, being interpreted, Damsel, I say unto thee, Arise."

The mission of this home is to help unfortunate girls who are facing the shame and sorrow of unmarried motherhood.

It deals, not with degraded women, but with young girls who have erred for the first time. Three fourths of the girls are between thirteen and twenty years of age; they do not want to be bad, but in their terrible crisis they are eager for a helping hand and another chance in the pathway of goodness and womanliness.

Some of these are little cash girls in the department stores, waitresses in restaurants, girls in domestic service, typewriters, high-school girls, art students, motherless girls, and even girls from homes of Christian mothers. Sometimes they have been betrayed by middle-aged men, from whom they should have had protection—an employer, a teacher, a family friend; sometimes they have been the objects of violence; sometimes led astray by boys their own age, and often allured through their affections.

The Home not only offers a shelter during a physical crisis, but seeks to effect a transformation of character and life. The girls are sheltered for a longer or shorter period previous to their need of hospital care, two months being the average waiting time. Each girl is received with sympathy and love, and during their waiting period every effort is put forth to make each girl realize her sin; to show her a new life through the power of God; to give her ideals of womanhood and develop the mother love. The girls share in the housework and in the making of aprons, the industry of the Home, thus receiving some training in domestic service and sewing. The girls come from all parts of New England, and are of all nationalities and creeds. The work is undenominational, but distinctly and constructively Christian. Much stress is laid on the daily study of the Bible and its application to practical living.

The stay of twelve weeks in this Home means that the helpless despair and wrecking of otherwise promising lives is turned into courage and strength for a self-respecting, self-supporting future.

It means the protection of innocent children and the preservation to many of them of the mother love so likely to be denied them. It also means the protection of the community from those who might otherwise become a menace.

Every case is carefully investigated, and equal care is taken in finding suitable places for them, usually in domestic service, when they leave the Home. A trained visitor keeps in constant touch to give the young mothers counsel and aid, and to find other places if for any reason a change is desirable. The visitor with the lawyer takes cases to court where the man can be brought to justice.

In order to secure country air and the

best physical conditions for mothers and babies, the work has recently been removed to an ideal location at 215 Forest Hills street, Jamaica Plain, Mass. On a lot of about three acres, well supplied with trees, and opposite Franklin Park, two buildings—one the Maternity Home, the other the Hospital, each specially adapted to its purpose and with the best modern equipment—have recently been built and were dedicated October 29, 1912. These two buildings accommodate thirty-eight patients, and though it is an increase of about one third over the capacity of the previous home every place was almost immediately taken. To those who can afford it a small charge for board is made, but no case otherwise suitable is refused for lack of ability to meet this charge.

The new buildings were erected and furnished without debt or mortgage. Permanent funds are only about $30,000. The Home is practically supported by voluntary contributions. Dr. Caroline E. Hastings, who has been connected with the work for more than forty years, is the president of the society, and Dr. Julia Morton Plummer, who has been in the work for twenty-five years, is the corresponding secretary. Miss Mary H. Burgess is the resident head worker.

FRANCES V EMERSON.

NEW ENGLAND PRIMER, THE.—As "an easy and pleasant guide to the art of reading" *The New England Primer* became the most famous textbook ever published. It was a reflection of Puritanism, serving not only to teach the children to read but to drill them in the beliefs of their fathers, the alphabet and the creed being united. Education was a correlative of the tenets of Puritanism—every man must be able to read in order to read the Bible for himself and to think for himself.

The authorship of the book and the exact date of the first edition are not definitely established, but *The Primer* was probably a revised edition of *The Protestant Tutor,* both books being compiled and printed by Benjamin Harris. The first edition appeared in Boston between the years 1687 and 1690, as the "second Impression of *The New England Primer,* Enlarged," was advertised in 1691. Notwithstanding the enormous output of this book, there are very few copies of the early editions, and none of the first edition are extant. Facsimile reproductions of the earliest copies available show the type as being small and difficult to read, and the numerous illustrations as being very crude.

The Primer generally included the simple alphabet, also rhymed and illustrated alphabets, the vowels, consonants, double letters, italic and capital letters; "easy syllables for children," forming a syllabary of words from one to six syllables in length; the Lord's Prayer; the Apostles' Creed; pictures of birds, animals, and fish, each with a rhyme; "lessons for youth," which are admonitory Scripture verses; Dr. Watts' cradle hymn; "verses for little children" and prayers and advice for them; John Rogers poem and the picture of his martyrdom in 1554; the Westminster Assembly's "Shorter Catechism"; John Cotton's "Spiritual Milk for Babes," and a "Dialogue between Christ, Youth, and the Devil." Some editions included proper names of men and women, the Ten Commandments, and the names of the books of the Bible given in their order.

The Primer was somewhat used in Old England, but the book had an extensive circulation in New England, where it vied with the sale of the Bible, Psalmbooks, etc., and for a century held its place as the most important school book, in which the children were catechized both at church and in the day school. Various later editions became secularized in regard to illustrations and verses, and in the nineteenth century, with the development of theology and the science of education, *The New England Primer* was displaced by better school books for children. Mr. Ford says: "The New England Primer is dead, but it died on a victorious battlefield, and its epitaph may well be that written of Noah Webster's Spelling Book: 'It taught millions to read, and not one to sin.'"

EMILY J. FELL.

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NEW HAVEN RELIGIOUS EDUCATION FEDERATION.—The Religious Education Federation of New Haven,

Conn., was organized as the result of a discussion following an address on religious education, given in the autumn of 1906, before the pastors of New Haven, by the professor of Biblical Literature at Yale. A committee composed of pastors representing the Protestant denominations of the city outlined the plan of organization which was adopted at a meeting called by the Federation of New Haven Churches, January 14, 1907. The policy and administration of the Federation were intrusted to a Governing Board of twelve representative men of the city. Among those who have acted on this Board are Superintendent Beede, of the New Haven Public Schools; Bishop Perry, of Rhode Island; Dean Rogers of the Yale Law School and Judge of the United States Circuit Court; and Governor Baldwin.

At the initial meeting of the Federation Dr. George D. Castor (later professor of New Testament Interpretation at the Pacific Theological Seminary) was appointed Director of Religious Education. The appointment is significant for it marks the beginning of an institution which has already become an important factor in the religious life of America. (See Director of Religious Education.) During the first year the time and energies of the Director were devoted: (1) To a study of the specific problems of the different Sunday schools and to practical conferences with officers and teachers; (2) to organizing and directing or leading teachers' classes in different Sunday schools throughout the city. In the autumn of 1907, the Federation instituted union teacher training classes. Graduate students from Yale and experienced departmental teachers and superintendents were enlisted to conduct these classes.

During the years 1908 and 1909, the Federation, under the leadership of its director, the Rev. H. B. Hunting, introduced graded teacher training classes, with special psychological and pedagogical courses for different departments. During part of the session each fortnight the classes united for a common lecture. For two years these teacher training schools or institutes were conducted at two or three independent centers; but recent experience has demonstrated the advantages of one central session (at which there has been an average attendance of between three and four hundred). See Teacher Training.) The first lecture is given at five in the afternoon, after which the members of the Federation dine together, and then devote the remainder of the evening to a lecture or conference.

The New Haven Religious Federation has demonstrated the large practical value of interdenominational coöperation in teacher training work and in developing the wider interests of religious education. Public opinion has been educated and organized, the representative leaders and the established principles of the modern Sunday-school movement have been brought before the local teachers and officers, the experiences and resources of the strong schools have been made available for all, and the work of the church and Sunday school is being recognized and treated as a communal task. (See City Plan of Religious Education; City Training School.)

C. F. KENT.

NEW JERUSALEM CHURCH, SUNDAY-SCHOOL WORK OF THE.—The organization of the New Church, or the Church of the New Jerusalem, founded on the interpretation of the Word of God afforded in the writings of the servant of the Lord, Emanuel Swedenborg, began in London, England in 1788, and in this country in Baltimore in 1792. In his Theological Summary entitled the *True Christian Religion* Swedenborg designates his chapter on the Decalogue "The Catechism," and frequently mentions in his writings the fundamental truths of religion "that are taught to all children of the Christian Church," that God is to be worshiped; that he came into the world to save men; that the Commandments are to be kept; that there is a life after death, a judgment, a heaven and a hell. In this teaching he seems to be referring to the universal custom of the Lutheran and Anglican churches in pledging the sponsors at baptism to teach these things to children; and in his enumeration of the duties of worship obligatory on all persons—attending church, receiving the Sacrament, etc.—he mentions the duties "at home also," among which are teaching the children and servants about heaven, eternal life, and salvation.

The plan of a Sunday school apart from the church service and the instruction at home seems to have originated with the Rev. Theophilus Lindsey (*q. v.*) of Catterick, England, in 1763. In 1780 Robert Raikes (*q. v.*) of Gloucester, proposed the institution of Sunday schools for the instruction of poor children throughout the Kingdom, and William Illingworth, the brother-in-law of Robert Hindmarsh, the first ordaining minister of the New Church, was the first to introduce such a school in Yorkshire, England. These earliest Sunday schools, however, were primarily designed for instructing the children of the poor for whom no public day school existed even in the most elementary branches, such as reading and spelling, arithmetic, etc., probably including the reading of the Bible.

In America, as in England, it was the early custom in the New Church Societies that as soon as old enough the children should attend church with their parents; and the almost universal practice in New Church families of Bible reading and family worship secured to the children the important benefits of religious education. The subject of such education also received the most serious attention on the part of the Associations and General Convention of the Church; but it was not until the year 1867 that the Sunday schools in the several societies which were formed on the modern plan, were organized into the American New Church Sunday School Association.

The organization of the Association embraces: President, Vice-President, Secretary, a Standing Committee, a Committee on Lessons, a Committee on Manuals, a Committee on Libraries, a Committee on Music.

From the Journal of the forty-fifth Annual Meeting of the Association held in Washington, D. C., in May, 1912, the following data are furnished:

Number of Schools reporting. .	61
Total enrollment of teachers and pupils	2,668

At the forty-seventh Annual Meeting of the New Church Sunday School Association held during the General Convention in Cincinnati, Ohio, May, 1914, a special report was presented urging: (1) that a letter or tract on the subject of teaching the Word to the children of the church be prepared to send to parents; (2) that the Sunday School Association print and forward this letter or tract to the ministers and leaders; and (3) that the ministers and Sunday-school superintendents work most earnestly to have the children encouraged to attend the services of the church. This emphasis upon the attendance of children at the church service was regarded as one of the most significant features of the meeting.

The "Lessons" are a series of Bible lessons assigned for the year, and published in the Sunday-school paper *Sunday Afternoons* with notes adapted to three grades of pupils, Primary, Junior, and Senior; and therewith twice a year a list of examination questions, the answers to which are examined by a Central Committee, and the most meritorious set of answers is published in the paper.

The "Manuals" are a graded series of books of instruction in the Word and in the church's Doctrine. The "Bible Manuals" begin with a selection of the Bible Stories of the Old and New Testaments told in the Bible text, or in the simplest language. These lead to the regular "Lessons" series accompanying which, as an aid to teachers, there are six volumes of "Notes" covering the several distinct portions of the Old and New Testaments studied. Added to these are the two little volumes of *Our Heavenly Book,* which is a brief history and description of the several books of the Divine Word in the Old and New Testaments.

The "Doctrinal Manuals" begin with the catechism, Parts I-II containing questions on God and Heaven; on the Commandments, the Lord's Prayer, and the Faith of the New Church. Then follow the more advanced Questions on the Lord's Prayer, The Decalogue, and the Faith of the New Church or Creed. These are suited for classes preparing for confirmation. Of the other "Doctrinal Manuals," one on "Correspondence" shows the spiritual meaning of many natural objects mentioned in the Scriptures; and another contains "Scenes in the Spiritual World," being selections from the relations by Swedenborg of things seen and heard by him through his opened vision into the spiritual world. Another Manual has just been added on the "Doctrine of the New

Church," and a little book is in preparation to be called a "Primer of Worship and of Doctrine for the Children of the New Church." The young people's and the adult classes generally devote their Sunday-school reading hour to the study of the Word as explained from the Internal Sense in Swedenborg's *Arcana Celestia,* or *The Apocalypse Revealed,* or to the other doctrinal writings, such as *Heaven and Hell;* the *Divine Providence;* the *Divine Love and the Divine Wisdom;* the *New Jerusalem and its Heavenly Doctrine,* etc. Illustrative commentaries and helps largely in use are: Worcester's *On Holy Ground;* Bruce's *Commentaries on the Several Gospels;* Pott's *Concordance to the Writings of Swedenborg.* The Association has published its Song Book the "Hosanna," and later the "New Hosanna," the former containing besides the songs, the catechism, the Beatitudes and a series of Scripture verses to be committed to memory.

The chief stress in New Church Sunday-school teaching is laid on implanting the holy and divine words of the Bible in the minds of the children of the church. Swedenborgians believe that the Scriptures, as actually given by God, and written for all planes of intelligence, are the vehicles of the descent of divine and heavenly influences into the soul. Through these internal and spiritual meanings, which reach up into heaven, and are actually entered into by the angels, the words of the Bible become of incalculable and indispensable illumination and strength to those who are leading the spiritual life.

FRANK SEWALL.

NEW PUPILS, RECEPTION AND ASSIGNMENT OF.—It used to be the case that when a new pupil slipped into a class, brought by another pupil or by the teacher, possibly, an assistant superintendent placed the child "where there was room in a class and the children were about the same size." A strong school will not follow such slipshod methods to-day.

Courtesy and necessity demand that a new member of the Sunday school be introduced to the superintendent: this leads to mutual recognition which is essential for the greatest good. The superintendent, or the director of instruction, if there be one, should obtain answers to a few questions and assign the child to the right grade and class. The questions should relate to age, attendance at a Sunday school, public-school grade, and acquaintance in the school just entered. An informal introduction to teacher and classmates may follow.

A school should aim to make membership so interesting that entrance will be desired. There is a waiting list in at least one school in the United States: this is not because of prizes, or entertainments, but because of the spirit and standard of the school. (See Union School of Religion.)

Moral dangers are evident in offering inducements for securing new members. Pupils are sometimes drawn away from other schools. If this ever occurs a true Christian spirit will urge them to return where they belong.

When a pupil leaves a school because of change of residence it is a good custom to give him a card of introduction to another school, and to send a card to the school introducing the pupil and the facts in regard to his religious education.

FREDERICA BEARD.

NEW TESTAMENT, VALUE OF THE, IN RELIGIOUS EDUCATION.—The New Testament is the primary source of religious ideals in the Christian religion because (1) it contains the only direct information regarding the life and teachings of Jesus; (2) it gives letters and records from the formative years of the Christian Church. It is natural and right that the Christian Sunday school should give the largest share of its time and attention to the study of the New Testament. Certain principles are necessary to its proper use in the work of religious education.

The teacher must remember that the New Testament is not a textbook, but a field of study. A textbook is so arranged that the student may proceed from beginning to end and gain a system of knowledge. A field of study is a subject as it appears in living, natural growth. The difference is akin to that between botany and plants; between a history of America and the multiform expressions of American life. A field of study is always vastly more interesting than a textbook; and the New Testament, which is the expression

of a vigorous religious life, is a far more fascinating volume than any formal textbook on religion could be. The New Testament is a collection of writings expressing religious experience. Both the literary qualities and the circumstances which produced its books vary greatly, but the element of unity is in the connection of all this experience with the person and inspiration of Christ. (See Bible in the S. S.)

The New Testament is not a law book, but a statement of the principles of Christian living. Legal precept says, "Under all conditions this must be done, and that must be avoided." Religious principle says, "Here is a fundamental principle. Apply it as seems best in the ever varying circumstances of life." There are religions of legal precept, laying down laws to be always followed, but Christianity is a religion, not of precept, but of principle. The task of the teacher is to discover the great principles of the New Testament, and to translate them into terms of present-day life. Paul, for example, forbade a woman to speak in church, but it requires only a little knowledge of Oriental conditions to see that this prohibition was the application of the great principle that religion does not sanction the violation of the proprieties of life; and that principle has its modern applications.

The books of the New Testament must be interpreted in harmony with the class of literature to which they belong. The New Testament contains four classes of literature; narrative, letters, homilies, apocalypse. Of the narratives, the synoptic Gospels are rather miscellaneous collections of stories about Jesus, each Gospel made from a different point of view. John and Acts are connected narratives, with an organized plan, into which most of the incidents fit. The student of the writings of Paul must remember that they are letters, not books. Letters are spontaneous, personal, written to meet a special need. We are not to expect polished style or the full treatment of any subject. They are written for an immediate purpose, and often hastily. To use them for religious teaching one must remember that any religious idea in them is expressed only in the light of a particular occasion, and that Paul never dreamed of their being used in later ages and other civilizations.

The homilies, some of which might be described as essays, are Hebrews (which ends like a letter), James, and I John, I and II Peter, and Jude are more like homilies than letters, while II and III John are letters. A homily might be called a religious essay, with emphasis on the element of exhortation. It may take the letter form, but it is general rather than specific, deliberate rather than spontaneous. The best New Testament example is James, which is an essay on right living.

The only class of literature in the New Testament remote from modern kinds is the apocalyptic—the Book of Revelation. This is not prediction, but encouragement in the time of trouble. It needs for its proper understanding a study of the preceding apocalyptic writings (Daniel, Enoch), and an understanding of the visions as symbolic expressions of troublous conditions in the time of writing, and of confidence in the ultimate victory of God. Apocalypse demands serious study, but is well worth it. Attention to the kind of literature will prevent the use of apocalyptic symbolism as though it were narration of fact, or of a section from Paul's letters as though it were the complete statement of a religious truth. Much theological discussion in the past might have been avoided if men had remembered that Paul wrote letters and not theological treatises. (See Bible, How the Teacher Should Know the.)

The books of the New Testament must be interpreted in the light of their origin and purpose. The immediate religious teaching of a New Testament book is more closely connected with these points than with any other; and to attempt to teach a book without knowing what the author intended it to teach is to invite upon oneself grotesque and lamentable failure. The questions of origin and purpose, also, bring us in touch with the human elements of the books, and make them live again for us with the vigorous life of the early church. The teacher should know especially the relations of the synoptic Gospels; the purpose of each of the gospel writers and of the writer of the Acts; the circumstances of the writing of each of the greater letters of Paul, Galatians, Ro-

mans, I and II Corinthians, Philippians.

While there are many other things which a teacher should know in regard to the New Testament, those mentioned are especially necessary for its correct use as a source of religious teaching. With these, and with some knowledge of the contents of the various books, the teacher of religion in the New Testament is in the situation of a teacher of botany who knows the flora of a region. The problem is, How may it be used for teaching? Merely to teach the facts of the New Testament is not to teach religion. Even the incidents of the life of Jesus may be so used that they will not teach religion. The geography of Palestine, the life of Paul, or the origin of the epistles, are all valuable if they can be made the background of religious teaching. It is not necessary that every session should issue in a definite religious "lesson"; that has been one of the banes of Sunday-school teaching. If a class has a proper regularity of attendance the Sunday-school teacher, like the day-school teacher, may properly use certain lessons for preparation, that at last the main purpose of the course may emerge naturally from the growing structure of the subject; and usually the broader the foundation, the larger will loom the religious truth built upon it. The teacher's principle should be, the use of all New Testament information appropriate to the subject and the mind of the pupil, which will make clearer and more vivid the religious truth to be ultimately reached.

The teacher must recognize the adaptation of different kinds of New Testament material to different ages. 1. For the very young children, courses are now being organized which are built upon the relation of the child to the objective world; the home, the flowers, the animals, the various objects familiar to the child's world. Here may be used what Jesus said about birds, flowers, trees, the sheep and the shepherd. The Christmas story of the babe in the manger may be so used as to leave religious impressions appropriate to the child mind.

2. The child of Primary grade loves short stories, especially those in which the human element is prominent. The synoptic Gospels are particularly full of such stories, which stand so loosely connected with their context that they may be used independently without loss of significance. Among these stories lie the parables, examples of Jesus' own method of story-telling for religious purposes, and worthy of careful pedagogical study. The Gospel stories may be used at this age to teach fundamental ethical and religious needs—such as kindness, sympathy, service, God's goodness, trust in God; or to instill a conception of the character of Jesus; his love, loyalty, obedience, helpfulness. If a life of Jesus is essayed at this age, it should be anecdotal, after the manner of the synoptic Gospels themselves, rather than biographical.

3. A little later, from about nine to thirteen years of age, the interest in adventure, in the facts of the world, and in real life, begins to appear strongly. It is the age of the beginning of interest in the novel and the romance. Now is the time to put the stories of Jesus' life together, and to begin to show how they represent, not merely incidents, but a beautiful and noble character. Stories may be judiciously chosen from the life of Paul, and used with the elements of romance and adventure to begin to show his devotion to his religious ideal. This is also the age of most easy memorizing, and some of the simpler teachings of Jesus and a few of the finer passages from the epistles, like I Cor. 13, may well be stored in the memory.

4. The period of early adolescence, from the age of twelve or thirteen to sixteen or seventeen, is the most important of all the formative periods of life. It is also by far the most difficult for the teacher, because it is full of contradictions and rapid changes. Any general statements made are sure to have many exceptions. It is generally a period of high ideals (often carefully concealed), of desire for self-devotion, of admiration for the heroic and magnificent, of stirring emotions and longing for activities. Now is the time to bring out the finest incentives which the New Testament presents to high resolves and heroic action. The heroism of Jesus and of Paul, the worth of Christ as a Master of life, and his perfect human life, here make a strong appeal. The teachings of Jesus, as they lay foundations for the fundamentals of life, like the Sermon on the Mount; Paul's idea of the

Christian life as God in man; the practical ethics of James, all the passages which yield fundamental principles for living a noble life, may be freely used. The aim of the study in this period should be so to present the person of Christ and the ideals of the Christian life as to lead the pupil to a free personal choice of that life for himself.

5. The years of later adolescence often find the young person meeting already the puzzles and disillusionments of practical life. Doubt often comes as a part of normal growth. The natural desire arises to put into actual working the ideals which have been unconsciously gathering. Young people need to be taught how to keep their ideals, and how to interpret them into work—the adjustment and expression of religious principles. For this the New Testament has much material. Here may be used the story of the growing church, in the Acts; the teaching of Jesus on special subjects; Paul's interpretation of his religious ideas into ethical life, as in I Cor. 12-14. The pupils may be shown how the whole New Testament was the expression of a religious life that was trying to adjust itself in changing conditions to the needs of actual life. They should get the habit of translating New Testament principles into present living; for if they learn this, the permanence and growth of their religious life is assured.

6. The last sentence gives the key to the use of the New Testament for adult religious life also. The method of study may be more or less minute and exhaustive, but the purpose will always be the same—to translate the New Testament principles into present life. The New Testament is rich in situations suggestive for modern life; Jesus in the Jewish world; the early church growing from Jewish to Gentile; Paul meeting his problems of theological thought and missionary activity; the apocalyptist seeking consolation in trouble by the thought of the overruling power of God. The wide variety of religious experience represented in the New Testament writings also finds parallels in the variety of religious life of to-day. Not only does the New Testament present the only account of Christianity and the early church, but it presents, through its expression of human life, religious principles for human life everywhere. (See Teaching in the Bible, Methods of.)

I. F. Wood.

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The above works contain suggestions of the adaptation of the New Testament to pupils of various ages.

NEW YEAR'S DAY, OBSERVANCE OF.—The first day of the year was observed as a holy festival in very early times. In Numbers 29: 1-2 are directions for its observance by the Hebrews. It was celebrated by the Feast of Trumpets which is kept to this day. The Roman year began with the first of March, and was observed with processions, feasting, and rejoicing. Great contrast was noticeable between the heathen and Christian celebration when later the Roman calendar was changed to make January first the beginning of the year. The Christians held religious services and kept the day as one of joy, as was also the custom in India, China, and Japan. The Hindus offered sacrifices to the God of Wisdom on New Year's day. In all ages and by all peoples it has been considered a holy day or a holiday. In England it has been thought of as second only to Christmas. New Year's Eve was often called "Singing E'en" because of the custom of singing the last of the Christmas carols at that time. However, the Pilgrims of New England make only a passing reference to New Year's by saying "We went to work betimes." They held the idea that the celebration was un-Christian because it was associated with the god Janus. And in parts of New England to-day New Year's is not a holiday.

"Scrutiny Night" is a suggestive old title for New Year's eve. At Merton College, Oxford, servants delivered up the keys at this time, and those who were worthy received them again. The good old custom of Watch night is still observed

by many churches and at family firesides. The practice of exchanging gifts at New Year's was known among the Romans and Saxons. That of making New Year's calls is not an English one. It probably arose from "First-footing," a custom in certain old towns of visiting from house to house between twelve and one o'clock when visitors carried with them cakes, "hot pint," etc. In Edinburgh more people might be seen on the street at this hour than through the day. To many persons now New Year's may seem

> "Only a night from old to new;
> Only a sleep from night to morn.
> The new is but the old come true:
> Each sunrise sees a new year born,"

but withal it may be "a golden gate of opportunity," because it offers the time for new beginnings. The social reception that is often a moral evil may, in the church and Christian home, be the beginning to young people of a *happy new year* beyond what has been known in the years already gone.

FREDERICA BEARD.

NEW YORK FEMALE SUNDAY SCHOOL UNION.—The Union was formally organized in January, 1816, through the efforts of Mrs. Divie Bethune (*q. v.*), who was deeply interested in the Sunday-school work carried on in England, and in Philadelphia, of which the effort in New York was a development. At this meeting of the women of the various denominations, a committee, consisting of two members from each denomination, was appointed to prepare a constitution for the Union and rules for the schools to be established under its care. The object of the Union was the promotion of Sunday schools in which both white and black women and children should be instructed in matters of religion. It is said to have been the first society organized in the United States for this specific purpose.

The Female Union continued its individual activities and existence for many years, when it became a part of the New York Sunday School Union, as their general purpose was the same.

EMILY J. FELL.

NEW YORK MALE SUNDAY SCHOOL UNION.—In February 1816, the men of New York city met and organized the "New York Male Sunday School Union" for the instruction of male children and adults. Great success followed as it met a distinct need. Later this Union and the "Female Sunday School Union" combined as the New York Sunday School Union.

Their Annual Report, May, 1820, made the initial suggestion for a "general Sunday-school Union in the United States." It was advocated in the interest of efficiency and economy in conducting such schools. (See Lord, Eleazer.)

EMILY J. FELL.

NEW ZEALAND, SUNDAY-SCHOOL WORK IN.—The Islands of New Zealand lie in the South Pacific midway between the tropics and the South Pole. New Zealand consists of two main islands, known as the North and the South, with Stewart Island and a multitude of off-shore islets. The country is long, narrow, and mountainous, and is deeply indented by the sea. There are numerous harbors and land-locked sounds. The British population is 1,100,000, with a native (Maori) population of some 47,000. It has the lowest death rate and the highest amount of wealth per capita of any country in the world. There are four large cities, with population ranging from 60,000 to 100,000.

New Zealand lies about 1,100 miles east of the Australian coast and is about three and one half days journey from Sydney, State of New South Wales. Its principal industries are wool-growing, wheat-raising, goldmining, dairying, grain-growing, timber-milling, hemp-working, and Kauri-gum digging.

Though New Zealand extends over nearly 14 degrees of latitude the range of temperature is comparatively trifling. The climate presents no great extremes of heat or cold. The mean annual temperature of the North Island is about 56 degrees Fahrenheit, and that of the South 52 degrees. New Zealand is reached from England via San Francisco, Cal., or Vancouver, B. C., in twenty-four days. The voyage by district steamers from Houis takes from five to six weeks.

The first missionaries, agents of the Church of England Missionary Society, arrived in New Zealand in 1814, and on

Christmas Day of that year the Rev. Samuel Marsdon preached the first sermon. The first station of the Wesleyan Mission was taken up on June 10, 1883.

Attempts at colonization proceeded. A number of Europeans gradually settled in different parts of the country, many of them marrying native women. In January, 1840, the first body of immigrants arrived in New Zealand, and in the same month British sovereignty was proclaimed; settled government was established, and from that date the real history of New Zealand takes form.

In the succeeding years cities have sprung up, industries of many kinds have been established and settlement has become universal. The various religious bodies have had a difficult task in their attempt to keep pace with the religious needs of the population. This is true especially of Sunday schools. Church life and religious services generally have received attention, very often to the neglect of the young life of the settlements. The State provides free, compulsory, and secular education and it takes care that no place, however small or remote, is neglected in this regard. Where ten or fifteen children can be gathered the parents can demand a schoolhouse and a teacher. The Sunday school union is now following in the wake of settlement.

The Auckland Sunday School Union, founded in 1865, includes all branches of the Christian Church. In April, 1914, it numbered 354 schools, with 2,791 teachers and 26,727 pupils. It has a large book depot and employs a general secretary. The Union also has a Sunday-school organizer in the field who visits the back blocks and remote settlements, establishing schools wherever possible. He is equipped with a light turnout and carries with him a portable organ and suitable literature. The Presbyterian Church of New Zealand sets aside one of its younger ministers for the purpose of extending and consolidating its Sunday-school system. In view of the fact that the Bible is kept out of the day schools, this phase of Christian work is the more urgent.

The Wellington Sunday School Union was founded in 1880. It now numbers 87 schools, 1,014 teachers and 10,560 pupils. The New Zealand Bible, Tract, and Book Societies of Wellington and Dunedin stand for much in Sunday-school work. Dunedin has also an interdenominational as well as Presbyterian Union. Christchurch has a Methodist and a Presbyterian Union. In each of the four principal cities Scripture and teacher-training examinations are held annually. These are organized by the interdenominational unions. In addition some of the churches hold separate examinations.

In most of the schools the International Uniform Lesson is in use. For these the notes by Peloubet and Tarbell are freely used. In a number of schools the Westminster Graded Lessons are favored. The Auckland Sunday School Union has introduced the Standard Graded Courses recently issued by the British Section of the International Lessons Committee. In many Methodist schools the "helps" issued by the British Wesleyan Conference are employed.

The visit of Mr. G. H. Archibald, of the Westhill Institute, England, made a real difference to New Zealand as far as the outlook of the teacher is concerned. The decentralized system is in use in many schools, with all the accompaniments adopted by the most advanced Sunday schools in Britain and America. (See Decentralized S. S.)

Subjoined are the statistics published at the end of 1913 by the religious bodies relative to Sunday schools. No figures are available from the Roman Catholic Church, whose adherents number fourteen per cent of the population. It may be explained that the term "Undenominational" refers to such schools as are established by agencies like the Auckland Sunday School Union. Of necessity, schools founded in remote and struggling populations must be either undenominational or interdenominational in their nature.

	Schools	Teachers	Pupils
Presbyterian	704	4,213	46,756
Anglican	587	3,178	39,335
Methodist	410	3,103	29,917
Baptist	67	831	6,893
Churches of Christ	63	807	6,456
Salvation Army	110	734	5,082
Congregational	42	405	3,258
Undenominational	88	272	3,039
	2,071	13,543	140,736

HERBERT SCOTT.

NEWFOUNDLAND, SUNDAY-SCHOOL WORK IN.—The Sunday schools of Newfoundland are entirely under denominational leadership. This does not imply that they are not progressive in methods and up to date in equipment. Having no outside organization to depend upon, denominational authorities have been alert to their responsibility for training efficient leaders in the schools of religious education. The International Sunday School Association (*q. v.*) has no secretary at work in Newfoundland chiefly through lack of adequate coöperation. The Methodist Church in Newfoundland, which is the largest of the denominations willing to coöperate with the Association, is a part of the Methodist Church of Canada. The work of organization, supervision and annual visitation is provided for through the General Sunday School Board with its five field secretaries. The same principle of careful oversight for the religious education of its young people characterizes all the denominations, as may be expected from the fact that the denominational system controls the day schools.

There obtains, however, a local branch of the International Sunday School Association inspiring and stimulating the workers of the Sunday schools related to it. This local organization, representing the Methodist, Presbyterian, and Congregational churches, holds a Sunday-school convention once in three years, appoints its officers, elects delegates to the next World's Sunday School Association (*q. v.*), and contributes a generous voluntary contribution to the maintenance of the parent society.

The last census of the Protestant inhabitants of Newfoundland gave their numbers as follows:

Episcopal Church, or Church of England	78,122
Methodist Church	68,129
Presbyterian Church	1,875
Congregational Church	1,016

J. K. CURTIS.

NEWSBOYS' ASSOCIATION, NATIONAL.—John Elstner Gunckel, the newsboy's friend, and father of the social work among newsboys in the United States, was born in Germantown, Ohio, August 14, 1846. He was educated in the public schools, and spent some time in Oberlin College. In 1871 he went to Toledo, Ohio, where he engaged in the real estate business for several years. From 1876 to 1906 he was city ticket and passenger agent for the Lake Shore and Michigan Southern R. R. Since 1906 he has given all his time to work among newsboys.

It was in 1892 that Mr. Gunckel started his work with the boys of the street. One autumn afternoon he found Jimmie, known as the worst boy of his neighborhood, leader of a gang, scattering nuts from a sack under some hickory trees. Upon inquiring Mr. Gunckel found that the boy was doing this to give joy to the boys and girls who hunted for nuts here, usually in vain. A boy with that much good in his heart Mr. Gunckel considered worth saving. He made friends with the boy and asked him to bring his gang down to his office at the union station some day. They came and they liked the man; when he suggested that they form a Newsboys' Association to help make good citizens of the boys of the street, they pledged their support to the scheme. In the twenty years since that time 8,000 boys in Toledo alone have joined. Many of them have become leading citizens in various walks of life, and still affirm their loyalty to this friend of their youth. In 1904, at the World's Exposition in St. Louis, Mo., a National Newsboys' Association was formed with Mr. Gunckel as president. It has now spread to several countries of Europe and Asia and has a total membership of 30,000.

In 1909 the citizens of Toledo erected a Newsboys' Building costing $112,000 which contains an auditorium, gymnasium, library, and swimming pool. The expense of maintenance also is met by the citizens. Similar buildings for the same purpose have been erected since in other cities.

In order to become a member of the association a boy must either see Mr. Gunckel personally or write to him, tell him what are his bad habits and promise to try to stop them. No pledge is exacted. The application blank reads: "I desire to become an active member for life in the Toledo Newsboys' Association. I do not approve of swearing, stealing, gambling, lying, drinking intoxicating liquors, smok-

ing cigarettes, going into saloons, fighting, or killing birds. If elected a member I will obey all the rules of the association, etc." The great value in the above statements is that the boy says he does not believe in those things, not that he promises never to do them. But when he finds younger boys indulging in these habits and tries to reprimand them he soon finds it necessary to reform himself.

Mr. Gunckel knows all of the active members of the Toledo association by name. He knows the parents and family affairs of many of them. His personality is a magnet for boys, particularly the so-called bad boys; but all boys like him. He is widely known as a story-teller. Humor is one of the means he uses to win the boys.

Mr. Gunckel's methods can be completely known only by observation in Toledo where he spends most of his time. This local association is organized on the self-government principle. The discipline is in the hands of boy officers elected by the members. Mr. Gunckel seldom has a case referred to him. The boys coöperate with the Juvenile Court, having themselves in their membership eight legally sworn officers of the law. There are many other activities in the association. They have a band, orchestra, drill squads, social-service and other clubs. Mr. Gunckel's boys are continually called upon to perform various duties in the city of Toledo. They are faithful public servants.

Mr. Gunckel is ever seeking the assistance of the schools, churches, and Sunday schools. He makes many visits and addresses at these places annually. He is a great believer in the Sunday schools. When a boy joins the association, he is asked if he belongs to a Sunday school, and if not, his name and address are given to the city secretary of Sunday schools, and an effort is made to have the boy enroll in a school.

The results of this effort to make friends with and help the boys of the street are obvious. In Toledo the newsboys are seldom seen or heard to indulge in any of the practices mentioned in the application blank. And that is not because they are suddenly and permanently converted, but because they are watched and corrected and punished by their own officers and they do not want to merit the disapproval of Mr. Gunckel. Dishonesty is practically unknown among these boys. On the other hand dozens are continually honored because of acts of honesty.

This work has prospered and succeeded because it has met a great human need, has responded to a great human cry for sympathy and faith. The street boys were never before given a chance. The man who saw the vision has seen it realized, but greater visions still lie ahead of him. He has an undying faith in the elements of good in human nature. A man of fine sensibilities, he is himself ever kind, ever sympathetic, ever faithful to those who need him.

Mr. Gunckel is the author of several books, among them being *Boyville,* the story of his work among newsboys.

M. R. Van Cleve.

NEWTON, RICHARD (1813-87).—Episcopal clergyman; was born in Liverpool, England. When ten years of age he came to America with his parents. He was graduated from the University of Pennsylvania in 1836, and from the General Theological Seminary in 1839. Almost his entire ministry was spent in the city of Philadelphia, where he served three churches in turn. He was noted as a preacher of sermons to children, and of these Dr. Newton said: "My children's sermons cost me more time and labor than any others that I preach." Many volumes of these sermons were published, some of them having been translated into French, German, Arabic, and other languages. He was a member of the first committee appointed in 1872 to select the International Sunday School Lessons. He died in Philadelphia in 1887.

S. G. Ayres.

NON-CHRISTIAN SCRIPTURES.—I. The Origin and Use of Scriptures. A description of the Bible would include the statements that it is the product of a single race (the Hebrews) and the result of growth within that race; that it has functioned as a means of religious education; that when it has proved acceptable and adaptable to other races, this fact could be explained by the truth contained in it and carried by it—in other words, by its power to evoke response in the souls and lives of those to whom it came; and that it is conceived to possess

a quality, sometimes called inspiration, which gave it authority.

As material for instruction in religion these statements may be applied to all the non-Christian scriptures with the single exception of the Koran, which is the product of one man's genius. The other "Bibles of the nations" are each of them the product of a single race and the result of a growth spread over centuries; to each race its own scriptures have appealed with a forcefulness due to the truth which they were thought to convey; these scriptures have served as the basis of the religious education of the peoples to which they came; the source to which they are traced is divine, at least in some degree, while some make even higher claims than those made for the English Bible.

In most cases these bibles have remained national, confined in usage to the people with whom they originated. The exceptions are the Buddhist *Tripitaka,* the Mohammedan *Koran,* and, to a more limited extent, the Confucian *King* and *Classics.*

II. Plurality and National Character of Scriptures. The facts (1) of a plurality of scriptures—that there is more than one bible, and (2) that in origin these bibles are each the product of a single race and, for the most part, have remained narrowly national, bring out a salient point in the history of culture: *i. e.,* man has not developed in the mass, but by races. The Eddas and Sagas, for example, are Teutonic; the Analects and King, Chinese; the Pyramid Texts and Book of the Dead, Egyptian; and so on. This connotes another important fact which goes to the heart of our subject—each ethnic bible embodies a quality or qualities inherent in the race which created and used it. To state the reverse of this fact, nations differ in genius. Whatever else that word means, it conveys the idea that peoples are unlike in their aptitudes; therefore, in their preferences, aims, pronouncements, and achievements. There is no possibility of confusing, for example, the German and the French "genius" of to-day; no skilled reader could confound the spirit of India with that of China, or mistake a passage of the Finnish Kalevala for a deliverance of the Persian Zoroaster. Each sacred literature has then an atmosphere peculiarly its own, a flavor quite distinctive. As it was the selected product of what each people found best in itself, it became normative in the whole life of that people during national existence. It directed and controlled popular thinking concerning the things esteemed worthful, as well as the resultant course of action in all phases of life, whether private, social, or religious. Where any literature has found response, that is, has had educative force, outside its native domain, the cause is to be found in the possession of an appeal too attractive to be rejected, or too broad to be limited to a single race. For example, the brotherhood ideal of Buddhism and the social tenets of Confucianism, or the combination of some lofty conception with an external adjunct, as in the absoluteness of God as proclaimed by Mohammed and enforced by the alternative of submission or annihilation.

III. The Common Element in Scriptures. There is another fact of equal significance with the foregoing in connection with the historical educational values of ethnic sacred literatures. While man has developed racially, his mental constitution and needs are everywhere fundamentally identical. Consequently, practically the same questions obtrude themselves whether man is a Zulu or a Malay, a Greek or a Chinaman. His own whence, how, and whither; the existence, nature, and character of superhuman beings; his relations with them and the methods of maintaining those relationships so as to further his own welfare as he conceives it; his dealings with his fellow man—these are the questions to which he seeks answers. With these fundamental questions and the answers to them his literatures deal. The particular results, the character of the answers given, the emphasis placed here on one element, there on another, are determined by the factor already noted—the "genius" of the particular people. It is this that makes each separate literature so distinctive. On the other hand, it is the community of mentality which results in the universal elements of literature as mythology (tentative philosophy) and magic (tentative science), and in the use of oratory, poetry, drama, and the dance as the vehicles by which to express emotion, to produce conviction, to regulate service.

No attempt will be made here at a complete review of the ethnic scriptures. Four fields are chosen for illustration: the primitive as represented by Egypt; the Semitic, by Babylonia and Arabia; the Indo-Aryan, by India, and the "Mongol," by China. Stress will be laid on what may once more be called the "genius" or "specialty" of each particular body of scripture, not because that is the only religious concern manifested therein, but because attention thus may be focussed upon the principal aim.

IV. Primitive Scriptures. Egypt. Of the two collections which most nearly correspond to a bible in ancient Egypt one is known as the "Pyramid Texts," being found in pyramids belonging to kings of the fifth and sixth dynasties (2625-2470 B. C.); and the other is the comparatively familiar "Book of the Dead." The principal purpose of these documents seems to have been mortuary. They were a magical *vade mecum* for the use of the dead, placed in the tomb or in the mummy case, to enable the deceased to pass safely the dangers of the soul in its trial after death and passage to the other world. Possibly at first royal in their use, then aristocratic, and finally general, their pedagogical value consisted in their constant presentation of the idea of a future life. No people has so firmly gripped this conception as the Egyptians, and to the supposed necessity for the employment of these writings this fact must be largely attributed. The Egyptian's whole life on earth seems to have passed with the thought of a future life casting over it a golden glow. While the manner of use is clearly magical, a succession of "spells" to overawe divine or demonic opponents of the soul's progress, the fact taught was a future life of the soul dependent upon successfully passing a "judgment" at which righteousness in this life must at least be claimed.

"I did not that which the god abominates. . I allowed no one to hunger. . . I caused no one to weep. . I did not commit adultery. . . I did not diminish the land measure. I did not load the weight of the balances. I did not hold back the water in its time. I did not dam the running water. . I propitiated the god. I have given bread to the hungry . ., water to the thirsty, apparel to the naked, and a boat to him that was without one."

Such were the claims of the soul. A high standard of conduct is involved, godwards and manwards; crimes against person, society, and religion are disavowed. This is all pedagogic.

V. Semitic Scriptures. A. *Babylonia.* The religious literature of Babylonia brings one into an atmosphere much like that of the Old Testament, especially of the Psalms. It is a literature of worship. This literature was for use by the living, and while in Egypt the one aim—assurance of future life—was so essential that the gods might be affronted, deceived or threatened, in the Euphrates-Tigris lands, the attitude of man before the gods was humble, penitent, reverential. Magic was never directed against the gods, though it might be directed by them. The teaching of Babylonia is that the gods are creators, rulers, shepherds (protectors) of their people, givers of peace to whom homage and praise was due. How should man approach the gods? The ritual of worship showed him—by praise, prayer, and petition. One has only to consider the instructional value of such a work as the Book of Common Prayer to recognize at once the dominant influence over man's method of approach to the gods and his thought of them which was exerted by the constant use of such literature in worship. Monarch and peasant walked humbly before their god. The following Prayer of Nebuchadrezzar is illustrative:

"O eternal Ruler, Lord of all being, grant that the name of the king that thou lovest, whose name thou hast proclaimed, may flourish as seems pleasing to thee. Lead him in the right way. I am the prince that obeys thee, the creature of thy hand. Thou hast created me, and hast intrusted to me dominion over mankind. According to thy mercy, O Lord, which thou bestowest upon all, may thy supreme rule be merciful! The worship of thy divinity implant in my heart! Grant me what seems good to thee, for thou art he who hast fashioned my life."

B. *Arabia.* Until the period of Mohammed's ascendency, the Arabian peninsula was a welter of the baldest idolatry, stone and pillar worship predominating. The prophet, probably through his contact with Jews and Christians and also with the Hanifs or Arabian ascetics, had come to a knowledge of monotheism, and his conviction that this was the true faith

was confirmed during periods of solitary retirement for contemplation. He was a neurotic, given to trances and ecstasy, and conceived himself called to preach this monotheistic faith, especially to teach it through a book which he affirmed was transmitted from Allah through his angel. The use of the sword as a means of propaganda was a later development. Historically no other sacred book has been or is employed as a religious textbook for old and young with so great thoroughness and consistency as the Koran. It is *par excellence* the manual for study in the great Mohammedan universities. Its basal declaration, There is no God but Allah, and the Fatiha are taught to every Mohammedan child as soon as it can lisp. The Fatiha reads:

In the name of Allah, the merciful Compassionator! Praise belongeth unto Allah, the Lord of the worlds, the King of the Day of Doom. Thee do we serve, and of thee do we ask aid. Guide us in the straight path, the path of those to whom thou hast been gracious, not of those with whom thou art angered or of those who stray. Amen.

In the schools, as Dr. Macdonald remarks: "The memory is burdened with a *verbatim* knowledge of the Qur'an and some outlines of theology and law." (*Aspects of Islam,* pp. 288-289.) Moreover, no other sacred book contains a more explicit statement concerning its solely didactic purpose, as, for instance, this citation from Surah V :

O people of the Scriptures! Now is our Apostle come to you to clear up to you much that ye have concealed of those Scriptures, and to pass over many things. Now hath a light and a clear Book come to you from God, by which God will guide him who shall follow after his good pleasure, to paths of peace, and will bring them out of the darkness to the light, by his will: and to the straight path will he guide them.

How important this statement is appears from the fact that it proposes expressly to displace the Bible of "the people of the Scriptures" (*i. e.,* Jews and Christians) by the Koran, to "guide him who shall follow after (God's) good pleasure." The Koran is the guide spoken of in the Fatiha (given above) and its core is "submission" to the will of God as revealed therein. (See Mohammedans, Religious Education among.)

VI. Indo-Aryan Scriptures. A. *India.* 1. Brahmanic Writings. Leaving out of consideration the post-Buddhistic literature of Hinduism, Vedism and Brahmanism present a body of writings, accredited by the Brahmins as inspired, which is appalling in its extent, registering a bewildering complexity of religious development, the religious unfolding of a race. It reveals the advance from a naturistic polytheism "through a ritualized emphasis upon sacrifice . into a pantheism as thoroughgoing as philosophy has yet developed." Its nucleus, corresponding in reputation for sanctity with the Hebrew *Torah,* is the **Rig-Veda,** a collection of 1,028 hymns, some dating as far back as 1500 B. C., containing prayer and praise to various nature deities. In the main it is the spontaneous utterance of the Aryan bards, lauding the principal deities of their pantheon. It is the starting point of Brahmanic education, and is frequently learned *verbatim et literatim.* At first the common possession of all, in the access of power which the Brahmins engineered these hymns came to be held as the exclusive possession of the priestly caste. They thus became almost esoteric, a foundation upon which the Brahmins built a system of sacrifice, with the three supplementary Vedas, as the means of salvation which they alone could mediate. The original educative value which they possessed was thus confined to the learned caste.

The next step was the gradual creation of the **Brahmanas,** an exceedingly extensive body of literature, whose chief purpose was pedagogic—"to explain the mutual relation of the sacred text [the Vedas] and the ceremonial . . . (and) the sacred significance of the ritual." (A. A. Macdonell, *History of Sanskrit Literature,* pp. 32, 202.) But as the Brahmins were the only sacrificers, the evidently educational purpose of these was again restricted to the priestly class. In general elaborate and labored, at times sparkling with jewels of insight and illustration, these writings too came to be regarded as scripture.

All this time speculation had been going on, polytheism was philosophized into the pantheism which henceforth controlled thinking India, and the **Upanishads** are the result. The full extent of these is not yet known; but what is realized is that here is an enormous body of

formative and speculative thought, often lofty, frequently mystical, not seldom petty and wearisome. Its purpose was to teach the disciples of the Brahmins the inner significance of all phenomena, to show that "all this universe is Brahma" (*i. e.*, supreme soul). With other Indian literature we have not space to deal. (See Hindus, Moral and Religious Education of Children among the.)

2. The Buddhistic Canon. Buddhism, like Mohammedanism, is the result of the founder's revolt against religious conditions regnant during his youth. In the present case the new teaching was directed against the Brahmanic doctrine of works (sacrifice) and the caste system already referred to, and aimed to establish the doctrine of the brotherhood of man and teach salvation through supreme denial of self. A large part of the canon purports to be by the founder, but was a growth spread over a century or two. The canon is known as **Tripitaka** or "Three Baskets" (*i. e.*, collections of writings). The first basket consists mainly of directions for the monks or clerics of the religion, and its pedagogic intent is shown by its form —addresses and dialogues between the Buddha and his disciples. The second basket, mostly in the form of addresses, is for general use among the people, consisting of addresses and dialogues connected with the Buddhist way of salvation. The third basket has a less intimate relationship to didactic purposes.

The Buddha was a preacher-teacher, who gathered his disciples for instruction in "the path," and sent these disciples out to preach and teach. It becomes evident at once how great a resemblance there is between the form and the method of the Buddha and Jesus Christ. The addresses and dialogues set forth and expound the doctrines of the founder, teaching by way of fable, parable, incident, criticism, praise, and reproof, thus showing to the disciples what the Buddha called "the right path." Especially important here are "The Dialogues of the Buddha," a classic that should be in every minister's study and in every Sunday-school library. (See Japan, Religious Education in.)

VII. Mongolian Scriptures. *The King and Classics of Confucianism.* The discipular method of instilling truth exhibited by Mohammed, the Buddha, and by Jesus Christ is once more exemplified in the life and work of Confucius, around whose name gathers the important sacred literature of China. In this case, however, there is no claim to giving a new religion; indeed, the reverse is the case. In the time of Confucius, China was ununified, and interprovincial strife, administrative incapacity or dishonesty, and widespread apathy concerning the performance of governmental, social, and private duties ruled in "The Middle Kingdom." The great sage of the Chinese set himself to discover the cause and remedy the evils. He seemed to see the cause in the neglect or abandonment of the ideals which had long before made rulers and people really great. He therefore set himself to reinstate those ideals. To accomplish this task two complementary methods were available: (1) to show what principles governed the practice in the golden age of the past; (2) to commend them by example and instil them by teaching. Tradition claims that to this end the five **King**, consisting of early state documents and narratives, poetry, formulas of divination, rituals, and annals were brought together and edited by the sage.

He had already begun, at the age of twenty-two, to lecture to disciples; and he continued to teach till his death, even while performing administrative functions. The addresses, pithy sayings, and dialogues which contained his teachings, were collected and form the first of the four **Classics**, known to us as the *Analects* which are worthy to be placed alongside the dialogues of the Buddha and of Plato. In it are taught the primary and fundamental duties of the five relationships—ruler and subject, father and son, elder and younger brothers, husband and wife, friend and friend—as well as those that concern higher powers.

The books mentioned, together with the other "Classics," have remained for more than two millenniums the textbooks of private, social, political, and religious learning and life in China. Knowledge of them has been and in a great part of that land still is the one avenue to political preferment and private esteem. The rejuvenation of China meets no obstacle so nearly insurmountable as the view these writings inculcate, that the best is

in the past. (See China, Moral and Religious Education in.)

VIII. Conclusion. It might be shown of all the ethnic scriptures that while large parts were written or uttered spontaneously, as insight into truth or as expression of aspiration or praise or worship, and with no thought of incorporation in a "bible," their fitness for the religious upbuilding of the people to whom they came secured their preservation and use for that end. They have set the ideals and done much to raise ethically and religiously the practice of the nations. (See Religious Education, Ancient, History of.)

GEO. W. GILMORE.

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NORWAY: RELIGIOUS EDUCATION OF YOUTH IN THE STATE AND CHURCH.—Schools had already begun to develop in Norway some time before its Constitution was given in the year 1814, but since that time the country has made great progress in education. The land is divided into districts in which are 7,917 schools, 5,100 being *fast skoler, e. g.,* common or public schools; 1,250 *omgangs skoler,* or circulating schools; 1,550 *amts,* or county and night schools, while 17 are for higher education.

The schools may also be classified in two groups: the common schools and the trade schools. The aim of the first type of school is to give a common school education to all; the other institutions, as for instance the *middelskole,* or lower secondary school, the *gymnasium,* or higher secondary school, and the University in Christiania, are for all who desire more extended education. Others of this group might be named. In the second group are technical, military, commercial, forestry and mining schools; normal schools, schools of agriculture, and schools for abnormal children. The school expenses are borne by the State.

Religious teaching is given in the common school. (1) In the first two classes (from the seventh year on) instruction is provided in Bible history in story form—the first and easiest stories of the Old and New Testaments. (2) In the three following classes the children are taught lessons in Bible history, reading the text one day in school and reciting upon it the next day. The catechism is taught in connection with Bible history, being given to the child as a lesson to be learned by heart at home. (3) The children are also taught church history. The book of church history is brief and the teaching is conducted by the recitation method with the textbook as a basis.

The Sunday School. Though there had been a great revival by the followers of Hauge, a reformer evangelist, at the beginning of the nineteenth century, there was no knowledge of and no wish or occasion for the Sunday school. It also encountered legal opposition, as all meetings outside the State Church were forbidden. This law, called "Conventikel law," was not dissolved prior to the year 1843, but soon after (1845) a law "Dissentenloven," was enacted for nonconformists, and the way was opened for Sunday schools among them.

The first Sunday school was organized in Stavanger in 1844, the honor being shared by two men. Stefan Due was a Dane by birth, and came to Stavanger from Christiansfelt as a home missionary and a private teacher to some children whose parents belonged to the Moravian Brethren. Svend E. Svendsen, who was born in Stavanger in 1805, was associated with him in this work. When a young man he went to England to prepare for a commercial career. He returned home in 1826, and began as a merchant in Stavanger. He received several visits from English friends, one of whom, a commercial traveler, Burens by name, is said to have given a strong impulse to the Sunday school which was organized in a hall called "Duesalen" where Due had his meeting and his private school. From the first there were about one hundred children divided into six classes led by Due, Svendsen and others as teachers.

The Sunday school grew until the hall became too small and they were obliged to remove to the Stavanger common school, where it became permanently attached to the State Church. At the end of the year 1900, it had 68 teachers, and 1,855 children in 42 classes.

Very few Sunday schools were organized after this until the year 1855, when there was a revival in the State Church led by a minister named Lammers, who lived in Skien. He soon left the State Church, and between the years 1855 and 1858 he formed several Free churches and Sunday schools, organizing them in Tromsö, Bergen, Skien, and Stavanger.

The Methodist Episcopal Church began its evangelical work in Norway in 1853, and since that date Sunday schools have been organized wherever possible. At first this was often very difficult on account of the opposition from the State Church, its clergy, and its teachers. The first Methodist Sunday school was organized in Sarpsborg by Pastor Ole Peter Petersen (who later went to America and died in New York). It enrolled twenty-eight children in four classes. The school met in the hall which was used for the public services, one or two years before the church was organized in 1856. By 1872, the

school had grown to an enrollment of 199 pupils and 23 teachers. Pastor A. Haagensen, who later became a pastor in America, was the first superintendent and following him Hans Olsen, a merchant, was the superintendent for thirty years.

In Frederikshald a Sunday school was organized a little later in a private house by Pastor C. Willerup. In 1872, it had 18 teachers and 188 pupils. Under Pastor S. A. Isaacson's work this school once reached an enrollment of 400 pupils.

The following Sunday-school publications have been circulated: A paper for children; a manual for teachers; exposition of the lesson in the general church paper; books for Bible study; many books of stories for children; some of these have been produced in Norway and some have come from America.

Many needy Sunday schools have received help from America. The children of all church members are received free for religious instruction in the schools of the State Church. All other doctrinal teaching is given in the state or common school.

Later, Sunday schools were organized in the State church—in Christiania as early as 1864. A student, Edv. Hansen (later a minister in the State Church) organized a Sunday school in a private school in Pipparvigen; but it was not long before Sunday schools were held in other parts of the city. Rules for the Sunday school were soon published under the title "Christiania Free Sunday School for Children."

In Bergen the Sunday school was organized in 1872, by a home missionary Trassdahl, in the hall of the Workingmen's Society. H. Gransdal, a teacher in the common school, was one of the most able helpers. In one year the school had 800 pupils. The rules for the school were then published and a committee of eight members was selected. In 1895, this Sunday school had 109 teachers and 2,700 pupils. The Sunday schools of the nonconformists in Bergen had 1,300 children. At that time Bergen had in all 10,000 children—7,000 in the common school and 3,000 in what are called private schools.

In Trondhjem the Sunday school in the State Church was organized in 1873, and was soon held at five different places, one of these being the State Church in Ihlen. Though unusual then, it is now quite common to find Sunday schools in State churches. In 1900 this Sunday school had 1,800 children. The classes were often very large—sometimes numbering 50 children. A man named Petersen was one of the first leaders in this school.

The Sunday schools in the State Church have used different kinds of lessons: *Perikoperne,* a section of the Bible is designated to be read and explained in the services of the State Church. A *Danise,* or lesson, similar to one of the International Lessons, though shorter. In some instances, the International Lesson. Many of the teachers in the Sunday schools have been teachers in the State schools.

The Sunday school in the State Church is now organized under the name "Norwegian Sunday School Union." This was formed in Trondhjem, July 15, 1889, with the aim of uniting the Sunday schools already in the State Church in the work of organizing new schools, and in order to enable the work to succeed through conventions, by the aid of field agents and by the publication of literature. The Board embraces 16 districts with 1,000 Sunday schools, 3,800 teachers and 75,000 pupils. The Board publishes: Lesson books and reports; a children's paper; a paper for the explanation of the lesson; song books for the Sunday school. Chr. Mant. Eckhoff is chairman, and H. E. Ridervold is secretary, both of whom are pastors in Christiania.

"Norges Kristelige Ungdomsforbund," which was organized in 1880, belongs also to the State Church. It seeks on the authority of the Word of God and the Lutheran Church to promote practical godliness, reliable information, and a good social spirit among youth. It embraces 27 districts, 570 societies and 40,000 members, and has two missionaries in China. The Young People's Society of Christian Endeavor has also been introduced into the State Church in Norway and has between 70 and 80 societies. The Epworth League was organized in 1889, and has now over 3,000 members.

"The Norwegian Bible Society" was organized in 1816.

The first Baptist Sunday school was organized in Tromsö by O. B. Hansen in 1871. In 1872, Sundstedt organized one in Trondhjem with 70 children in a dance

hall called *Lion;* but this school ceased after a few months because of the opposition which came principally from the teachers in the public school, but in 1875 it was reorganized by Pastor Sjodal. The school was afterwards moved to its own church building. The Baptists have now in Norway 40 Sunday schools, 200 teachers and 2,500 pupils. They have always aimed to have a Sunday school in each church, but this has often been difficult as they have had to contend against great opposition. G. Hübert, a Baptist minister, first influenced the Sunday School Union of London to begin work in Norway, and C. M. Sechuus, another Baptist minister, has published much good literature for the Sunday school.

The Free Mission (Congregational Church) was organized through the influence of Fr. Franston in 1882. Lammers of the Free Church and this organization united, and the Sunday school of the Free Church was started from the Sunday school in the Free Mission. The Free Mission and new Sunday schools were organized in many places. They had 37 Sunday schools, 235 teachers, and 3,870 pupils.

The way was prepared for the Evangelical Lutheran Free Church by Pastors Munch and Wettergren, and it was organized by Wettergren and Herman Hundere, a lay preacher. This church has taken an interest in Sunday school work and has 36 Sunday schools, 273 teachers, and 3,882 pupils. They have not used the International Lessons as did the other nonconformists, but usually have prepared a series for themselves.

There are many other small Sunday schools of which mention cannot be made within the limits of this article.

The Sunday School Union of London began to pay the salary of one agent in Norway in 1877, of two in 1880, and of three in 1899, when it was organized under the name Norwegian Sunday School Union with three districts, three committees, three agents, and headquarters in Christiania.

The publications of the Union are a paper for teachers—*Sunday Skole Laren* (Sunday School Teacher)—textbooks, reading plans, and several other books and pamphlets. Good work is done by the Union, Bernt Jogensen alone having organized 214 Sunday schools, visited 874 others, and held in all 3,335 other meetings in the years during which he has traveled.

The following program for the Sunday school is in use among nearly all the nonconformists: Singing; Prayer; Common reading of the lesson; Singing; Study of the lesson by the classes; A short review of the lesson by the superintendent; Singing; Announcements; Prayer; Singing. Teachers' meetings for the preparation of the lessons have been the rule. The International Lesson has been popular in Norway, but the Graded Lessons have not yet been used.

At times in nearly all Sunday schools there have been revivals; but the Sunday school itself has been a constant source of spiritual revival in Norway for sixty-nine years.

BERNT JOGENSEN.

NOVA SCOTIA.—SEE CANADA, HISTORY OF THE ASSOCIATED S. S. WORK IN THE DOMINION OF.

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OBERLIN, JEAN FREDERIC (1740-1826).—Reformer and philanthropist; born in Strasburg. In 1766 he became Protestant pastor in Waldersbach, on the boundary of Alsace and Lorraine, where he established a Sunday school the next year. It was a rural parish in a mountainous district, and here he really solved the rural church problem. His work was so notable that he was presented with a gold medal by the Royal Agricultural Society of Paris, and given the decoration of the Legion of Honor by Louis XVIII. Pastor Oberlin *originated* infant schools in his parish, which somewhat resembled a Sunday school.

S. G. AYRES.

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OBJECT TEACHING.—"Knowledge comes through the senses" and through sight is the avenue of quickest approach. That which appeals to the eye, speaks immediately to the brain and aids the teacher in registering an impression which will later find expression in the child's life and character.

The correct use of objects in the Bible school will aid the teacher to secure the interest of the pupils, to hold their attention and through the awakening of vivid sense impressions will stimulate imagination, develop memory, and inspire action.

Many types of object teaching are helpful in the different grades of the school. In the Elementary Department, simple representations of real things and good pictorial illustrations are the most important. Care should be taken, however, to avoid making any object so attractive to the child that the thing shown is all that is impressed upon the mind so that the truth to be taught is lost entirely. All objects used with younger pupils should be kept simple—a single object standing for a definite thing. A cardboard house or sheepfold may be used effectively in explaining Oriental life; birds' nests, flowers, or pictures of animals will suggest the need of protection and care for all life in nature; while the sand map with its mountains, lakes, and rivers will help to make clear the geographical and historical setting of the lesson. (See Handwork in the S. S.)

Next in importance to making clear to the child the differences in the customs and life of the people of Bible times, is the help given through the use of correct objects and pictures in connection with missionary teaching. Models of Indian, Japanese, or African villages; dolls dressed to represent the children of the world; pictures illustrating the school life of boys in China; curios brought home by returned missionaries will, if used with caution, make definite and vivid much that is now vague in a child's mind when effort is made to discuss his share in helping the non-Christian people to know about the true God.

All objects should be used with moderation and with respect for the child's imagination. Very familiar objects which are unnecessary in imparting knowledge, and which will only distract the child's thought from the truth, should be avoided.

It is helpful to have a cabinet in the school to which pupils and teachers are encouraged to contribute objects for use in illustration. Cardboard may be given to the pupils of one class out of which they may together make an Oriental house; while another class may construct a sheepfold. Each class may choose a country and collect pictures for a scrapbook showing the life and customs of the people. Such illustrative material should be kept in the cabinet and the pupils allowed to examine it. (See Bible Museum.) The lessons in coöperation so learned will be almost as valuable as the truths impressed by the object which is used at the lesson time.

MARTHA K. LAWSON.

OBSERVATION SUNDAY SCHOOLS.—See Deaconess Institutions Offering Training for S. S. Work; Easter Conferences and School of Method; St. Christopher's College; Training Institute for S. S. Workers, Westhill, Selly Oak.

OCTAVES.—See Christian Year.

OFFICERS, INSTALLATION OF.—The officers of the Sunday school are the official representatives of the church in its teaching activity. As the responsibility for teaching religion and instruction in the Bible comes back to the church, the true dignity and importance of the school of religion is recognized. Men of executive ability, leaders in education, men and women of unusual talent and of marked Christian character are asked to give time and strength to the Sunday school as a main line of Christian activity. An installation conducted with solemnity tends to invest the office with authority and to commend its work to the church and to the community. The honor publicly given promotes a more careful selection and inspires preparation and loyalty to the high standards of Christian teaching.

1. The installation should be conducted as a part of the regular church worship, or at the session of the Sunday school. Ample time should be given to clothe the whole service with dignity befitting one of the important events in the church year.

2. It should be conducted by the minister as educational head of the church, and should be marked by prayer for guidance and definite aid.

3. It should be in the presence of the whole congregation and Sunday school. It is an appropriate time for the statement of the aims and methods in religious education, for the announcement of new plans and ideals in Sunday-school work, for the report of the work done in the year. A review by the secretary should be given —a thorough, business-like summary. A preview—the outlook upon the year to come—should be one of the most inspiring features of the service. The aim should be to summon men and women to a new loyalty and to secure for the officers of the school the support of the whole congregation and friends of the church.

4. Some responsive reading and singing should give variety to the program, and where there is time a number of terse, clear addresses, or statements, directly regarding the work of the Sunday school will be of more value than extemporaneous addresses. It is essential that the program be prepared with care beforehand, that all officers understand their place, and that it should be conducted with a dignity that gives impressiveness to the whole occasion.

Franklin McElfresh.

OFFICERS, SUNDAY SCHOOL.—See Constitution of the S. S.; Librarian; Officers, Installation of; Organization, S. S.; Secretary; Superintendent; Treasurer.

OLD TESTAMENT, VALUE OF THE, IN RELIGIOUS EDUCATION.—It is at once a very interesting and significant fact that the Old Testament, which is really the classic Hebrew literature, should be so widely read and known to-day. To a people who have largely given up the reading of other classics the Old Testament is still a literature of power. Is this only because it has been held in its traditional position by the church, because it has wrought itself into our English literature, and has been the inspiration of our hymnody, or has it some intrinsic right to hold a larger place in our modern religious education? An answer to that question involves an analysis of the Old Testament into its component parts, for they are of very unequal pedagogical value; and of course a full answer demands a consideration of the adaptability of the various parts to the stages of religious development of the child, youth, and adult. (See Bible, Adaptation of the, in Religious Education.)

Without undertaking too minute an analysis, which is unnecessary for the ordinary religious educational purposes, and without going into the details of the development of the Hebrew literature, we may divide the Old Testament, as it now stands, into about twelve great elements. Chronologically these somewhat overlap, but that does not interfere with the present evaluation.

1. The Stories of the Beginnings. The first eleven chapters of Genesis stand by themselves as the Hebrew religious answer to the great problems: Where did the

world come from? What is man? Whence are labor, pain, sorrow, and death? What is to be the outcome of this struggle? They are not, of course, intended to teach us what can only be learned laboriously by scientific study. It is very unfortunate and unnecessary that there should ever have been any controversy between science and religion, as they belong to different realms. Man learns his scientific facts through painstaking investigation, changing his views with advancing knowledge. His religion is an inner experience. The first chapter of Genesis is the assurance that God is Creator, above all and beyond all, and the world is fundamentally good—a faith which our generation greatly needs to hold. The chapters on sin and death express the faith that sin spoils God's good works, that evil desire is the root of sin, that death is its consequence, but that God is gracious and would save man from his folly. To children these narratives have ever been the simple answer to their questions of origins. To adults, they bear the message of our kinship with God, the eternal Creator, of the devastating power of sin, and of the glorious victory of humanity that is sure to come by the grace of God.

2. The Stories of the Heroes. From Genesis to Judges run the great stories that were handed down from generation to generation concerning the mighty men who made Israel. There are two interests very clearly distinguishable in these narratives. The first is the biographic interest: the simple stories of the great deeds, the religious life, the moral struggles of the heroes. The second is the ecclesiastical interest (not present in Judges): the details of the Covenants and of the other great religious institutions, together with the genealogies and statistics of the early Hebrew history. It is evident that the first element supplies the value of this material for young people, while the ecclesiastical element may be left for later historical study. When the great stories are thus taken by themselves they immediately reveal their high literary quality. These old stories have been favorites for so many generations not simply because they were in the Bible, but because they were intrinsically worthy. It is well to recognize that from the literary point of view these Hebrew prose epics belong with the great epic literature of the world. And beyond that is their moral and religious worth.

There are five elemental qualities in the patriarchs and heroes; a glorious magnanimity about many of their acts. The great simple virtues of generosity, sympathy, self-sacrifice, courage, faith, patience, together with a simple dependence on God, are presented with great clearness and force. And they are put in the form to inspire youthful minds. It is necessary, however, to recognize that these stories belong to a lower stage of morality and of religion than that of our own Christian day. Slavery and polygamy are taken for granted, trickery and cruelty often appear in the acts of the heroes, and they sometimes exhibit an unworthy view of God. It is of the greatest importance that no attempt be made to condone any evil in these biographies. One must be true to the conscience of children: the Bible does not need one's special pleading. The most valuable way to use these great narratives in religious education is to confine oneself to those portions which embody positive moral and religious worth. A wise editing of the material for children as the writer has endeavored to do in his *Heroes of Israel* will preserve the valuable features, and a study of them as a noble chapter in the evolution of religion and morality will be full of value for adults.

3. The Stories of the Kings and Prophets. In much the same spirit as in the Pentateuch, Joshua, and Judges the prophetic stories run through the books of Samuel and Kings. These books, however, do not contain the priestly material. That receives separate treatment in the book of Chronicles. The stories of Samuel, Saul, David, Solomon, Elijah, Elisha, Isaiah, together with some of the shorter narratives, are in the finest epic style. There is the same noble biographical material here as in the earlier books: the failure of Eli, the call of Samuel, the choice of Saul, the anointing, the heroism, the sin, repentance, and suffering of David, the courage of Elijah, the patriotism of Elisha and Isaiah, are splendidly brought out in the narratives. There is much, however, that is not admirable, and must be so recognized, *e. g.* Eli-

jah's slaughter of the priests, Jehu's bloody extermination of the house of Omri and of the Baal worshipers.

It is important that young people shall have a right view of the fundamental idea of the prophets, that God punishes guilt and rewards righteousness; and yet that they shall realize at the same time that God is working in modern life no less than in the history of Israel. The narratives in the books of Kings make a very close connection between sin and punishment. Solomon turns to idolatry and God raises up adversaries against him. Each of the evil kings is denounced and murderous conspirators execute God's threats. Children die, vengeance falls upon the disobedient (I Kings 20:35, 36), battles are lost, soldiers are consumed with fire (II Kings 1:9-16) as punishment for sin. And yet, as the book of Job so passionately declares, this is not always the way that things happen in the world. People have made serious mistakes in following this prophetic teaching too literally. It is to be remembered that it is only one side of the truth, the other appearing in many of the Psalms, in Habakkuk, in Jeremiah, as well as in Job, and of course most clearly in the New Testament.

For young people, therefore, it is better to use only the greater biographies, judiciously edited, where the rewards and punishments appear really as moral consequences. The details of the kingly histories are neither interesting nor edifying for children and youth. They may be studied later in a history of Israel's religion as showing the development of prophetism.

4. The Prophetic Codifications of the Law. In the Book of the Covenant, as it has been called (Exod. 20-23), in incidental laws (such as the law of the spoil, I Sam. 30:24, 25), and particularly in Deuteronomy, we have what may be very properly described as the Common Law of the Hebrews in prophetic codifications. Its value is in its presentation of the principles of human justice as brought down from the Semitic past, and as interpreted by the insight of the prophets from Moses to the contemporaries of Jeremiah. The Decalogue is a noble statement of righteousness. The laws of charity to the poor, of restitution of property, of fairness in business, of justice to hired servants, to poor litigants, to the stranger, are still the need of our Christian civilization. On the other hand, the regulations of polygamy, concubinage, divorce, slavery, and the requirements of the "devotion," *i. e.* the destruction, of accursed population and property, all belong to a lower moral order than our own. In the religious education of the young only those parts of the legislation should be studied which afford direct moral suggestion. For those able to understand the evolution of morality and religion, there is much interest and value in the recognition that even laws which seem on the face immoral, like the permission to beat a slave almost to death (Exod. 21:20, 21), are in reality an advance over a yet cruder practice. The interpretation of Jesus (Mark 10:5) is of course based upon the recognition of the fact that law is relative.

5. The Orations and Sermons of the Prophets. The religion of the prophets was very nearly the religion of Jesus, and is therefore of high value to the interpretation of our faith. Micah's great summary of religion (Mic. 6:8) is the keynote of prophecy. Social justice is the first high demand. Through all the twisted policies of Israel's checkered course, the prophets saw that the fundamental national need was purity and social justice. Even luxury and debauchery were seen to be the outgrowth of a selfishness that battened on the poor. The fine and scathing words especially of Amos, Hosea, Micah, Isaiah, Jeremiah, ring in our modern ears as if spoken to our social situation. And after justice, kindness. The prophets preached ever human love and peace. They are inspiration for our modern philanthropies. And they never left God out of account, though their view of divine intervention in the world is very simple and direct. Amos expresses it definitely, "Shall evil befall a city, and Jehovah hath not done it?" (Amos 3:6). While one may not now trace calamities so directly to God's punishment, yet he may learn from the prophets the inevitable consequence of social sins, and may learn as well faith in God, who is actually in the whole human process. When the prophets speak the language of their own religious experience they speak to our deepest needs (Isa.

1:18; 6:8; 12:2; 40-46 (passim); Jer. 31:3, 33; 32:37ff; Hos. 6:4, 11:8; Mic. 7:7, 18; Hab. 3:17-19).

The Messianic element in Hebrew prophecy is a splendid moral optimism. It is pictured with much local color, but the fundamental idea is that "right the day must win." It should be studied not as a program which Jesus was literally to fulfill, but as a hope under various aspects of the coming of the rule of righteousness, which Jesus himself preached as the Kingdom of God. To young men and women whose social enthusiasms are beginning to assert themselves the prophetic discourses are noble material. For educational purposes they ought to be edited with reference to chronological arrangement, separation of the simpler social and religious messages from the obscure, the less interesting, the less vital to our modern life. As inspiration to adults for the social interpretation of religion the prophets are of the highest value.

6. The Lyrics of Religious Experience. If our religion is nourished by contact with the religious experience of others then are the Psalms of rich worth to us. These songs are the outpourings of human longing, need, hope, aspiration, forebodings, almost despair, and yet always triumphant faith. They have ever had a great place in the worship of the church, sometimes being its entire hymnody. Moreover, many of our finest hymns are but Christian interpretations of the Psalms. There are two elements which seem to mar their value: the national, the vengeful. It may seem unnatural for an ordinary modern Christian to express his religious feelings in references to Zion, to Jerusalem, to Israel, to Jacob, and in allusions to Old Testament history. Of course to those who are saturated with the Biblical story, who have learned what has been piously called "the language of Canaan," these national references are merely symbolical, but this is not true of young people and of many older.

Probably, therefore, the highest value of the Psalms will be in those where the national element is at a minimum and the universal religious quality is most evident. A graver difficulty is in the imprecatory Psalms. About half of the entire Psalter has some reference to the enemy. It is probable that very few of the Psalms are strictly individualistic, so that this is not a personal enemy. It is the foreign tyrant, the apostate governor, the oppressor of the poor, that is generally meant. It is after all an expression of social justice crying against iniquity. When in the present day some villainous clique of the purveyors of vice has been worsted, who could not praise God with the Psalmist, "Thou hast broken the teeth of the wicked"? (3:7.) But such Psalms do not aid ordinary devotion. The simple glory Psalms should be taught to children. An edition of the noble religious sentiments should be prepared for personal and public devotion. The more national significance of the Psalter belongs to the study of the history of the Hebrew religion.

7. The Ecclesiastical and Ritual System. It has been noted already in discussing the hero narratives that a dominant interest in the Pentateuch is the history of the Covenants, of the sacerdotal order, and of the sacrificial system. This also occupies a larger part of the book of Ezekiel. It is of course the element in Judaism, upon which Jesus put so little stress, declaring that the Father sought those to worship him who should worship in spirit and in truth. By an elaborate system of symbolic and allegoric interpretation, this material has often been made to teach all the doctrines of grace, and so has been given a high place in religious education. Sober interpretation does away with all such fanciful treatment of the narratives. They are to be understood simply at their face value as representing a stage in the progress of religion. As such, they are of very great interest to the student of history, but it is unwise to include them in a course of instruction for young people. A very simple outline of the history of Israel with emphasis upon the contributions of the prophets is the way to secure the largest spiritual results.

8. The Priestly Story of Jerusalem. Just as there are two interests, the ethical-religious and the ecclesiastical-religious, in the Pentateuch, so these two interests continue in the two sets of historical books. The former is in Samuel and Kings, the latter in Chronicles, Ezra, and Nchemiah, which constitute the story of the Jerusalem community written from the priestly point of view, and extending

from the earliest times to the acceptance of the Law in the fifth century B. C. The finest portion of this material for young people is the personal memoirs of Nehemiah, one of the earliest examples of this type of literature. This is a convenient point at which to note the stories of Ruth, Jonah, and Esther. For their simple beauty they may be enjoyed by children. For their literary and real religious message they belong in a study of post-Exilic Judaism. Ruth and Jonah finely indicate the universal spirit—a recoil from the bigotry that is beginning to appear even in the days of Ezra and Nehemiah; Esther is rather the exhibition of Judaism longing for recognition and for vengeance on its foes.

9. The Proverbial Wisdom Literature. The work of the Hebrew sages is of great religious worth. In the Proverbs appears good, ordinary morality. To be sure the view of life is again quite simple: the good are prospered and the wicked are punished. This, however, is a great fundamental truth of life, even though it may need wise application. The experience of the church in the use of the Proverbs has been very significant, and it is to be regretted that the memorizing of these pregnant words of daily wisdom is not maintained. It is desirable that the book be edited for educational use, bringing proverbs of similar meaning together, omitting obscurities, and, for younger people, most of the proverbs referring to sexual morality.

10. The Speculative Wisdom Literature. It is possible that the Song of Songs may deal with the problem of human love. If so, it has educational value as a beautiful exhibition of pure love triumphant over temptation. If it is only a collection of epithalamia it would naturally be used only in the literary study of the Old Testament. The allegorical interpretation preserved in the headings of the chapters of the King James Version is, of course, utterly inadmissible. The great wisdom book is Job, the noblest product of inspired Hebrew genius. Because it deals with the profoundest human problem, and treats it with such spiritual insight, it should have a place in religious education as early as its sublime poetry can be appreciated. As already indicated it is the other side of the great truth which is presented in its simpler phase in the prophetic histories and in Proverbs.

Speculation advances to the harder question, whether life is worth living, in the book of Ecclesiastes. The unsatisfying character of earthly joys and interests is presented with pathetic significance. The book should of course be studied against the background of the hard history of the Jewish race. It is not adapted to youthful minds, but may well have a place in a religious curriculum in the study of the causes of pessimism. And the occasional hopeful elements in the book may start a consideration of the ways in which skepticism may be cured. The beautiful poem of physical decay in the twelfth chapter may well be committed to memory by young people apart from its place in the argument of the book.

11. Apocalypse. This type of literature is so different from anything that one meets in ordinary life and thought that it requires some maturity to understand it. Untold confusion has been wrought by literal interpretation of this highly symbolic material. The stories in the book of Daniel are, of course, always favorites with children. If understood as the inspiration to the Jewish patriots to be true in times of persecution they have a good educational quality for young people. The essentially homiletic character should be carefully explained. The apocalyptic material of Zechariah, Joel, Daniel must be studied in the light of its development from prophecy, and of the influence of the Eastern religions. As a vivid picturesque expression of a passionate optimism it is of great power. And as a preparation for understanding the times of Jesus it is of course invaluable.

Summary. Contrary to the opinion that is generally advanced that children should be accustomed early to the use of the Bible as one volume, it would seem that its value for religious education would depend upon most careful editing. Let children have the stories and the glory Psalms, well printed, and with nothing puzzling to mind or conscience. Let young people have the historical, prophetic, and wisdom material, edited again for their use in the ways above suggested. Let there be a Book of Psalms for devotional purposes that will contain nothing that is a nonconductor. And the use of

the Old Testament in portions adapted to its various uses will only enhance the great religious value of these Scriptures that are still able to make us "wise unto salvation." (See Teaching in the Bible, Methods of.)

T. G. SOARES.

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ON TIMER'S TRIBE.—Because of the habitual tardiness of the members of their congregations, Rev. W. G. Templeton of Colorado Springs, and Rev. R. W. Lewis, of Denver, originated and developed the idea of the On Timer's Tribe for the promotion of the punctuality reform and the correction of tardiness. The efforts were well received and the Tribe had a very rapid growth. A "pledge to bind and a pin to remind" are the emblems used. Later William G. Chamberlin, Jr., became superintendent of the movement. The pledge reads:

"Believing in the importance of being on time in meeting all my engagements, both sacred and secular, I hereby promise to always endeavor to be punctual; I will seek to avoid the waste of precious time, either my own or that of others, and agree to become an 'On Timer' and wear the O. T. pin and strive to get as many other persons to do so as possible."

Many articles for papers, circulars, tracts, and other literature were written and published by Mr. Chamberlin in order to promote the movement. One year over 3,000 pins and pledge cards were ordered from headquarters, and at this date (1915) over 23,000 have been placed in every section of the United States since July, 1897, when the work commenced. It is recognized as a most valuable method in teaching lessons in punctuality and the value of time. Headquarters are in Denver, Col.

W. G. CHAMBERLIN.

OPENING EXERCISES.—SEE LITURGICS OF THE S. S.; MUSIC IN THE PRIMARY AND BEGINNERS' DEPARTMENTS; MUSIC IN THE S. S.; PRAYER IN THE S. S.; SUNDAY SCHOOL SESSION; WORSHIP IN THE S. S.

ORCHESTRA, SUNDAY SCHOOL.—SEE MUSIC IN THE S. S.

ORDER IN THE SUNDAY SCHOOL.—SEE AUTHORITY IN THE S. S.; CLASS MANAGEMENT; DISCIPLINE; PEDAGOGY; RESTLESSNESS OF PUPILS.

ORGANIZATION, SUNDAY-SCHOOL.—A Sunday school is a social organization with a religious purpose. Usually it is an organization within a church, devised and controlled by the church for certain specific purposes of the church. The form of every purposeful, social organization should be determined by the following factors: (1) Its purpose, or product; (2) those with whom it operates; (3) the working forces available; (4) the basis of its direction or authority. These factors will determine the organization, relationships, and methods of the working forces.

Function. It will be helpful first to state the social function of the Sunday school. Socially a Sunday school is the attempt of a church to supplement or complement the work of public education.

The state accepts responsibility for the general education of the young, but public education has certain limitations. To a large extent it must leave the life undeveloped on the religious side. The church recognizes the development of the religious life as her duty, a responsibility it cannot lay on any other organization. Therefore, the church accepts the task of completing the work of the schools. The Sunday school is the agency through which the church carries out this duty. In respect to its function, therefore, the Sunday school, like the public school, is an educational agency. It is the school of the church, the church engaged in religious education. (See Educational Function of the S. S.) A clear understanding of this duty will make it evident that the customary brief, broken, weekly period is wholly inadequate. (See Religious Day School.) The Sunday school exists to give to society persons who are efficient in their spiritual life, who are trained to do, to know, and to love the will of God and to bring about the doing of his will in this world. Its aim is religious character working through individuals to create a religious society. The school succeeds in the degree that it gives to society positive, active Christian men and women who are able to make society actually Christian. The function of this school, then, is to train the young in the habits, ideals, motives, principles, and service of the religious life and of a religious social order.

The Persons. The field of the Sunday school is largely parallel to that of the public school. Since it seeks to develop character, to determine lives, it must do this while lives are determinable—that is, in the early period. It seeks to reach all children and youth. Generally speaking its aim with adults should be to prepare them for and guide them in forms of religious service for social ends, such as are attainable through the church and other agencies. The school, further, has to do with these young people as complete lives. Their lives determine its methods, its materials, and its form of organization.

The Basis of Authority. Usually the basis of authority is a church, either as a local unit or a denominational organization. The church organizes a school to carry on this special work. The church is a religious society. Just as the social groups in the state express themselves in the public school, so the church is a social group, a religious state expressing itself in the Sunday school. The church, then, has a right to expect that its school will prepare its youth for its life, and since every school exists to carry on in larger measure the life of yesterday to the enrichment of the life of to-morrow, so the Sunday school will carry forward the life and faith of the fathers in enlarged measure to the church of to-morrow and to its service in the world. (See Denominational Basis of Religious Education.)

Briefly, the Sunday school is that social organization within the church which seeks, by the educational method, to carry forward the religious life and its service to each new generation. It is the church school of religion.

Form of Organization. What will be the form of organization best calculated to carry out the *religious education of the young as a function of the church?* Bearing in mind the principle that function and personal factors determine method, this institution needs *first,* an organization of young people gathered into groups according to their development and needs, and under appropriate personal direction; *second,* the provision of the forms of activity, instruction, and other stimuli which will best secure the desired results in their lives; and *third,* the provision of workers and facilities for these undertakings. It is well to keep in mind that Sunday-school organization is not the building up of component parts of a machine, but the organization of lives—the lives of the young—into groups in various stages of development and into directed groups for activity and service.

Scheme of Organization. No single scheme can be devised suited exactly to all schools. The organization necessary for a large school would be cumbersome and wasteful for a small one. But certain divisions of the organization are essential to all schools regardless of size and circumstances. These are: (1) The unifying Board or Committee; (2) a general superintendent; (3) a secretary; (4) a treasurer; (5) principals of divisions, as Primary, Intermediate, Junior, and Senior, and (6) teaching staff. (See Authority in the S. S.)

The following outline includes the

working forces usually needed in a school.

A. *Church Organization.*

1. Board of Religious Education, a directing and coördinating committee. Responsible for curriculum, regulation, worship, staff, and relations of Sunday school to other educational work.

2. Director of religious education, the personal expression of the will of the church. Wherever possible a specialist should be employed to carry out the work of the church Board of Religious Education. (See Director of Religious Education.)

3. Business of the Sunday school transacted as part of the business of the church, at the annual meeting of the church, and sustained by the budget of the church.

B. *Organization in the School.*

1. The school officers:
   - The school superintendent.
   - Director of worship.
   - General secretary.
   - Treasurer.
   - Librarian.
   - Director of teacher training, and supply teachers.
   - Director of play and recreation (physical director).
   - A registrar and recorder, to keep complete enrollment of the whole school, and to preserve record of the work of students in the school and of their career in life.

2. The division or departmental officers:
   - Principal of each department.
   - Secretary of each department.
   - Treasurer of each department.
   - Librarian or custodian for the Primary Department.

3. Committees:
   - (1) General school cabinet.
     - Finance.
     - Worship.
     - Curriculum and gradation.
     - Promotion and extension.
     - Social life.
     - Missions.
     - Building and equipment.
     - Athletics.
     - Community coördination.
   - (2) Departmental committees.
     - On tests and promotion.
     - Course of study.
     - Supplies.
     - Art.
   - (3) Student committees.
     - (a) By departments.
       - Benevolence.
       - Service.
       - Play.
       - Athletics.
     - (b) Class committees.
       - (Chosen within the classes.)

C. *Relation to outside organizations.*

1. To denominational life, through instruction, giving, and service.

2. To public schools and similar community agents; committee to work on coördination of studies and activities.

3. To coöperating agencies as the International Sunday School Association (*q. v.*) and Religious Education Association (*q. v.*).

(a) Through membership in the organization and receipt and circulation of their literature.

(b) Through the participation of students and officers in their work.

(c) By appointing delegates to conferences and conventions and receiving reports.

Principle of Functional Organization. No school should attempt to apply the foregoing scheme in a mechanical manner and without change. No plan will be satisfying without intelligent appreciation of its purpose, and all planning ought to result from a careful study of the questions, Just what are we trying to do? and, What is the normal method of effecting our purpose? In other words, every school must see clearly its function and must determine its machinery by that.

(1) *The functional conception.* The function of the school is so to deal with growing lives that they may come to religious fullness. The method will be that of *stimulating and directing the growth of lives* by these processes: (A) *Associating young lives.* The social experience of any school is probably its greatest potency. In order that lives may be associated for definite purposes there must be (a) a plan of association, *i. e.,* an organization or school; (b) a place of association, *i. e.,* the church or school building; (c) personal centers or foci of association, *i. e.,* superintendent, principals, and teachers; (d) suitable social groups classified upon the basis of similar interests, *i. e.,* the classes.

(B) *Stimulation by the organization and direction of experience through instruction.* The direct teaching process seeks to set before the child the race experience and to help him to form judgments and control conduct for himself. This necessitates (a) teachers; (b) plans for preparing and training teachers; (c) directors of teaching, *i. e.,* principals of groups of teachers; (d) a carefully determined course of teaching, the curriculum to be selected and supervised by proper committee or person.

(C) *Stimulation by environment.* The personal and physical surroundings determine in large measure what the young will do and be. Therefore this organization needs either persons or committees responsible for cleanliness, order, beauty, and suitability of buildings, grounds, rooms, furniture, equipment, and for all that is properly included under the term environment.

(D) *Stimulation by directed emotions.* This will be accomplished principally through worship, but it must be remembered that there is an emotional element in all activities and that this may be very strong in the feeling of a large crowd, in social pleasures and in play. For the direction of worship there will need to be (a) a committee on worship; (b) a director of worship; (c) pupils' groups for leadership, such as orchestra, choir, etc.

(E) *Stimulation by Activities.* Cultivating normal habits of the religious life by doing its work and service both within and without the church. This necessitates personal direction of activities, *e. g.,* of giving by a treasurer and secretary; of reading by librarian; of play (*q. v.*) and recreation (*q. v.*) by committees and, if possible, special directors; of social service (*q. v.*) by committees and personal direction.

(F) *Stimulation under direction securing unity and progress.* This involves unification of activities in a general committee or board for supervising the school and its work, expressed through a superintendent, and a scientific basis for testing progress through records of enrollment, studies, promotion, church relations and service; this necessitating secretaries and special officers.

To summarize: the school in order to stimulate lives religiously organizes them in a social group about a superintendent and heads of departments, instructs by means of teachers, governs environment, directs worship and emotional reactions, guides expressional activities and maintains a basis of record of progress by secretaries.

Organization in Detail. *First,* a directing educational body within the church and authorized by the church. Every church ought to have a permanent Committee on Religious Education (*q. v.*) or Sunday School Board. Where no denominational provision is made for this body the following plan is suggested: The Committee on Religious Education will consist of seven members to be elected annually. Where there is an employed director of religious education four members may be elected. This Committee or Board will be responsible for initiating, directing, and coördinating all the educational work of the church, including the Sunday school. It will have power to appoint the general officers of the school, determine their period of service, to establish courses of study and classes of all kinds, to recommend and indorse, and to discontinue or disapprove, all forms of educational organization. It will determine the organization and curricula of all educational enterprises. (See Committee on Religious Education; Educational Agencies of the Church, Correlation of the.) It will pass on all matters of educational expenditure and will present to the church an annual budget of funds needed for educational work and an annual report of work accomplished.

Departments. The thorough organization and development of the departments is the principal element in Sunday-school success. With wise and diligent directors each department becomes a specially organized unit, of a convenient size, receiving close attention and care. Usually the departmental divisions are thus designated:

Beginners, pupils under 6 years of age.

Primary, pupils 6, 7, and 8 years of age, Grades 1, 2, and 3.

Junior, pupils 9, 10, 11, and 12 years of age, Grades 4, 5, 6, and 7.

Intermediate, pupils, 13, 14, 15, and 16 years of age, Grades 8, 9, 10, and 11.

Senior, pupils 17, 18, 19, and 20 years of age, Grades 12 and over.

Adult, 21 and over.

Officers of Departments. The duties of secretaries and treasurers of the departments are self-evident. Each such departmental officer should report to the general officer in charge of his work for the whole school. The school secretary gathers his reports from those of the departmental secretaries; the departmental treasurers act as financial secretaries for their own departments, receiving the offerings and passing the same on to the general treasurer; disbursements especially for departments should be through these treasurers.

Principals of Departments. Nominated by the Committee on Religious Education in consultation with the general superintendent, and should, when efficient, continue to serve for several years, being reëlected annually. Their duties are the direct supervision of the several departments in which they are responsible for teachers, departmental exercises, social life, and general conduct of work. They are immediately responsible to the general superintendent and should confer with him on all their plans. They are among the most important officers of the school, for the plans of the Committee or Board are entrusted to them for execution and the immediate responsibility for the working efficiency of the school rests upon them—each in his own department. Given the essential qualifications of Christian character and genuine appreciation of and interest in child life, the next important factor in their usefulness will be educational wisdom. They are directing education, similar to the principals of schools.

The church has a right to expect that the principals of departments will make preparation for their work equal at least to that expected of the teachers. Unless qualified by general educational experience, they should take an officer's training course in educational principles, in Sunday-school history, organization, and management. In addition they should study to keep themselves abreast of their work; it requires as much reading, thought, and conference with other workers as does the preparation of a lesson. The Committee or Board may properly designate reading courses for its principals of departments.

At the annual meeting each principal should present a written report for the department, making a statistical summary and endeavoring to estimate the values and actual results of its work toward the dominating purpose of the school, the development of the lives of the young into religious character and usefulness.

The work of the principals is coördinated together and with the work of their teachers by frequent meetings. In a well-regulated school the principals will attend the following conferences: (1) A monthly cabinet meeting of all the school faculty with the Committee on Religious Education or Sunday School Board, in order to survey the work of the whole school (see Cabinet, S. S.); (2) A monthly meeting of all principals, with the superintendent, to maintain the correlation of departments, especially as to curriculum, gradation, and unified activities; (3) A monthly meeting of each department principal with the teachers of his own department, to study its special needs. (See Teachers' Meetings.)

The principal of the Primary Department may often be a woman. In any case this officer should thoroughly understand the modern kindergarten and special work with young children. (See Primary Department.)

The principal of the Intermediate Department will usually be a man, because there is need of a larger element of masculine influence and leadership in the school. It will be greatly advantaged if he has ability for group leadership of boys, for those under his care are beginning to look for such direction. (See Intermediate Department.)

The principals of other deparments are frequently, indeed usually, men. In the Adult division there is unusual opportunity for initiative in developing the special classes and courses on topics of value in the education of the laymen in religious service. (See Adult Department.) The principal of *teacher training* must be himself well trained and, for Sunday-school purposes, a qualified educator. He cannot lead unless he is well in advance of his classes. He may have to do the larger part of the actual instruction of students in training both in the classes on Sunday and during the week. (See Teacher Training.) *Committees* should be selected with care by the Church

Board; the appointees consenting, the list should be printed in a bulletin or directory of the school. *Departmental committees* should be nominated by the principals of departments. *Student committees* are of two groups: (1) departmental, to be nominated by a committee selected by the student body of each department and the various committees duly elected at a regular business meeting of each department; (2) class committees, to be chosen by the classes for such special purposes as the work, especially the expressional activities and service of the class, may necessitate. These may often be but temporary committees. Usually all committees should be chosen annually.

Finance. The committee on finance will study the resources of the church and school, and the financial needs of the school, in order to aid the Church Board in preparing the annual budget of the school. Many schools are working with inadequate equipment and insufficient support, because they neither ask for the funds they need, nor plan their work in advance so as to make business-like requests for aid from the church. The finance committee ought to be able to forecast the expenditure of the school in every department. (See Finances, S. S.)

A *librarian* is needed even though the old-fashioned circulating library no longer exists, (1) to serve as custodian of all books and periodicals which are the property of the school; (2) to secure and direct a working library of books on methods and principles of religious education for the use of the school staff; (3) to cooperate with the public library by securing lists of new and suitable books classified according to departments for circulation among students, as well as to suggest lists of books on subjects of study; (4) to preserve the historical records of the school. (See Books for the S. S. Library, Selection of; Historian of the S. S.; Librarian, S. S.; Library, S. S.)

The Adaptation of Organization Plans. Differing conditions will demand, or necessitate, changes in the form of organization. The essential thing is to keep in mind the functional conception of the school and to allow this to dominate any form of organization.

(1) *Rural Schools.* These deal with the same kinds of people for the same purposes as is the case in the city, but under somewhat different conditions. Absence of competitive social life gives the Sunday school larger opportunities for social organization and may make possible additional committees for week-day entertainments, recreation, etc. Many rural schools are exceedingly small, and often it is possible to have only one class in each department. In that case the department should study as a single class one year the work for the first year of a department in the graded studies. The next year, the work for the second year, until that class had finished all the grades in that department, when it should go on to the work of the next grade. In this case the teacher is also the principal of the department. The rural school calls for special adaptation to meet its community needs, especially in recreation, promotion of country life, and federation of spiritual forces. (See Rural Sunday Schools.)

(2) The *Mission School.* The special reasons for adaptation are: Limited number of trained workers, frequently wholly inadequate physical facilities, lack of direct relation with the church, and transitory character of population. Adaptation must come therefore in the substitution of the workers' council for the Committee on Religious Education, the organization of departments according to the special ages of pupils, the provision of additional assistants for the discipline and also for social direction, and the special need of a plan for continuity of operation through the week.

(3) *The Village School.* Here as in the other cases, the constituency—that is, the persons with whom the school works—must determine the precise method. A village school may have fifty or it may have a thousand pupils. In either case its purpose is the same, but fewer classes will be needed in the smaller school, fewer committees and officers. The smaller school may combine the functions of many offices. There should be a superintendent, a secretary, a treasurer, a teacher to each class, committees of teachers and committees of students.

(4) The larger city school does not differ from the large village school in a marked manner. Larger numbers are required and finer subdivision of respon-

sibilities. Departments necessarily meet separately, and maintain separate worship and activities with other special committees. The activities of student life depend very largely upon the character of the city's life just as the expressional activities depend upon the needs of social service in the city.

H. F. Cope.

ORGANIZED ADULT CLASSES.—I. Advantages of Organization. Organization of the Adult class has certain important advantages. (a) The unity and solidarity of the group is increased. Definiteness of aim and purpose is furthered and united effort becomes possible. (b) Responsibility is definitely placed by the whole class upon certain individuals, acting singly as officers or collectively as committees in behalf of the accomplishment of the aims and purposes of the class. This results in greatly increased activity. Thus the organized class becomes a religious and social force to a much greater extent than the unorganized class. The increased activity may take few or many forms. Almost invariably there is more effort to win new members. Observation shows that class organization as a rule results in doubling the membership of the class within a brief period. In other lines also activity is certain to be increased. (c) Interest in all the objectives of the class is increased. Membership in the class becomes more stable, as members are more likely to be retained. Attendance upon the class sessions is more regular. Loyalty to all class enterprises is built up. Class members respond more heartily to all reasonable appeals of the teacher. (d) Meetings of the class are more frequent, the members become better acquainted, friendships are formed, and the spirit of fellowship and social good cheer is fostered. The social needs of the members are provided for more adequately and under wholesome conditions.

It is not maintained that organization invariably has beneficial results. In some cases it has proven to be merely an empty form. The external and mechanical are never a substitute for the vital and the personal. Passing motions, adopting a ready-made constitution, designating certain persons as officers and others as members of committees, will prove to be all in vain unless the spirit and will for earnest effort are present. Organization is only a tool; very useful in the hands of those who understand its purposes, but of itself wholly helpless.

II. Types of Classes. As a rule in the past the organized class has been formed from a nucleus of adult people already in the Sunday school. Under the stimulus of organization this original group has reached out in all directions for members. If the original group was made up of men the object after organization became that of getting as many other men as possible to join the class. Consequently the men's class is likely to include men of all ages, all temperaments, and widely varying intellectual attainments. Women's classes and mixed classes have proceeded in the same manner with similar result. This is not a universal condition, however, as in some of the larger schools classes have more homogeneity.

For religious education among adults to be most effective it is necessary to have classes made up of people who have common interests for whom courses may be provided which meet their particular needs. Every school should have a number of classes, representing distinct groups of people. The ideal to be sought is not large classes, but rather a sufficient variety to attract and minister effectively to all the adults within reach. The school will do best by making a careful survey of its community and then proceeding as rapidly as leaders can be secured to organize classes for particular groups of people. Every school ought to aim to have as many as possible of the following classes: (a) *Young Men's Class,* for young men from twenty-one to about thirty; (b) *Business Men's Class,* for men in active business and professional life. If the community is industrial or agricultural this class should include men from these groups. Superficial class distinctions should be disregarded. The ideal is to form a class for men of middle age who are bearing common responsibilities; (c) *(Elderly) Men's class;* (d) a *Young Women's class;* (e) a *Women's class,* or perhaps a mixed class of men and women, husbands and wives, who not infrequently will find in the activities of the class a social life which they would not otherwise have; (e) an *(Elderly) Women's class;* (f) a *College Stu-*

dents' class or a class for graduates of the graded course, in which an advanced type of Bible study, or its equivalent may be pursued; (g) one or more *Parents' classes* or Mothers' classes; (h) one or more *Training classes;* (i) *Home Study classes.*

By this means helpful courses of study may be provided for parents, Sunday-school workers, shut-ins, and the aged, and others who are deprived for one reason or another of the privilege of attendance upon the Sunday school. Every reason in behalf of providing a variety of courses for those adults in attendance upon the school holds in behalf of making the same provision for adults who cannot attend the sessions. A uniform lesson is quite as inadequate for all adults studying in the home as for adults attending the school. (j) *Shop and Factory classes.* Classes constituted of workers in large factories and in shops where a noon-hour meeting is possible, may be made a means of accomplishing great good. (k) *Neighborhood classes.* In many instances there are distant and isolated neighborhoods from which the people cannot conveniently come to the Sunday school. A Sunday afternoon or week-evening class may exercise a very helpful ministry to such a neighborhood. (l) *Classes for New Americans.* The number of Sunday schools which are doing effective religious and social work for immigrant groups through organized classes is rapidly increasing. (See Fireside League; Foreign Children, S. S. Work for.)

In the case of the Parents' classes (*q. v.*) and training classes membership in the class organization should be retained only while a specified course of study is being pursued. On completion of the course or courses the members should pass on to other groups, their places being taken by those who may wish to pursue the same lines of study.

It should be understood that the list given is only suggestive. Where any homogeneous group of people is found to exist an organization should be formed to minister to their religious educational needs.

The Adult class movement has tended too much to encourage the building up of big classes the only strength of which has been in numbers. The largest class is by no means to be considered as the most successful. A class which counts its members by the hundreds cannot in the very nature of the case be a study class nor can it maintain a program of activities in which all have a part. It is merely a second congregation. If it is taught by a layman it becomes a competitor of the general congregation; if the pastor is the teacher his time and strength are divided between the two, and to the service of neither can he give his best. The Adult class is subordinate to the Sunday school as a whole, and to the church; and it is a weakness when it comes to think of itself as an independent organization apart from the church and the school. The ideal to be held, therefore, is not one or two classes of maximum numbers, but rather a sufficient variety of classes to minister effectively through lay leadership to all the different people within reach of the church.

While the educational character of the school should never be lost sight of, the Sunday school should provide a place for organized classes which are not in any proper sense study classes. Many people who could not possibly be interested in study will appreciate and be greatly helped by the intimate fellowship and brotherly interest and sympathy of a group of fellow Christians, such as may be had in a class in the church school as almost nowhere else and for want of which in the church in the past both men and women have turned away from the church to outside organizations.

III. Activities of Organized Classes. The Adult Department is the principal agency through which the church accomplishes its religious educational aims for adults. (See Adult Department.) But it must be recognized that instruction is only a part of the process of religious education. The church cannot stop short of educating the whole man. It will be found that the religious motive can be applied to the whole life most successfully through the possible activities of the organized classes of the Adult Department. Unless the organized classes are utilized for this purpose it is altogether unlikely that any plan will be devised by the church whereby adequate expressive channels will be provided for the religious convictions and feelings of the adult members. The church needs to enlist its

members in religious service. The adult societies already in existence provide only for a minority. To form additional societies for the sole purpose of providing activities would mean the unnecessary duplication of organizations.

If the Sunday school has worked out a carefully graded and complete program of activities the Adult Department should accept its assignment and in a conference of teachers and officers the specific lines of service of each class should be decided upon. If the school has not given attention to this important matter the department should do so. It should be realized, however, that for a scheme of activities for an organized class to be successfully realized something more is necessary—there must be interest and initiative from within the class itself. For this reason, the class should always be consulted—each class should be encouraged to discover its own distinctive field of service. In the past, very little attention has been given to the matter of finding proper class activities, with the result that too many classes have been content to do little or nothing, or to do various things in an indifferent way. Instead, after conference with the department and the school each class should decide upon its definite lines of work and enter upon them with clearly defined and persistent purpose.

As every community is in a measure peculiar to itself, and has its own needs, every Adult Department should discover its own program of adult activities. To present a program adapted to all schools alike or to any one school would be impracticable. As suggestive to officers and teachers, we name certain typical tasks which have been done by organized classes: erection of a Sunday-school building; provision for and maintenance of a gymnasium in the church; construction and equipment of an Adult Department addition to the church building; erection of a drinking fountain in front of the church; coöperation in definite lines of civic improvement; organization and maintenance of a mission Sunday school; supply of substitute teachers for the Sunday school; maintenance of a city mission; conduct of a Bible class in jail; maintenance of a prayer circle with meetings in the homes of shut-ins; maintenance of a class chorus to sing on Sunday afternoons in the hospitals; conduct of a Home Department; support of a missionary; support of a native preacher in some mission field; carrying on of systematic personal work; making of garments for an orphanage; providing of money, food, fuel, and clothing for families in misfortune; singing and reading to old people and to the sick; endowing a hospital bed; conduct of a social survey of the community; maintenance of a Workers' library for the school; conduct of an employment bureau; furnishing Thanksgiving and Christmas dinners to the poor; furnishing a mission Sunday school with supplies and needed equipment; putting up fruit for a hospital; conduct of an evangelistic campaign; organizing other adult classes in near-by towns.

Classes in towns and cities where there are organized forms of charitable and philanthropic work should keep in touch with these organizations and coöperate with them. The possible forms of activity of organized classes are almost unlimited. (See Adult School Movement [Great Britain]; Agoga and Amoma Bible Classes; Baraca-Philathea Bible Classes; Drexel Biddle Bible Classes; Loyal Movement; Organized Class Movement; Wesley Bible Classes.)

W. C. Barclay.

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ORGANIZED CLASS MOVEMENT.—The earliest federation of organized classes on a scale to attract general attention was the Baraca Union. (See Baraca-Philathea Bible Classes.) In 1903 the question of a union of adult classes was agitated by several adult class teachers in Chicago. It was finally decided that the Cook County Sunday School Association offered at that time the best available agency of federation and an Adult Department of the Association was formed. The idea proved attractive and the Illinois State Sunday School Association created a similar department in the same year. Meanwhile the question was being agitated in New York and elsewhere. The con-

vention of the State Association of New York, in the same year, had as one of its features a conference of Adult Bible class workers. A committee was appointed to consider the subject and to recommend plans. The convention of the following year took definite action in authorizing an Adult Bible Class Federation for the State of New York. From this time on developments were rapid. Many classes were organized in the different sections of the country, and Sunday-school associations one after another took cognizance of the new movement. At the eleventh International Sunday School Association Convention, at Toronto, in 1905, provision was made for the appointment of an Adult Department Committee.

1. The Organized Movement under International and State Association Guidance. In 1906 by action of the Executive Committee of the International Association an Adult Department of the Association was created, and in January, 1907, Mr. W. C. Pearce was appointed as Adult Department superintendent. Soon, some of the leading State Sunday-school associations created Adult departments, in a number of cases department superintendents being elected to give full time to promotion of class organization and development. The effect of increased attention was immediate. Large numbers of classes were organized, as many as 8,000 being reported within a single year. Provision was made for the recognition by certificate of classes organized in conformity with a certain fixed minimum standard. The original plan was for the certificate of recognition to be issued through the various state and provincial associations and to be known as the International certificate.

2. Denominational Direction of the Movement. Meantime some of the denominations had been giving attention to the Adult class movement in their Sunday schools. The growth of the movement for class organization within these churches caused a demand for denominational direction. In response, provision was at first made for limited denominational recognition. This not being generally satisfactory, at the Chicago Conference, May 14, 1909, participated in by official representatives of the denominations and the Central Committee of the International Association, arrangements were perfected for full denominational recognition, when desired, by joint certificate of recognition issued by the denomination. Application for certificate may be made either to the denominational Sunday-school organization or to the State Sunday School Association. Within recent years a number of the churches have begun the publication of periodicals devoted to Adult class activities and study. Departments have been formed, also, for denominational oversight and direction. In some other denominations supervision is exercised through some general administrative officer or department.

3. Standard of Organization. Certain minimum requirements are necessary in order that a class may be recognized. The requirements at present are as follows: *Officers:* the class must have a teacher, president, vice-president, secretary, and treasurer; *committees:* it must have at least three, membership, devotional, and social; *age:* it must be composed of adult persons only, viz., persons twenty-one years and over. In exceptional cases, such as that of a class being organized in a small school where a Senior class (seventeen to twenty) is not practicable, persons of senior age may be admitted to membership. It is to be understood that this is a minimum form of organization. Classes are advised to add such additional officers and committees as may be found desirable in the development of the work of the class. *The class must be integrally connected with some Sunday school.*

4. Organization of Secondary Division Classes. In the beginning of the Adult movement senior young people were included in the membership of Adult classes. More recently provision has been made for the separate recognition of joint certificate of Organized Senior classes (seventeen to twenty) and of Organized Intermediate classes (thirteen to sixteen).

5. Statistics of Organized Classes. The issuance of certificates of recognition to organized Adult classes was begun in 1908. Since that date the Adult Class Department of the International Association has issued quarterly statistical statements showing the number of certificated classes in each denomination, and also in each state and province of the United States and Canada. This statement for the

quarter ending December 25, 1914, gives the total number of certificated classes as 46,941, with a membership of 1,114,584.

Concerning this statistical statement it should be said that no allowance is made for discontinued classes; also that the membership given is that reported at the date of application for certificate, increase or shrinkage after that date not being taken into consideration. Over against this, however, may be placed the fact that many classes influenced by the movement at large to organize, and doing successful organized work, do not apply for recognition. It would seem probable that the number of organized classes, in which the form of organization is regularly maintained, is in excess of the number stated above. (See Adult School Movement [Great Britain]; Organized Adult Classes.)

W C. BARCLAY.

Reference:

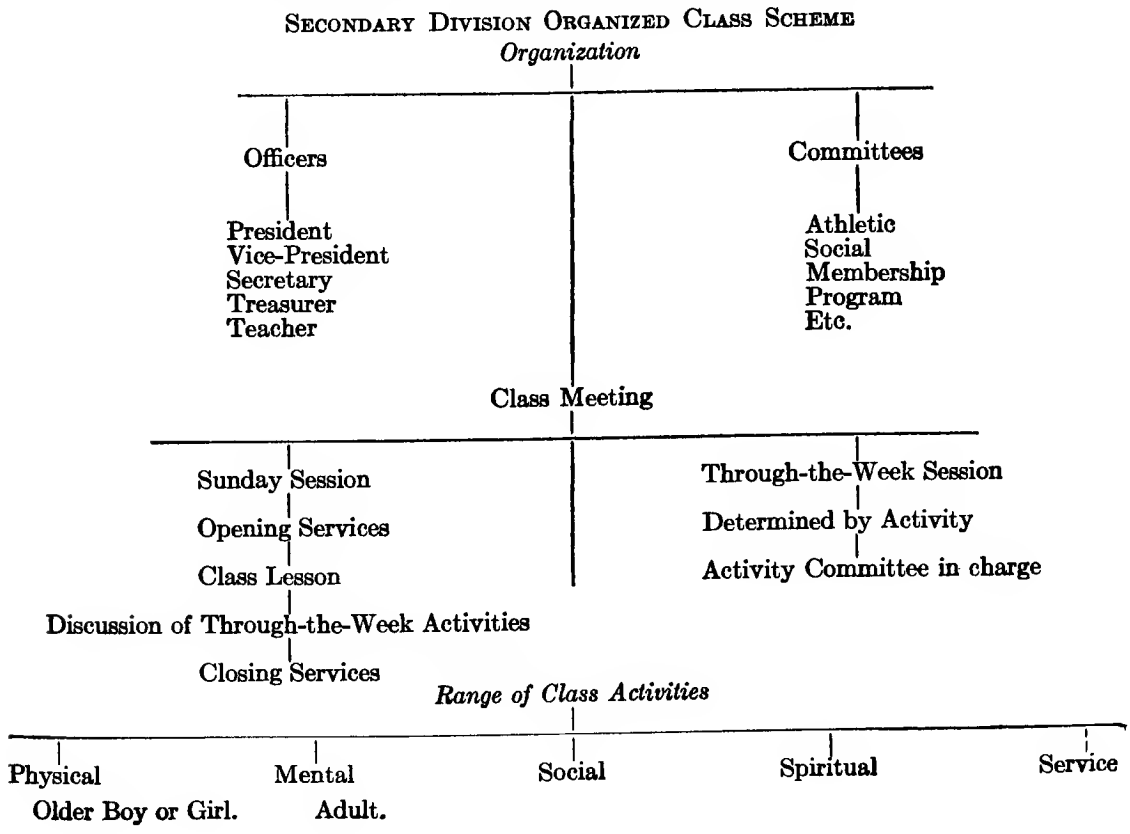
Pearce, W. C. *The Adult Bible Class.* (Boston, 1908.)

ORGANIZED CLASS OF THE SECONDARY DIVISION (TEEN AGE).—Organization is one of the products of adolescence. With the coming of the adolescent years, there also come the "gang" and the "set." Team-work and coöperation are the important social factors in the teen years. The task of the church and the Sunday school is to see that the "gang" and the "set" and their team-work and coöperation are distinctly Christian in character. In the Sunday school, the organized teen-age class furnishes a splendid medium for the formation of genuine Christian character.

The Secondary Division Organized Class should be simple in its organization, with at least a president, secretary, and teacher. Sometimes, it is wise to add a vice-president and treasurer. It should also have as many committees as it needs for its activities. These committees are of most value when they are appointed for a short term and for a specific task. Standing or long-term committees limit and hinder the class from both individual and group development and hamper a teen-age group.

The Class should have at least two sessions or meetings a week, one on Sunday for Bible study, the other on a weekday or night for expressional activity.

The following chart may suggest a workable plan to the teacher:



A careful study of the above diagram will furnish the teacher with a workable plan. In all cases it should be adapted to local conditions.

Mid-week activities should be planned as a part of the weekly program, keeping in mind the fourfold life of the pupil. The planning of these activities should be left almost entirely to the class; though the teacher should be able to guide and to suggest. However, the responsibility should be placed on the members of the class, and once they have caught the idea there will be no lack of suggestions on their part.

The class session on Sunday should be in charge of the president of the class. The opening services may consist of a short prayer by the teacher or pupil volunteering; reading of brief minutes, covering the mid-week activities and emphasizing the important points brought out by the teacher in the lesson of the previous Sunday; collection and other business. The president then turns the class over to the teacher for the teaching of the lesson. The closing services of the class should be carefully observed.

Some of the outstanding differences between adult class methods and those applicable to a teen age class are as follows:

The Adult class has certain specified committees to guide the work of the class, and to determine its activity.

The Adult class has a monthly business and social meeting.

Committee work in the Adult class is to share the responsibility and to keep all the members working.

The Teen age class has no specified committees. The activities of the class group determine and name the necessary committees.

Boys and girls settle business matters as they arise and they need a weekly meeting for physical, social, mental, and religious activity.

The committee idea in the Teen age class is to associate together boys or girls under the leadership of the teacher, and thus to teach them to serve.

The Adult class deals with the religious life of grown persons.

The Adult class must recognize and work along the line of adult life and thought.

The Adult class may be made up of a large mass of individuals.

The Teen age class seeks by fourfold activity to develop the maturing life of boys or girls into Christian expression.

The Teen age class is successful only as it is based on the unfolding laws of maturing lives.

The Teen age class is always a small group, about the size of the "gang" or "set." Bigness is a hindrance.

The Teen age organized Sunday-school class is simple in organization and lends itself to a steady change of activity to meet the changing needs of teen age life. The activities change but the organization remains. There is no graduation. Furthermore, it is of the Sunday school and church. Its headquarters are in the local church without necessitating the paying of tribute to any organization outside.

JOHN L. ALEXANDER.

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Fuller details may be obtained from the Secondary Leaflets Nos. 2 & 4 of the International Sunday School Association.

ORPHANAGES IN GREAT BRITAIN.—The Orphanages and kindred institutions for the care of homeless or friendless children are a marked feature of the charitable life of the land. A list of the more important given in *The Annual Charities Register,* mentions more than four hundred and this does not include the large number of local institutions to be found in most of the provincial towns. These homes vary in several details. Some are entirely free; others demand a small payment. To some admission is by the votes of subscribers; to the large majority admission is by decision of the management, and pressure of need is the guiding factor.

A classification would show the following variety of aim: 1. *Orphanages pure and simple.* Admission to these is generally limited to children who have lost both parents; in some cases, however, to those who have lost the father only. 2. *Homes for destitute, non-criminal children.* 3. *Homes for illegitimate children:* the most notable of these is The Foundling Hospital in London. 4. *Industrial*

Schools. These are intended for children under fourteen years of age who are found homeless or begging and are "committed" by a magistrate's order. Children of the criminal class under twelve, or under thirteen, if not previously committed are also eligible. 5. *Reformatory Schools,* for children convicted of crime between the ages of twelve and sixteen. 6. *Training Ships for boys.* These are of two classes: (a) For destitute but non-criminal boys. (b) For boys convicted of crime. 7. *Special Homes for afflicted children.* There are Homes for epileptic, tubercular and blind children. 8. *Homes for crippled children.*

A different, yet important, classification would be as follows: 1. *Undenominational.* The more important are Dr. Barnardo's Homes. Total inmates in all branches nearly 9,000; The National Children's Home and Orphanage (founded by Dr. Stephenson)—total number in all branches 2,400; Quarrier's Homes, Bridge of Weir, Scotland; The New Orphan Houses, Bristol (Muller's)—total number about 2,000; The London Orphan Asylum.

2. *Denominational.* Such as The Church of England, Incorporated Society for Providing Homes for Waifs and Strays (this society has no large homes, but works through the family rather than the institutional system); Spurgeon's Orphanage, founded by the late C. Haddon Spurgeon; The Primitive Methodist Orphanage. There are many Roman Catholic homes.

3. *National Institutions.* Such as The Duke of York's Military School for the orphan sons of soldiers of the British army; Royal Victoria Patriotic Asylum for the daughters of soldiers, sailors and marines.

4. *Special Homes.* Such as The Royal Masonic Institution for the orphan sons and daughters of Freemasons; The Commercial Travellers' Schools; The Warehousemen and Clerks' Orphanage; The Railway Servants' Orphanage; The Royal Caledonian Asylum for the children of soldiers, sailors and marines of Scottish birth.

5. *Homes for working boys and girls.* Such as The Working Lads' Institution and Home; House Boys' Brigade for training boys for domestic service; The St. Andrew's Home and Club for Boys; The Soho Home and Club for Girls. Under this group would come the Girls' Friendly Society (*q. v.*) which helps a large number of young girls and has its Lodges and Homes of Rest for domestic servants.

6. *Homes for Girls both Preventive and Rescue.* Nearly all these institutions give a distinctly religious training and do much in the way of careful moral and industrial training.

J. W. Butcher.

OTTERBEIN, PHILIP WILLIAM.—See United Brethren Church.

OTTERBEIN BROTHERHOOD.—See Brotherhood Movement.

OXFORD MOVEMENT, THE.—The name of a movement within the Church of England. Its four great leaders—Newman, Keble, R. H. Froude, and Pusey—were Fellows of Oriel College, Oxford. In 1833 Keble preached the Oxford Assize Sermon on "National Apostasy," which Newman regarded as the beginning of the movement. Newman and Froude had just returned from a visit to Rome; Pusey had recently published his first essay attacking German Rationalism. At Newman's suggestion an Association of "Friends of the Church" was formed "to take measures for the circulation of tracts, pamphlets, etc." Hence the movement was called *Tractarian;* but its present-day adherents speak of it as *The Catholic Revival.*

Keble's famous sermon was preached a few months after the House of Commons, elected by the new constituencies created by the Reform Act (1832), had passed a Bill reducing the number of Irish bishops from twenty-two to twelve. Keble condemned this attempt by the State to dictate to the church in spiritual matters; from this point of view the Oxford movement was a protest against the infringement by the State of the apostolical rights of the church.

The Tracts for the Times, written by Newman, Pusey and other High Churchmen (1833-41), claimed that to the church, as a divine institution, spiritual authority belonged. The prerogatives of the bishops and the clergy were based upon the theory of apostolical succession, according to which the sacraments could

be administered only by priests ordained by bishops whose power was derived from the Apostles and not from the State. Charges of Romanizing tendencies in the teaching of the *Tracts* elicited from Newman a reply in which he pleaded for a *via media,* or a middle course between popular Protestantism and Roman Catholicism, in regard to the ground of authority, the doctrine of justification by faith, and the interpretation of the Scriptures. Newman's withdrawal to the Roman Catholic Church, in 1845, was a shock to the movement; that it survived the loss of its chief leader is due to the maintenance of the essential principles of the *via media* by Pusey and Keble.

To the Oxford movement "Newman gave genius, Pusey learning, and Keble character." In its early years the three leaders devoted their energies to the revival or restoration of church doctrine and discipline. Especially were they concerned to show that Anglican doctrines were identical with those of the primitive Catholic Church. Later, there sprang up a desire to give outward expression to the newly revived doctrines for which high antiquity was claimed. Hence, owing to the attention given to ceremonial the movement became known as *Ritualistic.* But the older Tractarians mistakenly followed Roman precedents of recent date, instead of restricting themselves, as most modern Ritualists do, to the restoration of usages which prevailed in the Church of England before the Reformation.

For the Oxford movement it is justly claimed that it "increased the vitality of the Anglican Church, extended its influence, and emphasized those aspects of doctrine and ritual that it shared with Episcopal communions, ancient and modern"; it is, however, equally true that "it has strengthened the barriers that separate the Anglican Church from the non-Episcopal churches." (Cambridge Modern History, vol. xi, p. 5.) Recently writers of this school have ceased to base their claims for the Historic Episcopate on the unprovable theory of apostolic succession. The publication of *Lux Mundi* (1890) marked a decided change in the attitude of the High Churchmen to questions of Biblical criticism; during the last twenty years the movement has, in this aspect, not developed on the lines laid down by Keble and Pusey.

J. G. Tasker.

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P

PACKARD, FREDERICK ADOLPHUS (1794-1867).—Founder of American Sunday-school journalism. He was born in Marlboro, Mass., in 1794; was graduated from Harvard in 1814, after which he studied law, and in 1819 became editor of the *Hampshire Federalist.* At once he interested himself in the work of the Sunday school of the First Congregational Church of Hartford, Conn., as superintendent of the school.

Mr. Packard early became interested in the work of the American Sunday School Union and in 1828 was sought to take the position of editorial secretary. For nearly forty years thereafter, he edited the book and periodical Sunday-school publications of the Union. He had other interests of a philanthropic nature in Philadelphia—Girard College, the House of Refuge—and for more than twenty years edited the *Journal of Prison Discipline.*

His "purpose was to refine the juvenile literature of the country with Christian purity and truth, to render it more attractive and to extend its influence by every possible means." It was said of Mr. Packard that "No one ever exerted a more beneficial influence upon the juvenile literature and children of the country."

EMILY J. FELL.

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PAGEANTRY.—The modern pageant is drama which regards human life from the race point of view as distinguished from the individual point of view of the regular drama. In America the term has been used to designate many widely differing kinds of festal activity. The result of this is that in the United States the word has lost much of its practical value for the purpose of specific designation. On the other hand, in most of the festal activities that in America have gone by the name of pageant there have been certain common characteristics which, whether marked or vague, have been distinctive of the whole group of forms. Among these characteristics are racial significance; community character; general popular participation, often in large numbers; usually outdoor performance; and beauty or splendor of visual presentation. In various of these forms of predominant element is the drama, the dance, allegorical meaning, ceremony, tableau, or procession. Of the so-called pageants which have been used by churches and Sunday schools, or which are suitable for the use of churches and Sunday schools, there are four types differing according to their essential character. Instances of these will be given as illustrative each of its type rather than as rigidly definitive of any necessary characteristics.

Racial. Racial significance, as has been said, is the most important characteristic of the original contemporary festal activities. The Bible is essentially race literature, the record and exemplification of great typal race experience. On this racial significance of the Bible all agree, however they may differ in opinion on the individual aspects of persons and incidents. Accordingly all that is done in Biblical drama of amateur character has a most important place in the dramatic festivity of the church and the Sunday school. Especial attention should be called to the outdoor work along this line done by a group of people, young and old, gathering in the summer at Eliot, Maine, under the leadership of Sidney Lanier. The work "grew out of some quiet Sunday morning meetings with a summer group of children—not a Sunday school—for it was desired to break away from the formal atmosphere and theological mechanics of the conventional Sunday school that led into the use of the straight living wonders of the Old and New Testament. Then came a winter's very primitive experiment with three small boys, worth touching upon to show the possibilities of even such small beginnings." On account of this

very simplicity in the beginnings of the work, what has been accomplished there to create and inspire among them all a true and living appreciation of the Word of God gains practical value for others. Parts of the Bible were selected, the characters assigned to the young people. With earnest sincerity they studied their parts directly from the original Bible text, not from any rewriting or dramatization of it, planned and made their costumes from the simplest materials, and outdoors in a pine grove rehearsed the scenes and finally on a Sunday afternoon they rendered the Bible story in the presence of their families and friends, not so much as a performance for an audience as for the story's sake and for their own sakes. The stories selected for this study and use extended from the story of Adam and Eve in Genesis to the birth of Christ in the Gospel according to St. Luke. An account of this work and suggestions for similar use of the Bible stories is to be found in a book by Sidney Lanier on *Bible Plays a Child May Act.* The account in the Introduction of how these Biblical festivals began and have been developed will ensure to any one desiring to attempt work of this kind, whether in the home or in the Sunday school or in the summer camp, both revealing inspiration and practical suggestion, while the selection passages from the Bible indicate dramatic material which may and has been readily used in this way.

Work of similar spirit and value has been done at St. George's Episcopal Church, Williamsbridge, New York city, under the leadership of the Rev. Arthur Ketchum, who was then the rector. At Christmas, 1911, the young people of the Sunday school produced a Christmas miracle play of very human and poetic beauty. There was no "audience" other than the parents who joined with the Sunday school in the children's Christmas service. The play was entirely in harmony with their worship—it was in spirit and plan a part of their worship.

Historical. The historical pageant, the central type of modern pageantry, affords large and valuable opportunity to the church and the Sunday school for a vivid and impressive utterance of their message. The regular historical pageant is the drama of community life. It evokes the drama that lies in the history and present life of a town, or equally well of an institution. The community development that lies inherent in the history of the Christian Church, or of any particular parish church affords rich material for such drama. In America but little has been done in this kind of a pageantry in connection with churches or Sunday schools. In Boston, in 1913, there was given a pageant of the Old South Church, the episodes of which were incidents from the history of that famous meeting-house, and from the lives of the old parishioners. These episodes began with the gift of the land at Washington and Milk streets by Madame Norton in 1669, and came down to the Civil War. Among them were the baptism of Benjamin Franklin, which appears in the records of the church; the marriage of Elizabeth Vergoose, the daughter of "Mother Goose," who was a member of the church; the mass meeting just before the Boston Tea Party; and the use of the church by the British as a riding academy during their occupation of the city, 1775-76.

In 1910, St. James Episcopal Church, Milwaukee, Wis., in connection with the sixtieth anniversary of the parish, gave a pageant cycle which continued in six parts through the afternoons and evenings of three days. The cycle included scenes from Bible, legendary, English and American church history. For instance among the scenes were The Nativity, a miracle play; The Holy Grail; The Landing of Augustine; The Presentation of the Bible to King James I; The Baptism of Virginia Dare; The First Communion in America; Christmas in New England; The Consecration of Bishop Seabury; the First Service in Wisconsin. The Sunday school of the same church on All Saints Day, November 1, 1912, gave a Children's Pageant representing periods of church history. This consisted chiefly of processions, the singing of hymns, and the reading of papers. It is historically suggestive, but processional rather than dramatic in character. This was done in the church.

The most notable church pageant of this kind is the English Church Pageant given on the Palace grounds of the Bishop of London at Fulham palace in 1909. This magnificent pageant, in two parts, fol-

lowed the history of the Church of England from the Edict of Constantine in 313, down to the Acquittal of the Seven Bishops, in 1688. Seven thousand people took part in it. Episodes of church history have been included in a number of pageants both in England and in America to represent the part of the church in the development of the community. There were such episodes in the Pageants of Shelborne, Winchester, and St. Albans, England; and in the Pageants of Illinois at Evanston, Thetford, Vt., Northampton, Mass., and St. Johnsbury, Vt., in America. In 1913, *The Chapel Masque of Christmas* was given in Grace Chapel, New York city, and *The Bronxville Christmas Mystery* was performed in 1914 at Christ Church, Bronxville, N. Y. In 1914 Anita B. Ferris prepared *The Sunday School Pageant* which set forth dramatically the pedagogical development of the Sunday school and its educational aim. It deals with episodes in the progress of religious instruction from the Christian era to the graded Sunday school of the present day. "This pageant is an attempt to suggest in visible, concrete form something of the work of a fully graded Sunday school during the year" in Bible and mission study, temperance, or Christian activity. The music of the pageant consists of the great classic hymns of the Church.

Ceremonial. But slight use has been made of this type of festival thus far, but herein lies great opportunity, and peculiarly suitable to the work of the church and the Sunday school. Mention should be made of the annual Procession of the Guilds at Grace Church, New York city, and a reference to the Sunday-school festival of St. James Church, Milwaukee, already spoken of, as, in treatment, that was ceremonial rather than dramatic in character. The fact should not be overlooked that the ritual services of the Episcopal and the Roman Catholic churches are great lyric dramas, as are also the services of the Evangelical churches, though simpler in treatment. In these and in all festivals of the ceremonial type an emotional polarizing of the material takes the place of dramatic action. Mere assemblage of people and procession have fine value in ceremonial work, and accordingly make this type of festival quite practicable even for those churches and Sunday schools which can undertake work of only the simplest kind. (See Dramatization, The Use of, in Teaching.)

Philosophical. The church and the Sunday school offer guidance to conduct as well as inspiration to character. Festivals which vividly teach and nourish ethical principle are of distinct value to their work. These are essentially philosophical in character. Excellent work is done along this line by the Ethical Culture Society (*q. v.*). The Ethical Culture School of New York has used the dramatic festival most effectively as an integral part of its educational work. An account and a product of this work is to be found in *Festivals and Plays in Schools and Elsewhere,* by Percival Chubb and associates. This book is of great practical value to all who desire to get educational value from such work either directly in schools or indirectly in the larger forms of community festival. Similarly the Ethical Culture Society itself in the almost cosmically broad spirit of its interest has used the dramatic festival in its Sunday school to emphasize and endear to the young people the underlying principles and ethical meaning of the great laws and progressions of nature which lead to the highest in human life.

For information and advisory assistance in regard to pageant and festival work, reference may be made to the American Pageant Association, the object of which is to establish a standard for pageants and festivals in the United States and to serve as a clearing house of information for work in its field. Its scope includes all dramatic or semidramatic and festival activities of distinctly community character. It has an active membership consisting of pageant and festival workers elected on merit of achieved work, and an associate membership open to all who are interested in this kind of work. The Association was formed at the Boston Conference on Pageantry at the Twentieth Century Club in 1913, with the following officers: President, William Chauncy Langdon; secretary, Miss Lotta A. Clark; treasurer, Howard H. Davenport.

On certain aspects of this work information and assistance may be obtained from the Drama League of America, 736

Marquette Building, Chicago; the Russell Sage Foundation, Division of Recreation, 400 Metropolitan Tower, New York city; and the Playground and Recreation Association of America (*q. v.*), 1 Madison avenue, New York city. (See Play as a Factor in Religious Education.)

W. C. Langdon.

PALEY, WILLIAM (1743-1805).—An English writer of eminence; born in Peterborough. In 1763, he was graduated from Christ's College, Cambridge. In 1776, he became a fellow of the College, but resigned the next year, to enter the priesthood. In 1782, he became archdeacon of Carlisle, and in 1785, chancellor of the Diocese of Carlisle. He was one of the leaders in the anti-slavery cause, and aided in bringing it to a successful issue.

Among his published works are a sermon on Sunday schools and a charge on the same topic. The sermon is based on Chronicles 20:13. His outline is simple and direct. (1) This act is worthy of imitation. (2) The bringing of children to the house of God is an act of worship in us. (3) It gives the children a chance of being good. In applying it to the Sunday school, Mr. Paley finds: (a) That Sunday should be a day of quiet; (b) If children do not form the habit of going to church when they are young, they are not inclined to do so when older; (c) If children cannot understand all they are taught, it is still an acceptable service in the sight of God; (d) The contributions to such a cause will not be lost. Such service will be like bread cast upon the waters.

The charge was given by Dr. Paley in the absence of the chancellor, and in his stead. He finds an opinion gaining ground, "that it is not for the advantage or safety of the State that the children of the poor should receive any kind of education, or be even taught to read." This was not directed against the Sunday school, he declares, but "advanced politically as a grave proposition." A second theory is quite prevalent, "which insinuates that the bulk of mankind can only be governed by the suppression and debasement of their intellectual faculties; and it likewise insinuates that the institutions of civil life rest for their support upon the ignorance of the greater part of those who live under them. Both these opinions I believe to be false; and yet they are both implied in the doctrine of those who would alarm us with the danger of instructing the poor."

The details of the objections he meets in turn. (1) If the poor are taught to read, bad books might be put into their hands. But parents and masters always wish to have their children and servants good. Good books will influence to right action. "Bad books can always be met by good ones." (2) The second objection is that instruction, even in a slight degree, tends to make the poor averse to labor. He concludes "that the new suspicions which have been conceived of education, as it relates to the poor, are unjust, unfounded, neither supported by argument, nor verified by experience."

S. G. Ayres.

PALM SUNDAY.—See Christian Year.

PARADES, SUNDAY SCHOOL.—I. *History.* It is impossible to give the exact date of the first Sunday-school parade. In the city of Brooklyn, N. Y., parades have been an annual feature of their coöperative work. They frequently have approximately 100,000 in line. Elaborate floats are prepared illustrating the various phases of religious educational work being done by the Sunday school. During the "dry" campaign in the State of Washington, in 1915, the Sunday schools of Spokane conducted a mammoth parade as a demonstration against the liquor traffic. In Stockport, England, "Walking Day" is observed. (See Stockport S. S.) For many years Chicago annually observed "Field Day," which consisted of contest drills and great demonstrations in the parks of the city. These and many other kinds of parades have been held in different cities and countries of various parts of the Sunday-school world.

It was not until 1908, in connection with the International Sunday School Convention, that the first men's parade was held. It consisted of about 1,200 men representing the men's Bible class movement of every part of North America. Some mottoes used so signally struck the note of the hour that they were carried by

poem, song, and speech to every part of the continent. Among these were: "The Men of America for the Man of Galilee"; "Where Men Go Boys Will Follow." In connection with the World's Sunday School Convention held in Washington, D. C., in 1910, 7,000 men marched, through a pouring rain, up Pennsylvania avenue, and around the east front of the National Capitol, where approximately 10,000 women were assembled at the reviewing stand to welcome and cheer the men in their united witness for the Holy Bible and the Christian life. The National House of Congress adjourned in honor of this demonstration. The resolution adopted was as follows:

61st Congress, Second Session
H. Res. 700
In the House of Representatives
May 18, 1910

WHEREAS, There will convene in this city to-morrow the World's Sunday School Convention, composed of representatives of all religious denominations; and

Whereas, There will be represented at this meeting practically all the civilized nations of the earth; and

Whereas, The people of the United States have always stood abreast of the foremost advocates of the Christian religion; and

Whereas, The House of Representatives appreciates the honor conferred upon this nation in the selection of its capital as the meeting place of this convention; and

Whereas, A parade of all the members and delegates to said convention, together with all other persons desiring to participate therein, will pass in review before the east front of the nation's Capitol at five o'clock post meridian, on Friday, the twentieth day of May, nineteen hundred and ten; therefore be it

Resolved, That as a mark of respect to the delegates assembled, as well as to the cause which they represent, and for the further purpose of permitting members of the House who may desire to do so to participate in said parade, the House do adjourn not later than four o'clock post meridian on Friday, May twentieth, nineteen hundred and ten.

No pen can describe the impressive incidents that occurred in connection with this demonstration. The mottoes on the banners carried were something of a photograph of the spirit of the day and of the movement. The motto, "The saloon MUST go," was the one receiving the heartiest cheers everywhere, indicating that the Adult Bible Class movement proposes to see to it that the nations of the world shall be freed from the merciless grip of the saloon. Such mottoes as "British Columbia for Christ through the A. B. C.," "By this Sign Conquer," "Working Together to Win," "Ontario for Christ," and "Studying the Word and the Work," were evidences that the movement is primarily and chiefly one of Bible study and soul-winning.

Among other significant mottoes were these: "Every Man a Brother"; "Young Men for Young Men"; "The Father is Companion to the Boy"; "Train up a Child in the way he should go, and go that way yourself." (See Mottoes.)

As this mighty host moved past the reviewing stand, delegation after delegation greeted the official party with cheers. Two of these may be quoted:

"Hold up the Bible, hold up the Bible,
Hold up the Bible to-day;
God's Book of salvation to every nation,
God's Word we'll honor to-day."

"Colorado is big, Colorado is great,
We are the only Centennial State;
We have gold in our mines, we have silver galore,
We have money in banks, and goods in our store.
But the biggest assets in our glorious state
Are the workers for God that our Sunday schools make."

Again and again delegations would break forth singing songs specially adapted to and written for the occasion; we quote two of these:

"Along the western plain,
There comes a signal strain,
Nebraska, Nebraska, Nebraska for Christ.
The hills take up the song,
And roll it swiftly on,
Nebraska, Nebraska, Nebraska for Christ.

"On to Victory! On to Victory!
Cries the great Commander, On!
We'll move at his command,
We'll soon possess the land,
Nebraska, Nebraska, Nebraska for Christ."

"By thy rivers gently flowing,
Illinois, Illinois,
O'er the prairies verdant growing
Illinois, Illinois,
Comes an echo on the breeze,
Rustling through the leafy trees,
And its mellow tones are these:
Illinois, Illinois.

"Not without thy wondrous story,
Illinois, Illinois,
Can be writ the nation's glory,
Illinois, Illinois,
On the record of thy years
Dwight L. Moody's name appears,
Jacobs', Reynolds', and our tears,
Illinois, Illinois."

In Cleveland, Ohio, there was a parade of more than 13,000 men in line. The next morning there appeared on the front page of a large Cleveland daily newspaper a cartoon which represented the patron saint of Cleveland, Ohio, acting as an usher in a Sunday school in the act of showing to his seat the "everyday business man."

The largest men's Bible class parade was held in Philadelphia in connection with the golden jubilee convention of the Pennsylvania Sunday School Association, when 27,000 men were in line, reviewed by hundreds of thousands of men and women. The morning following, the *North American* contained an editorial from which we quote these virile words:

"Twenty-seven thousand marching men must mean something at any time. When these marchers are representative of a larger army, all soldiers of the Cross, and therefore soldiers of humanity, all inspired by religious zeal, they constitute a tremendous power for good."

"More and more are these Adult Bible classes becoming the Church's arm for social service. The possibilities are limitless. The development has just begun. Great things are yet to be accomplished."

"Here is a militant, aggressive Christian army. It sings as it marches, and it sings songs of battle. It has in its heart the joy of conflict. But it goes to a bloodless fight. The foes that it seeks are error and oppression and extortion and the wrongs that weigh on Christ's common people, who 'heard him gladly.' It carries his banner. It preaches his gospel."

"And his gospel is justice to all men."

HERBERT B. BRUSH.

II. *Purposes.* The purposes of parades have been variously stated. We quote some of them:

1. To give a united witness for Christ.
2. To awaken public interest in the cause of religious education.
3. To give to the community a favorable impression as to the strength of the Sunday-school movement.
4. To help the Sunday-school forces to discover their own strength when their forces are united.
5. To strengthen public opinion in favor of moral and civic reform.
6. To give publicity to the far-reaching work which is quietly being done by the Sunday school. (See Publicity, Methods of.)
7. To emphasize special features of Sunday-school work. For instance, the men's demonstrations are given to correct the erroneous impression that the Sunday school is for women and children only.

III. *Plan.* Every parade should be thoroughly organized. Each detail should be carefully planned. The following suggestions are offered:

1. It is necessary to secure from the chief of police a permission to use the streets. Also for him to provide a police escort for the parade.
2. The line of march should be laid out carefully in advance. An order should be secured for stopping all traffic of every sort along the line of march during the parade.
3. A well-known, Christian man should be appointed as chief marshal, and with him should be associated sufficient assistant marshals to keep the parade in orderly line of march.
4. A reviewing stand should be erected and the governor, mayor, or other public official should be invited to review the parade.
5. Plenty of band music should be provided and the bands should play the martial music of the church. Each band should be held at the reviewing stand until the next band appears. Likewise until all have passed, the last band remaining until the parade is ended.
6. One of the strongest divisions should be selected to head the parade and another to close it. This insures a good beginning and a good close.
7. The participating groups should be encouraged to provide floats, banners, mottoes, etc. These should, however, be under the supervision of the general committee, who might supplement the provisions made by the groups.

W. C. PEARCE.

PARDEE, RICHARD GAY (1811-69).—Called "a teacher of teachers," a strong advocate of the value of teacher training, and a pioneer in the authorship of teachers' literature. Mr. Pardee was born at Sharon, Conn., in 1811. While still a youth, he went to Seneca Falls, N. Y., and

in 1840 he removed his family to Palmyra, N. Y., and engaged in business. He was elected an elder in the Presbyterian Church, and superintendent of the Sunday school. From 1853-63 he acted as agent for the New York City Sunday-School Union, in which position his work was to promote the general cause of Sunday schools, but particularly to establish mission schools. In this capacity Mr. Pardee became known to the public.

Mr. Pardee believed that the "teacher's life is the life of his teaching," and his aim was to improve the teaching and methods of the Sunday school, in order to make it "a soul-saving institution," and to secure definite results in character. His *Sabbath-School Index* sets forth his views on the various phases of Sunday-school work.

During the last few years of his life a large part of his time was devoted without compensation to Sunday-school work. He attended Sunday-school gatherings of all kinds, and was welcome among all denominations. In the Presbyterian Theological Seminary, Princeton; Union Theological Seminary, New York city; the Episcopal Seminary, Philadelphia, and in other similar institutions, Mr. Pardee delivered courses of lectures on Sunday-school work and organization.

Prof. Hart says of him: "Mr. Pardee was so simple and direct, and so full of his subject, that people forgot everything else but the truths and facts which he presented." In regard to his personality, Prof. Hart further says: "He was neither brilliant, nor learned, nor eloquent, nor original, nor profound; nor had he any special advantages of voice or person, and yet he accomplished, single-handed, results not often vouchsafed to those who have all these qualities and advantages combined. . . . A better example, either for young men in general, or for the Sabbath-school worker in particular, it would be difficult to find."

EMILY J. FELL.

Reference:

Pardee, R. G. *The Sabbath-School Index.* "Biographical Sketch," by J. S. Hart. (Philadelphia, 1869.)

PARENT-TEACHER ASSOCIATION.—SEE MOTHERS AND PARENT-TEACHER ASSOCIATION, NATIONAL CONGRESS OF.

PARENTHOOD, EDUCATION FOR.—SEE CHILD WELFARE EXHIBITS; FEDERATION FOR CHILD STUDY; MOTHERS AND PARENT-TEACHER ASSOCIATION, NATIONAL CONGRESS OF; PARENTS' CLASSES.

PARENTS' CLASSES.—1. Present Conditions. The organization in connection with the Sunday school of classes designed to assist and interest parents as parents is a comparatively recent development. No investigation of the subject as to existing organizations or available courses of study was made until 1913, when a committee was appointed by the Sunday School Council of Evangelical Denominations (*q. v.*) for the purpose. The report of this committee as submitted by the secretary, Mrs. J. W. Barnes of New York, is published in full in the minutes of the annual meeting of the Council for 1913. The appendix to the report contains a valuable bibliography and lists of agencies which are interested in parents' classes. From this report the following facts are taken:

(a) *Unofficial Organizations.* The Maternity Association of New England has existed for seventy-five years or more, and its aim has been to be of use to mothers of young children. The Friends' Association also has work of a similar character. In various cities have existed mothers' clubs, which in some instances, as in Brooklyn, N. Y., have federated for better work. Many individual churches have maintained, for various lengths of time, classes or clubs for mothers of the younger children in their Sunday schools and occasional mothers' meetings have often been a part of evangelistic campaigns.

(b) *Formal organizations supporting Parents' Classes.* The National Congress of Mothers and Parent-Teacher Association is the only organization of national scope that has attempted to form classes which should unite the interests of home and day school. (See Mothers and Parent-Teacher Association, National Congress of.) Recently it has taken steps to assist in the problems of home training in religion. To this end it is affiliated with the Religious Education Association, having charge of the Parent-Teacher Section of that body, which in turn is represented on the Board of the National Congress.

They have also planned to reach the Sunday schools through coöperation with the International Sunday School Association (*q. v.*)

The National Education Association has had no parent-teacher department in the past, although a large amount of work has been done in many places through lectures and conferences, and the plans of the Association include such a department for the future.

The National Kindergarten Association has always encouraged mothers' classes in connection with local kindergartens, but they have never been organized into a definite department.

The Religious Education Association has maintained a department of the home, but it has not gone farther than attempting to create sentiment as to the importance of the home in the field of religious education.

The Y. M. C. A., is investigating the needs of young boys and has several books already prepared for parents of boys.

The Jewish Chautauqua Society has a series of courses for parents and teachers.

Of the various denominations, at the time of this investigation none had definite courses for parents prepared or in use, although a number reported leaflets or booklets on the subject and some had courses under consideration, while many stated that they had for years given much space to matters concerning the home in their various publications. The Home Department of the Sunday school, which was originated to encourage simultaneous Bible study in the school and by those who could not leave home, has in many denominations a magazine or quarterly containing much matter of value and assistance to those attempting to solve the problems of home life.

(c) *Courses of Study.* There are many books useful for reading and discussion in mothers' and parents' classes, but textbooks or outlines for the instruction of parents are almost entirely lacking. The book *Child Nature and Child Nurture,* by Prof. E. P. St. John, is written from this standpoint and has proved valuable in many classes. Several magazines have outlined courses for work with children which are practical and valuable, while not specifically religious in character. The magazine *Home Progress* definitely plans for such courses. Much material in other magazines is valuable for use in classes and lends itself to purposes of discussion, such as that in *The Child* (Chicago), and *The Child* (London), *American Motherhood,* and *The Child Welfare Magazine,* organ of the National Congress of Mothers. The popular interest in the problems of home and education is reflected in all the magazines and newspapers of the day, which contain numerous articles of value and interest to the home. None of these, however, aim to be courses of study.

The School of Mothercraft in New York city (founded by Miss Mary L. Read) is planned for the practical study of the task of training mothers. There is a course of study dealing with hygiene, child study, diet, sanitation and related topics, but it does not include training in religion.

2. Possibilities. It is apparent from the foregoing résumé that classes for parents constitute an almost untouched and entirely undeveloped field of activity in Sunday-school work. In point of fact where such classes exist they are much more likely to be connected with some other organization than with the Sunday school. It would seem as though here the Sunday school might find a unique opportunity for usefulness. Gradually but surely every good movement is leading to a keener realization of the importance of the home, its atmosphere, and influence upon the rising generation and consequently the future of the Christian world. (See Home, The, as an Agency in Religious Education.)

The need for trained parents is even greater than the need for trained teachers, for no teacher can do or undo the work of a parent in more than limited degree. (See Federation for Child Study.) If the Sunday school can assist the parents directly by affording the opportunity so universally lacking of preparing themselves to be religious educators, it will render a service of the highest importance. This end might be accomplished by offering parents the opportunity to study together, at the Sunday-school hour, or at some other time, the problems that arise at home. Only a small proportion of parents are interested in the Sunday school, as such, but all are interested more

or less in their children. While few may be attracted to Sunday-school methods and materials, and only a small percentage may have the taste or inclination for regular Bible study, a much larger proportion might see the value of discussing practical problems. There can be no doubt that this is the legitimate work of the church and Sunday school, for all the questions of home training are ultimately moral and religious in significance. The objection may be raised that there is actually little or no demand for such classes. There is, however, reason to believe that the demand will increase with the rapid development of public opinion and popular interest in education. The recognition of the need becomes more marked each year, and other agencies will be created to cope with the situation if it is not met by the Sunday school.

Certain simple lines of classification at once suggest themselves as affording practical advantages in organization. One of these might follow the growth of the children from babyhood through adolescence, the classes being grouped according to the ages of the children. The following groups would find helpful material in the books mentioned, some one or more of them being used as the basis of study and discussion.

(1) *For parents of young children.* The first ten or twelve years of life have been called the physical period. The importance of a good physique with all that it implies for later life is becoming more generally understood, but the necessity for continued emphasis on this point is tremendous. The great service that ought to be rendered by parents' classes connected with church and Sunday school is the interpretation of the moral and religious significance of this physical period. Eating, sleeping, bathing, exercise, play and work during this time may all be principal factors in the awakening of the deeper spiritual life later on.

(a) *Babyhood.*

Mrs. A. (M.) Birney. *Childhood.*

Elizabeth Harrison. *Study of Child Nature.*

M. B. Mosher. *Child Culture in the Home.*

Emilie Poulsson. *Love and Law in Child Training.*

F. H. Winterburn. *Nursery Ethics.*

(b) *Kindergarten Age* (in addition to the preceding Books).

G. H. Archibald. *Power of Play.*

G. E. Dawson. *The Child and his Religion.*

Du Bois, Patterson. *Fireside Child Study.*

Du Bois, Patterson. *The Natural Way.*

E. H. Griggs. *Moral Education.*

C. M. Mason. *Home Education.*

C. W. Rishell. *The Child as God's Child.*

(c) *Primary* (six to eight or nine years of age) the preceding group of books and

Felix Adler. *Moral Instruction of Children.*

W. B. Forbush. *The Coming Generation.*

James Sully. *Children's Ways.*

(2) *For parents of children in the middle period of childhood* (eight to twelve years of age). While the literature on early childhood and that on adolescence is fairly full, there is little available on this period except in books on psychology and pedagogy, in which the standpoint is almost wholly that of the school and not of the home. What there is deals mostly with boys and their problems. The first named book in the following list will afford a starting point from which to proceed toward further study.

W. B. Forbush. *The Boy Problem.*

George Hodges. *Training of Children in Religion.*

H. H. Horne. *Psychological Principles of Education.* Part V, "Religious Education."

J. S. Kirtley. *That Boy of Yours.*

W. G. Koons. *The Child's Religious Life.*

Elizabeth McCracken. *The American Child.*

W. A. McKeever. *Training the Boy.*

E. P. St. John. *Child Nature and Child Nurture.*

A. R. Taylor. *Study of the Child.*

W. A. Wright. *Moral Condition and Development of the Child.*

(3) *For parents of children thirteen to sixteen years of age.* In this period, as the preceding, the literature is confined chiefly to the education of boys. The important exception is G. Stanley Hall's

Youth, which contains a valuable chapter on the "Education of Girls." Also Margaret Slattery's *The Girl in her Teens, The Girl and Her Religion,* and *Just Over the Hill.* Other books are

G. A. Dickenson. *Your Boy: His Nature and Nurture.*

G. W. Fiske. *Boy Life and Self-Government.*

L. F. Hanmer and others. *Building Boyhood.*

Irving King. *The High School Age.*

William McCormick. *The Boy and his Clubs.*

A. H. McKinney. *Our Big Boys and the Sunday School.*

C. C. Robinson. *The Wage Earning Boy.*

(4) *For parents of young people of college years or those entering on self-support.*

C. R. Brown. *Cap and Gown.*

E. N. Hardy. *Churches and Educated Men.*

F. G. Peabody and others. *Message of the College to the Church.*

J. A. Puffer. *Vocational Guidance.*

Ida M. Tarbell. *The Business of Being a Woman.*

Another type of subject chosen for parents' classes might be some one of the special problems that arise at different periods, or that appear repeatedly during childhood. Such as

Vacation Problems.

A. W. Allen. *Home, School, and Vacation.*

Training in Character.

Arthur Holmes. *Principles of Character Making.*

Companionships.

A. J. Puffer. *The Boy and His Gang.*

Girl Problems.

M. A. Laselle and K. E. Wiley. *Vocations for Girls.*

W A. McKeever. *Training the Girl.*

Problem of Sex.

L. R. Briggs. *School, College and Character.*

T. W. Galloway. *Biology of Sex.*

W. S. Hall. *From Youth into Manhood.*

C. M. Latimer. *Girl and Woman.*

I. S. Wile. *Sex Education.*

3. How to organize classes for parents in connection with the Sunday school. See leaflets:

Elizabeth Colson. *Mothers' Associations.*

E. P. St. John. *Home and the Sunday School.*

E. P. St. John. *Parents' Department.*

PEARL G. WINCHESTER.

PASTOR AND THE SUNDAY SCHOOL. —The future of religion in general, and the future of the local church in particular, will depend increasingly upon its success in training the children and young people in the formative period of youth. If there is one special weakness in Protestantism, it lies in the neglect of this principle.

The local church may be viewed in the sum of its activities as a school of religion, in which the Sunday school is the chief department. Upon the pastor rests the responsibility for what is taught in his church, from the Beginners' class in the Sunday school to the sermons in the pulpit, from the mission band among the children to the preparation of men and women to build up the Kingdom of God through their social service in the community, the nation, and the world. The pastor must, therefore, be regarded as in some adequate degree an expert in religious education on whom the responsibility for the efficient conduct and organization of the Sunday school depends. More than any one else in the average church and community the minister is rightly expected to be familiar with religious literature and with the materials which should be used in religious education. In addition to this, he may well be expected to furnish himself with at least the simpler principles of pedagogy which underlie all successful efforts of education. If his earlier training in these respects was neglected, every means should be used to make good the loss.

The pastor knows better than any one else the kind of children in the parish and the school, the kind of homes from which they come, the degree and quality of moral and religious training they receive from their parents, etc. He naturally has a more direct interest in the processes by which youth may be led to a decision to accept the religious life, and a more carefully reasoned view as to how that decision may best be brought about. The importance of the whole matter is so

great that the minister may well give it a first place in his program of work and study. The lasting value and influence of religion to the individual may almost invariably be traced to its growth and nurture in the child and the youth. More and more the membership of the churches will be recruited from the Sunday school. If the young people are to find firm moral ground to stand upon when they leave home for college or university, when they enter the work shop or the business realm; if their faith in religious values, their love for the Bible, their loyalty to Jesus and the church, are not to receive a fatal shock but to become vitally adjusted to the world-view which they shall work out as students of science and history, as artisans or captains of industry, they should go away from the home church much better equipped than is now usually the case. All these things are better understood by the pastor than by any one else; and it is to him one should be able to look to provide against such future needs.

The pastor should consider himself responsible for the efficient conduct of the Sunday school and of all the educational agencies of the church. This means more than an occasional visit to the school, or teaching a Bible class, or visiting the teachers' meeting now and then with an inspirational talk.

I. As an expert in religious education it is the function of the pastor to see that his Sunday school is adequately organized by some plan that is simple and workable, but which covers all the needs of his particular school. No conscientious pastor will leave this problem to chance, or to the undirected efforts of possibly often changed superintendents who, with the best of intentions, cannot succeed in their tasks unaided by some one more expert than they. The success of the Sunday school is not to be measured by its numbers, or the size of its collections, or its reputation as a place where the children have a good time.

The real difficulty is to make the church schools successful in actually training youth to sound religious ideals; to keep the process of religious training steady, progressive, and increasingly effective. (See Church School; Educational Agencies of the Church, Correlation of.) This can be accomplished only where there is a well-planned course of study and expressive activities in which the pupil is always kept in view as a growing person whose religious needs are to be ministered to step by step, and year after year, by the use of such methods and materials as experience has proved to be effective. Such a course will be subject to changes as experience brings new light; but it should be sufficiently stable and well-defined to make certain that the policy and program of the school should not be interfered with every time a new superintendent takes charge, or a teacher is absent, or the school reconvenes after a vacation. The graded courses of lessons now coming increasingly into favor, are an indication of a demand for something which shall hold the interest of teachers and pupils, and bring steadiness and continuity into Sunday-school work.

To achieve the best results it will be found very helpful to secure a Committee on Religious Education, elected by the church, or appointed by some proper board in the church, of which the pastor, together with the superintendent and other representatives from the school and the church, should be members. This committee may serve two important ends: first, to keep careful oversight of all the affairs of the school; and second, to develop the feeling that the school is the instrument of the church for the training of its children, in which every member of the church ought to have a warm and intelligent interest. It is the function of such a committee, in consultation with pastor and superintendent, to choose teachers, to establish a policy of administration, including finances; to make provision for expressive activities among boys and girls and young people without waste and overlapping, and with a view to proper correlation; to establish and work up to some definite standard of equipment and efficiency for the whole school and the whole church. (See Committee on Religious Education; Organization, S. S.)

One of the chief difficulties in the average Sunday school is the securing of good and faithful teachers. Experience has shown that a well conducted school with a carefully chosen curriculum will succeed better than an ill regulated school in holding its teachers and in securing new

ones when needed. The pastor who has a well organized school may appeal to the best equipped persons in his church and in the community to join his staff; he can appeal with stronger force for the help of the young men and women, returned from college and university, to apply their talents and training in the service of religion in the Sunday school. Every school, however, will sooner or later discover the need of a teacher-training class. The pastor, in the absence of other skilled instructors, could find no more rewarding task than to take charge of such a training class. (See Teacher Training.)

II. In the background of the Sunday school stand the home and the community from which the church draws and to which it ministers.

In his round of pastoral calling it may well be a consistent object of the minister to advise with parents regarding the religious training of their children, to inquire as to their progress in the Sunday school, and to help meet the difficulties which many parents experience in an age when other things tend to crowd the forms of religious expression out of the home life. We may safely take it for granted that all earnest parents are interested in the matter; but not all are awake to their responsibility, or equal to the demands of the hour.

The religious life of the child has its roots in the home, and religious training cannot prosper without the coöperation of the parents. Many parents are utterly heedless of the importance of this subject; others are uncertain in their minds as to how to proceed in the religious nurture of their children. Better than any one else the pastor is fitted to be the adviser of the parents in his parish upon this important subject. The whole matter could be greatly furthered by the formation of parents' classes in the Sunday school in which this subject would be one of the chief themes of study and discussion. No pastor could invest his influence to greater advantage than by forming such a class to meet either at the Sunday-school period, or at some other time if advisable. (See Home, The, as an Agency in Religious Education; Parents' Classes.)

The pastor should be familiar not only with the religious conditions prevailing in the homes of his immediate parish; he should also be thoroughly acquainted with the needs of the whole community in which his church is located. The social and industrial conditions with which the church must reckon are rapidly changing. A large percentage of the population in both country and city is not permanent, but shifting. In many communities the majority of church members, as well as those not church members, are no longer fixed residents owning their own homes. In many city churches the pastor deals, not with a settled and homogeneous group of families, but with a "procession." The flat, the boarding-house and the family hotel have taken the place of the home. It is needless to state that the fortunes of childhood and youth are deeply affected by this new mode of life. (See S. S. and Social Conditions.) Not that all the changes are positively for the worse. But with children, as with parents, the new conditions call for new treatment in Sunday-school and parish work.

Obviously the pastor who is thoroughly familiar with the conditions in his community is at a great advantage in dealing with his problem. The problem of the church is to reach, if possible, every individual, young and old, with her message and her ministry. How many young people and children are unreached by religious influences? Those who are not, how can they be brought into our Sunday schools? The best means yet discovered to find an answer to such questions is the social survey. To make an adequate survey is a task, not of competition, but of coöperation, between the churches of the community. Such a survey will reveal all the factors which are at work for good and for ill in the region. Here are these scores of men and women not in church, these boys and girls not in Sunday school; means must be found to get them there, or to get them somewhere where they will be under religious influences. (See Home Visitation.)

III. Christian churches everywhere are awaking to the opportunity for evangelism offered by the Sunday school. Here, however, the earnest care and guidance of the pastor is needed above all.

The emphasis upon religious education as a fundamental means of winning youth for the Christian life is based on a growing understanding of the nature and the

development of the mind and experience of childhood and youth. The conscientious minister who is set as a shepherd over his flock will guard his Sunday school and the youth of his parish against the crude and harmful methods of revivalists who know nothing of, and care nothing for, the mind of the child; who deal with children just as they do with adults, regardless of the consequences in years to come; who find in the Sunday school their most convenient opportunity to secure a long list of converts. It is a serious wrong to the child, an offense against the home, a discredit to religion, to permit such things; and it is the pastor who is responsible.

On the other hand, the true shepherd of his flock knows the lambs; the serious-minded and affectionate minister has studied their natures and knows their needs and watches over their growth. Many of the great churches and denominations will continue to conduct revivals in sane and wholesome ways; and the pastor who loves his people will know how to win his young people for a decision as no one else can. But he should be guided by a clear vision of what is involved. As related to the Sunday school, this subject of evangelism presents a double aspect: there is first, the educational approach; and secondly, the winning of the boy or girl to a decision. These are to be dealt with in close relation; the one is to lead to the other. (See Evangelism through Education.)

Educational evangelism, that is, an evangelism which has the growing child in view, is a gradual and cumulative process. To bring up a child religiously is to interpret his world in terms of religious values from the beginning. He is made to see that the world is God's household in which his children are to feel at home without any fear except the fear of wrong and disobedience in themselves. Flowers and birds and animals, everything that grows and needs food and shelter, reveal the loving care of God. But religion does not consist in an interpretation of nature in itself; religion is one's relation to God and to other people. Truth and righteousness are not learned from trees and flowers, but from one's relations with people; religious and moral values are not learned in the temple of nature so much as in the house of worship and common service where people meet in the consciousness of a common dependence upon God, and in the consciousness of ideals and aspirations which cannot be fulfilled without the help of God. Religion, therefore, cannot be developed in isolation; it needs a social medium. Hence the permanent and essential need of the church and of its educational and social activities as a medium of religious growth and propaganda. Also, the importance of the Sunday school as a means of developing the religious life in the rising generation.

In the last analysis the Christian Church is made up of disciples of Jesus—of people who have accepted the relation and attitude to God which is seen in Jesus. To be a Christian is not to accept this or that doctrine of God, or this or the other interpretation of nature in its scientific aspect; to be a Christian is to accept Jesus as Lord and Saviour, as the one who has shown the way to freedom from personal guilt, to communion with God, and to right relations with our fellow men. It is important to keep this distinction clearly in mind, especially when dealing with children.

This view of life, this attitude toward God and man, does not come by nature or by chance; it comes through Jesus and those who live in the spirit of Jesus. Here is the reason and the place for the special appeal for a decision. Having been taught this view of life, in the home and the Sunday school, in the pastor's class, or the catechetical school, the time must come when the boy and girl will decide to accept it as his own, to confess Jesus as his Lord, and to commit himself to the righteousness of the Kingdom of God. Where revival services are held under the guidance of a wise pastor, the boys and girls may be won for a decision when the atmosphere in home and church is most warm and responsive. Whatever the mode of procedure, the allegiance and loyalty of youth should be directed in some effective way to the church and to Christ's service at the appropriate time.

The age at which this step may best be taken will vary; but the natural period is the time when the social instinct begins to grow strong—in the early or later teens. This is the time of self-examination and inquiry, when the aspirant for new privi-

leges and duties questions himself, and questions life, and questions the church. It is a time of resolution when the youth chooses to take a step of high and sacred importance. For children who have been nurtured in a Christian atmosphere no spiritual crisis need be provoked by artificial means. At the same time, some kind of "decided initiative" is essential to the permanence of decisions, and in his fine book on *The Training of Children in Religion* Dean George Hodges has shown how important this fact is. Conversion means turning about. If one is turned the wrong way, conversion is necessary. In any case, the deliberate step of joining the church furnishes to the boy and girl the psychological element of decided initiative. The judicious pastor will know how to use this factor so as to win his young people to Christian discipleship. Joining the church commits the youth to a view of life—a life with God in it. It commits him to an endeavor—the endeavor to overcome sin, to be a brother of men, to be a faithful helper in all good causes. (See Child Conversion; Decision Day; Teacher, Spiritual Aim of the.)

To sum it up, the greatest promise of the church of the twentieth century lies in her rising regard for the importance of the child, her determination to use her opportunity with the youth intrusted to her care. Here and there, and in growing numbers, local churches are instituting a dual or a multiple ministry to provide for the interests of a more thorough religious training of the rising generation. The office of the expert director of religious instruction is coming into vogue. (See Director of Religious Education.) Every church that is able to do so should make some such provision to support its pastor in his great task. Such an investment will speedily pay for itself in the increased efficiency and growth of the church and its Sunday school. Besides this, many agencies are at work beyond the limits of the local church to further these interests, including the educational secretaries of publishing boards, the denominational commissions on religious and moral training, the Religious Education Association (*q. v.*), all of which are studying the subject and offering their help to the churches. But the product of all these efforts must be applied by the pastor to his own field. If he fails to do that, all else is wasted.

O. C. Helming.

PATON, J. B.—See Boys' Life Brigade.

PATRIOTISM, METHODS OF TEACHING, IN THE SUNDAY SCHOOL (U. S. A.).—Little has been done in the past in a systematic way to teach patriotism in the Sunday school. This was due in part to the fact that the American people have been placing emphasis upon the separation of church and state. While those in the churches have been no less patriotic in matters of religion than in the affairs of government, the teaching of patriotism has been left almost entirely to the day schools and to the secular press.

Nevertheless, in recent years a national sentiment has grown up in the Protestant churches in regard to the value and necessity of teaching true patriotism in the Sunday schools. This has been due partially to the character of the public servants in the highest offices of the state—men who were known to be lovers of their country and also lovers of the Bible, of the church and of all agencies engaged in the training of American youth in Christian citizenship. Another reason for the growth of this sentiment has been the ever broadening conception of the Kingdom of God, in which the church is to participate in a definite way in the activities of the state and nation, so far as these concern the health, the morals, and the peaceful pursuits of men in every walk of life. The definition of patriotism has changed therefore, and now includes all forms of service to one's country, not only in defending it against a foreign foe, but also in defending its reputation for civic virtue and social justice.

Patriotism thus becomes a part of religion and is, consequently, a subject for religious instruction in the Sunday school.

I. Former Methods. 1. Before the graded system came into extensive use it was customary on the Sunday preceding, or following, a national holiday to make the day an occasion for interesting the children in the flag, in the character of some of the public heroes and statesmen, and in the truths to be taught from national biography.

The birthdays of Washington, Lincoln, and McKinley have been used for this purpose, as also Memorial day, when the Sunday-school pupils have been encouraged to decorate the graves of the soldiers and of the nation's great servants. Fourth of July, Thanksgiving day, and in recent years, Labor day have been utilized for the purpose of teaching lessons of national value to the pupils of the Sunday schools.

2. The use of the Old Testament lessons and characters in the International Uniform Series has been another method, when these would serve for teaching lessons of patriotism.

3. The saluting of the national flag by the whole Sunday school has become an important feature of the program on these occasions.

How to Salute the Flag: (a) Let the pupils stand in ranks, hands to the side, face to the flag. (b) Give the flag the military salute as follows: the right hand lifted, palm downward, the forefinger touching the forehead above the eye. Standing thus, all repeat together slowly: "I pledge allegiance to my flag, and the republic, for which it stands, one nation, indivisible, with liberty and justice for all." At the words, "to my flag" the right hand is extended gracefully, palm upward toward the flag, hold this gesture to the end of the affirmation, whereupon all hands immediately drop to the side. (See Flags of the S. S.)

4. Sometimes an entire service has been devoted to the encouragement of patriotism. The Men's Bible class often has a large share in the program which in some schools has come to be an annual event known as "Flag day."

A suggested program follows which may be varied to suit local needs:

(1) Hymn of praise or general worship (if desired may be sung as a processional).

(2) Scripture Reading (appropriate passages may be found in the Psalms, among the writings of the prophets, or in the Gospels).

(3) Prayer (by some public man).

(4) Address, *The Meaning of the Flag* (by the pastor, a public-school teacher, or other person in public life).

(5) Hymn, *The Star Spangled Banner* (sung as a solo, or by the school).

(6) Unfurling of the Flag.

(7) Flag Salute (using the form given above, led by some Grand Army man, or officer of local militia).

(8) Hymn, *America* (by the entire school).

(9) Benediction (by the pastor, or some other clergyman).

II. Suggested Methods under the Graded System. The graded Sunday school (*q. v.*) can easily adapt its methods in teaching patriotism to suit the varying interests of early childhood, adolescence, and adult stages of development.

1. *For preadolescent grades* the following methods would be suitable: (a) the saluting of the flag.

(b) The telling of stories of patriotic deeds, illustrated by scrolls, or pictures on leaflets, or cards.

(c) Picnics or parties at the season of the year when a teacher with ingenuity and initiative may adapt methods for carrying over the interest of the day into some appropriate expression of patriotism, *i. e.*, Washington's birthday.

(d) Adaptation of Biblical and extra-Biblical material in the lesson series.

2. *For adolescent grades* the most effective method would be the use of (a) Biblical and extra-Biblical biographies of heroes and statesmen, bringing out the lessons from the lives of great patriots.

(b) The study and discussion of national problems in the large, by members of the school, in somewhat the same manner as these themes are often treated by graduates at high school commencements.

(c) The use of the pageant, in which the great historical facts of the nation's life may be presented, preferably at a field day during the summer months, or possibly indoors during the winter, as for example, in February. (See Pageantry.) Good, wholesome recreation may thus be combined with real instruction in the history of deeds that make the love of country of real value.

III. For Adult Bible Classes. Here it is necessary to supplement the methods used in the other divisions of the school. Opportunity is afforded to lay emphasis upon patriotism through the method of service, for men and women come to love that for which they render service and make sacrifice. The study of the community by means of social survey gives a picture of the community life and is one

of the best methods of arousing real love of country. The men and women may be organized into social service groups, through which the adult members of the school may be related in a helpful way to the whole community. (See Activity . . . in Religious Education; Social Aspects of Religious . . . Education; Social Service and the S. S.)

During the season of the year when they will count for the most in molding public opinion, a series of meetings may be arranged for the discussion of political and social problems. Men of high character should address the class and time should be reserved for discussion by its members.

Such problems as industrial democracy, civic righteousness, social justice, child labor, women's wages, industrial peace, international peace and national armaments; national health, uniform divorce laws, compensation for accidents in industries and for loss by industrial diseases; the open country and rural welfare; immigration; race antagonisms; the distribution of wealth—all should be included in the program of the adult Bible class. Similar problems of patriotism are implicit throughout the Old and New Testament writings which furnish safe guidance for their solution for the attainment of social salvation.

IV. For the Home Department. Here the emphasis should be placed upon the relation of home-making to national character, and the responsibility of parents for the moral training and the religious nurture of the young life of the nation.

Biblical material is not lacking, and history furnishes numerous examples of patriotic service which the home has rendered to the nation by the rearing of men and women, who have proved their worth in every crisis of the nation's history.

It is assumed that methods of teaching patriotism in the Sunday school will become a part of the progressive program of the church for religious education and will find a permanent place in the subject matter of the Sunday-school curriculum. (See Patriotism, Principles and Place of, in Religious Education.)

E. L. Earp.

PATRIOTISM, PRINCIPLES AND PLACE OF, IN RELIGIOUS EDUCATION. —Patriotism means love of country. This love may include legitimate pride in one's native land, but the sole test of patriotism is one seldom employed by "patriots," *i. e.*, willingness to serve one's country at all times and in such ways as it most needs. As of religion and liberty, one might also exclaim of patriotism, "What crimes have been committed in thy name!" Whatever is precious is counterfeited; whatever is lovely and of good report may be perverted to base uses. The more patriotism is prized, the more must youth be trained not to let it serve as an euphemism for the merely spectacular and militant. As presented in art and story, patriotism has chiefly had to do with warfare or with honoring military heroes.

Patriotism, understood as faithful service to the State during that nine-tenths of the time when a nation is not at war, is one of the rarest of virtues in the English-speaking world. Such service is rendered without thought of pensions, titles, medals, or honors. It expresses a citizenship not content with paying taxes, obeying law, and casting ballots. It means the sleepless watch of the civic sentry, who holds himself responsible for guarding his country against unseen foes. It makes a brave attack on the fortresses of wrong and intrenched corruption, when the patriot often marches almost alone, regardless of his reputation and his income. In the thrill of battle thousands will rush upon the enemy's bayonets who in cool blood would not have sacrificed six months' salary to defeat the deadlier foes of drink, disease, and vice within their country. As one cannot love God whom he has not seen unless he loves his brother whom he has seen, neither can he love his great country as a whole, unless he loves and serves the particular place to which he is most allied. As one disease germ may infect a whole body, so one corrupt city may infect the whole body politic: the true patriot should watch ward politicians as well as national statesmen.

The nation, as a whole made up of component parts, and itself as a part of a still larger whole—the family of nations—demands a patriotism that shall be applied both intensively and extensively. Civic patriotism and world patriotism are needed to make national patriotism worthy and significant in a world which has newly become organic. "Above all nations is

humanity." The last century has ushered in new world conditions; the patriotism that obtained in Napoleon's day, when communication was little faster than in Abraham's time, becomes criminally narrow for the sensitive, interdependent world of the twentieth century.

Primitive patriotism was instinctively expressed not so much by altruism as negatively, by hostility to anything unfamiliar. It was largely akin to the instinct of cattle or of barn-yard fowls which resent entrance into their domains of a creature of a different breed. Primitive patriotism was more concerned with blood relationship than with love of locality. To the early Hebrews, patriotism meant loyalty to the seed of Abraham and, usually, hostility to any who stood in the way of what the chosen people desired. For a time, Jehovah was to them hardly more than a mere tribal God: the early Hebrew did not think of him as the father of Hittites and of Hivites, and as the Creator of the ends of the earth.

The true basis for the higher patriotism was rarely hinted at in earlier Old Testament history. The ruthless slaughters in the period before David, which were supposed to have been ordained by the God of battles; the imprecatory Psalms, and numerous other passages which present many contradictions to the teachings of the Gospels should be viewed as the outcome of an age to which the universal fatherhood of God had not been revealed.

The Sunday school should teach the slow and gradual growth of spiritual insight and the limitations of many devout servants of the Most High in the ages of ignorance and superstition. It should regard it as a religious duty not to let true religion be dishonored by teaching that the bloody wars of conquest recorded in the historical books of the Bible were by the command of God. The true interpreter will show that, as insight grew, national policies which promoted what is inconsistent with the revelation of God through Jesus Christ could not have been commanded by the Father of mankind.

The teacher should contrast the pardonable butcheries carried out by the half-idolatrous nomads of more than three thousand years ago with the unpardonable butcheries on a colossal scale of those who in the present day count themselves as disciples of the Prince of Peace. He will emphasize the turning-point in history when the apostle Peter, bred in a narrow Judaism, was shown in a vision that God is no respecter of persons and that there is nothing common nor unclean.

Patriotism and religion have always been kindred forces, often more powerful than love of home, or of life itself. Patriotism, being one of the commonest of virtues, needs little stimulation, but greatly needs broadening and correction. So far as it means merely loyalty to one's own, it is a virtue often possessed by pirates and brigands. In its common interpretation, it has stifled imagination and world-sympathy and has deluded countless millions of good people so that, with the name of God and country upon their lips, they have drenched the world with the blood of fellow men. The larger patriotism, which the teachings of Jesus demand, would subordinate nationality to humanity. It teaches no less devotion to the nation than in former days, but it reveals the higher significance of the nation when it transmits the service of the citizen to the world through the instrumentality of the State.

Patriotism, as understood by Tolstoi, was an evil to be eradicated; as understood by Emerson, it remains one of the highest virtues. But he himself rejected the kind of patriotism which the Russian sage condemned and said, "We hesitate to employ a word so much abused as *patriotism,* whose true sense is almost the reverse of its popular sense. We have no sympathy with that boyish egotism, hoarse with cheering for one side, for one state, for one town." "The right patriotism," he said, "consists in the delight which springs from contributing our peculiar and legitimate advantages to the benefit of humanity." This is the true Christian interpretation of this much-misunderstood word.

As the home achieves its highest value only when it benefits the community around it, and the city becomes most glorious when it is the bulwark of the state, so the glory of a nation is most exalted when for ages it becomes the inspiring force of the whole world. This force which Palestine and Greece unconsciously became, each nation should consciously aim to become.

The best instruction is often incidental.

Even if there be no one appointed lesson upon patriotism, duty to country should enter as a factor into every lesson on loyalty, reverence, gratitude and service, that is taught throughout the year. "Honor thy father and thy mother" is an injunction which may be amplified to show the honor due to everything which has created our potentiality. Had Luther, Shakespeare, or Edison been bred among the Hottentots, they would have achieved perhaps no more for humanity than a few unrecorded tribal chants, or clever folk songs, or boomerangs. Gratitude to country is the best basis for patriotism, and this requires knowledge of national heroes and national achievements. As the proper emphasis on these is often inverted in secular textbooks, the religious teacher should study to place them at their true value.

The church is largely responsible for permitting a narrow patriotism to supplant a sense of justice to humanity. Much bloodshed has been due to the preaching which in times past has held the book of Joshua as authoritative as the Gospel of Saint John. Church hymns which promote international friendship, or teach one moral code for man and nation, or express pity or forgiveness for a foe, are conspicuous by their absence. Passages in patriotic songs which glory in "The army and navy forever," or declare that

"Conquer we must,
When our cause, it is just,"

or which create disrespect for other nations, by denouncing their "knavish tricks," need explicit comment and sharp condemnation from religious teachers.

In our day a reminiscential patriotism has often cut the nerve of active service and by concentration on the glorification of the achievements of ancestors, has frequently served more as a narcotic than a stimulant to conscience. This type of patriotism has emphasized external adjuncts which have no vital connection with it. The flag has, in some quarters, almost become a fetish and has sometimes had as noxious an overemphasis as the symbols of religion had in ages past. "Superstition" and "bigotry" are words connoted with patriotism as well as with religion.

"My country, right or wrong," is an ambiguous phrase. It can be uttered by a Christian only as he speaks as a father might of an erring son, admitting his guilt, if he has sinned, but saying, "He is still my son and I share with him the penalty and shame." Sometimes the patriot must be silent and not embarrass his government when its follies have led it into trouble, but he has no moral obligation to approve its policy.

Arnold (*q. v.*) of Rugby declared that the measure of his love of an institution was his desire to reform it. The Christian patriot measures his love of country by his effort to make it the kingdom of God on earth.

LUCIA AMES MEAD.

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PAUL AS A RELIGIOUS TEACHER.—The chief sources of our knowledge of St. Paul as a religious teacher are: (1) the travel pictures and speeches which we owe to the pen of St. Luke, and (2) the writings of the Apostle himself. But behind this recorded teaching lay certain great formative influences, some measure of which it is necessary to take in order rightly to interpret the record. They may be briefly summed up as follows:

1. First of all, in order of importance, though not in order of time, we have the Apostle's conversion, the significance of which is primary and central. It is not necessary that we should discuss—it is not necessary even that we should understand—what may be called the mechanism of this great experience; it is only necessary that we recognize its reality. The central fact for the student of St. Paul's life and teaching is that he was, in the fullest and deepest sense of the word, *a Christian.*

2. St. Paul was not only a Christian, he was a Jew; he was a Jew before he was a Christian, and he did not cease to be a Jew after he became a Christian. "I am a Jew," he told the multitude in Jerusalem, "born in Tarsus of Cilicia, but brought up in this city, at the feet of Gamaliel, instructed according to the

strict manner of the law of our fathers" (Acts 22:3). "The *Jew* in him," as Professor Findlay says, "was the foundation of everything that Paul became."

3. It should be remembered, however, that though a Jew, St. Paul was a Jew of Tarsus, *i. e.*, a Hellenistic, not a Palestinian Jew, breathing from his earliest years the ampler air of the Græco-Roman world. How far the Jew in him was modified by his Tarsian birth and environment is a point on which modern scholars widely differ. That they had their influence it is impossible to deny; but in the face of the Apostle's own emphatic and reiterated statements (Acts 21:39; 22:3; Phil. 3:5, 6; Gal. 1:14), it is vain to claim for Tarsus and the Stoics an equality with Jerusalem and Gamaliel. There is no evidence that St. Paul was widely read in Greek literature and philosophy. His style, scholars are agreed, bears no trace of classic discipline, and there is no reason to believe that he ever read a Stoic treatise. It is probably right, therefore, to conclude that though nothing in the Græco-Roman world of that day can account for the deepest things in his life and in his gospel, yet it was mainly to this that he owed that cosmopolitan cast of mind which made possible his large and rich interpretation of the truth which came to him "by revelation of Jesus Christ." Not from Hellenism as its seed, but in it as its soil, there grew up, in all its rich and manifold beauty, the moral and spiritual teaching of the great Apostle of the Gentiles.

4. There is a little group of facts belonging to the period following St. Paul's conversion and preceding his earliest letters. "Straightway," he says, after the revelation of God's Son in him, "I went away into Arabia" (Gal. 1:16, 17). The purpose of this Arabian journey can only be conjectured, since no explanation is given; but we are probably not wrong in supposing that Paul sought the silence and solitude of the desert, that there he might think out and make his own the strange new truth which had come to him. During the first year of his active ministry, began the controversy concerning the relation of Christianity to Judaism. It lasted for many years, and its most enduring monument is the Epistle to the Galatians. Its significance in this connection lies in the direction which it gave to the Apostle's thinking, and the growing clearness and strength with which it enabled him to define and defend the faith which he preached. Finally, among the foremost of these formative influences, must be reckoned St. Paul's knowledge of the life and words of Jesus. By this is not meant, of course, that he had access to any of our Gospels—though, as Dr. Sanday has pointed out, he may have had in his hands some of the documents out of which they were composed—but that as a member of the primitive Christian society, and in continual intercourse with others who had themselves seen the Lord, he must have grown familiar with all the essential facts of the sacred Christian tradition.

These, then, are the chief facts which the reader must keep in mind as he comes to the study of the religious teaching of St. Paul. And to them is to be added another preliminary word. The only writings of the Apostle which the world possesses are in the form of letters, and, as Professor Deissmann says, they are marked throughout by the informal, non-literary character which belongs to all genuine letters. St. Paul was not a schoolman expounding a thesis with laborious exactness, he was a missionary instructing, exhorting, rebuking his converts. His genius was contemplative rather than speculative, his interests religious rather than theological, his aim spiritual edification rather than doctrinal instruction; and though these are dangerous antitheses which may be sharpened until they become unreal, yet they may serve to warn us against the peril of Paul's interpreters, by whom, as Matthew Arnold complains, what is figure, and belongs to the sphere of feeling, has so often been transported into the sphere of intellect and made thesis and formula. Moreover, being letters, the Pauline writings are for the most part strictly relevant to the circumstances which called them forth; and both what they say and what they do not say must be interpreted accordingly. For example, if because in the letter to the Colossians we find four admonitory verses addressed to slaves and only one to their masters, we were to conclude that Christianity is more careful for the master's rights than his duties, we should be doing the Apostle an obvious injustice. The apparent discrepancy is

simply a reflection of the social status of the vast majority of those to whom the letter was addressed.

Characteristics of St. Paul's teaching. Three points call for special attention:

1. *It is rooted everywhere in the Apostle's own personal experience.* There was nothing of the schoolman in St. Paul. He dealt not in names and words, but in things—the things of the spiritual life. He spoke of what he knew; he testified of what he had seen. Even the most careless and casual reader of his Epistles cannot fail to note their intensely personal character. It may or may not be correct to speak of St. Paul as a theologian, but such theology as his writings do contain is little more than the attempt to make explicit the certainties of his own spiritual experience; and its value to-day lies, first, in the depth and reality of the original experience; secondly, in the truth and penetration of the interpreting mind. Paul's doctrine of sin, for example, was not something he had read in a book or learned from a Rabbi; it sprang straight from the consciousness of sin in his own heart: "To me who would do good, evil is present." The use which he made, for purposes of illustration, of the Old Testament story of Adam has put many of his readers on a wrong track. Not in what Adam was, but in what he knew himself to be, lay the foundation fact of all his thinking.

It was in like fashion that St. Paul reached his doctrine of salvation through faith in Christ. What Luther said about his "monkery," the Apostle might have said about his own efforts to keep the law. But all his toil brought him neither peace nor power; in Christ he found both, and for him preaching was just the proclamation of his great discovery. The very wealth of the phraseology of which he made use—justification, reconciliation, forgiveness, redemption, adoption, etc.—is a symbol of the reality and richness of the experience he sought to express. It was experience, too, that underlay all his teaching concerning Christ. As Dr. Denney says, Paul did not make Christ divine, or half-divine, that he might provide an answer to speculative difficulties about the relation of God to the world of matter. "The process in his mind was the very reverse. He was conscious in his experience as a Christian that what he came in contact with in Christ was nothing less than the eternal truth and love of God." His conception of Christ was "born of his own experience, his own reflection, the necessities of his own thought."

2. *Religion to St. Paul meant devotion to a person, to the person of Jesus.* In that devotion, or "faith," he found the spring of his life and the source of his power. "The life which I now live in the flesh," he said, pointing the contrast between what was and what had been, "I live in faith, the faith which is in the Son of God, who loved me, and gave himself up for me." There is no better index to the habitual drift of all his thinking than is to be found in the familiar "in Christ," which, it is said, occurs a hundred and sixty-four times in his writings. To be "in Christ" is to be "a new creation"; it is to be all that we would be, but which apart from Christ we could never be. Christ is the life and Lord of all Christians, but Paul "is sensitive to Christ through many spiritual senses, which in us are torpid and undeveloped. Christ holds him all through: intellect, feelings, will. Every element of his inner man is, as it were, polarized by Christ; each receives from him a new bent and a new capacity." And this is true of him throughout his whole life as a Christian. There is, undoubtedly, development in the Pauline Christology. It is simple and elementary in the First Epistle to the Thessalonians, full grown in the Epistles of the captivity; but there was never a time after that which befell on the road to Damascus when Christ was not to Paul the beginning and end of all his life and thought.

3. *The third characteristic of the Apostle's teaching is the vital and intimate union which it everywhere reveals between doctrine and ethics.* Yet this way of putting the case hardly does justice to the facts. Doctrine and ethics are not to St. Paul's mind two things, they are one thing; they may be separated in thought, but in reality they are no more to be separated than the opposite sides of a shield. We entirely misconstrue Christianity if we think of it as saying to men, "These things you must believe, and these other things you must do." The doing is involved in—is a part of—the believing, and there is no true life of faith which

does not show itself straightway in "the fruit of the Spirit." Almost any page of Paul's writings will serve to illustrate this. Take, for example, the Epistle to the Ephesians. Samuel Taylor Coleridge spoke of it as the profoundest book in the world. As we read it we are amazed at the sweep, the daring, the majesty of the Apostle's thought; before the end is reached we find him discussing the duties of husbands and wives, parents and children, masters and slaves, telling Christian men and women that they are not to steal, nor to lose their tempers, nor to use bad language. The great argument of 1 Corinthians 15 concludes and culminates in a simple exhortation to steadfast service: "Wherefore, my beloved brethren,"—seeing these things are so, seeing that this is our faith and our hope—"be ye steadfast, unmovable, always abounding in the work of the Lord." The great "proof-texts" of the Pauline Epistles, which have figured so largely in doctrinal handbooks, when read in their immediate context, are almost all seen to be the ground of exhortation to some simple Christian duty. (See Rom. 14: 11-13; 2 Cor. 8: 9; Phil. 2: 6-11.) In a sense there is in this nothing that is new. The great Hebrew prophets had proclaimed with unforgettable emphasis that the holy God can be served only by holy men, that rites without righteousness are worthless. What is new in Paul's teaching is the wider sweep, the greater penetration, of his ethical precepts, and above all the fountain of fresh moral energy which he unsealed in his doctrine of union through faith with Jesus Christ.

In making these lofty claims for St. Paul as a religious teacher the limitations which are his in common with the rest of mankind are not to be overlooked. The Apostle was a Jew, after his conversion as well as before it. In many particulars, and to the very last, he spoke as a Jew, he thought as a Jew; and even when he became a Christian he could not altogether put away Jewish things. His method of using the Old Testament, sometimes quoting its words in entire disregard of their context, sometimes turning its history into allegory, the occasionally rabbinical cast of his argument, the Jewish thought-forms, into which he fitted his Christian ideas—all that Matthew Arnold had in mind when he said that St. Paul sometimes "Judaizes"—these things, however, were inevitable in a man of Paul's time and training, and the modern reader should no more find a stumblingblock in them than he would in analogous phenomena in the works of other ancient writers.

When the cry "Back to Christ" is used to disparage and depreciate St. Paul; when men speak as if it were he who had muddied the clear stream of Christian truth; when they name him "the evil genius of Christianity," they do him a strange and grievous wrong. No one was ever more eager and more able to lead men "back to Christ" than the chiefest of his Apostles. These Jewish forms of thought are but the perishable envelope in which the imperishable truth concerning Christ has been conveyed to succeeding generations.

To minimize the significance of St. Paul as a religious teacher is to forget some of the plainest facts in history. "Of all human writings," says Mr. Froude, "those which perhaps have produced the deepest effect on the history of the world have been St. Paul's Epistles." He did more than any other man to win for the Christian religion its place in the life of the world. It was in his person that Christ went forth to take possession of the great Roman Empire, and it is in the forms of thought which he first taught men to use that Christian experience still finds speech for itself. St. Paul "lives among us to-day with a life a hundredfold more influential than that which throbbed in his brain while the earthly hull which made him visible still lingered on the earth. Wherever the feet of them who publish the glad tidings go forth beautiful upon the mountains, he walks by their side as an inspirer and a guide; in the thousand churches every Sabbath and on a thousand thousand hearths every day his eloquent lips still teach that gospel of which he was never ashamed; and wherever there are human souls searching for the white flower of holiness, or climbing the difficult heights of self-denial, there he whose life was so pure, whose devotion to Christ was so entire, and whose pursuit of a single purpose was so unceasing, is welcomed as the best of friends." (Stalker.)

GEORGE JACKSON.

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For the study of the Epistles the Revised Version should always be used, and occasionally one of the other "unofficial" translations, such as R. F. Weymouth's, A. S. Way's, and W. G. Rutherford's.

PAUL'S METHOD AS A RELIGIOUS TEACHER.—What did Paul wish to teach? Not a set of facts, but an inner experience producing a new and joyous way of living. He uses the word Gospel, Good News, to indicate the whole round of his message (Gal. 1:6). But this is Jesus' word (Matt. 1:14). Paul declares that it is the "gospel of Christ" (Gal. 1:7) which he wishes to teach, yet the remarkable fact confronts one who reads Paul's letters that scarcely another word of Jesus' does he use. The likeness between Paul's message and Jesus' gospel is one of fundamental principles rather than of words. Like Jesus, Paul does not deal primarily with words but with spiritual ideas. Jesus finds his own words; Paul does also when God reveals "his Son" in him (Gal. 1:15) on the way to Damascus; he finds new words and ways of expressing the Christ life within him (Gal. 2:20).

One thing that Paul felt laid upon him especially was to make known the fact he had discovered that the Gospel was free to all people. He saw that there were no external conditions that could exclude anybody—Jew, Barbarian or Greek—who was able to understand Jesus sufficiently to have faith in him. He sought especially, therefore, to lead Gentiles (Rom. 1:13-15) to accept the new spiritual life of faith—to know within themselves "the law of the spirit of life in Christ Jesus" (Rom. 8:2). But it is one thing to discern spiritual possibilities for others, and another matter to persuade them to enter upon those possibilities. Paul did both. Throughout the Roman Empire he helped people of many sorts to enter into the new life. Groups of these people became living centers, and like bits of yeast, started the transformation of the Græco-Roman world. How did Paul succeed in actually communicating spiritual life? His methods cannot fail to be illuminating to any one who wishes to teach the Gospel of Christ not in word only, but in spirit as well.

I. *Paul knew the people he taught.* Brought up in a Jewish household in Tarsus of Cilicia, Paul knew Judaism from within and was early an observer of Gentiles. Probably it was when a boy in Tarsus that he learned the tent-making trade and perhaps met Gentiles in his father's shop. When he was a student in Jerusalem his knowledge of Judaism deepened and also his prejudices against the Gentiles, yet some pleasant boyhood impressions must have remained, or he would not have responded so readily when he felt that Christ called him to "preach him among the Gentiles" (Gal. 1:16).

It probably was during the ten years (Gal. 2:1; 1:21) that Paul spent in Cilicia after his conversion that he learned most concerning Gentile thought and life. There is no account of that period, but it is known that there were many students in Tarsus who had come to the university to hear lectures on philosophy. The alert mind of Paul could not fail to grasp the principal ideas circulating in the Gentile university. His letter to the Colossians, the early chapters of Romans, and his speech in Athens show that he knew the chief tenets of the philosophies of the Greeks.

But the people to whom Paul seemed most eager to bring the joy of the new life were the working classes. He did not speak to them from a lofty height, but straight out of the realities of a common experience in the work-shop. In Thessalonica he worked night and day at his tent-making, refusing to "eat bread for nought at any man's hand" (I Thess. 2:9; II Thess. 3:8). He knew the temper of mind of those who earned their bread by labor; he knew that it would be hard for them to believe in the purity of his motives or to give themselves whole-heartedly to Christ if he received money. But because he also worked hard he could help

them to understand that he was teaching a new spirit in which to do one's work, rather than promoting a new trade and could, with consistency, tell them to attend to their own business and to work with their own hands when they attempted to make the Gospel an excuse for laziness (I Thess. 4:11). They felt that Paul understood them and that his gospel could therefore meet their case. Into the wealthy city of Corinth Paul came as a workingman looking for a chance to work. Apparently it was while working beside Paul at tent-making that Aquila became a Christian. It is probable that Paul knew many people in such informal ways.

Many references in Paul's letters show that he formed warm friendships with individuals. The reader is not introduced to them until after they have accepted his message, but it is not unfair to infer that his friendly understanding of them had much to do with their power to enter into the life of Christ which he taught. Phœbe of Cenchreæ, a "helper"; Prisca and Aquila, "fellow workers"; Mary, "who bestowed much labor" on the church; Ampliatus, Urbanus, Stachys, and many others appear as beloved friends of Paul's and supporters of the Christian communities. The letter to Philemon is the best story illustrative of Paul's friendship with many of the individuals who made up the churches. Some particular experience bound Philemon and Paul together, for Paul calls him a "partner" and refers to the fact that "thou owest to me even thine own self" (Phil. 17, 19). But it is the story of Onesimus that indicates why people believed in Paul's gospel. As a runaway slave Onesimus comes to Paul in prison. Paul gathers all the details of the situation and helps to make a practical plan. In order to keep the moral issue straight he advises that Onesimus should go back to his master Philemon, and must make up any loss he has caused. Paul himself writes to Philemon asking for the reception of Onesimus and offers to repay the loss. All this he does with love so whole-hearted that he calls Onesimus "my very heart" (Philem. 12). The letter does not tell just how Paul presented the Gospel to Onesimus, but there can be no doubt that it was done in simple words that an uneducated slave could understand.

Though there is extant less specific knowledge of Paul's proclamation of his message to individuals than there is of Jesus', it seems clear that he, like Jesus, suited his words to the abilities and interests of his hearers. Paul talked differently to the soldiers of the Pretorian Guard than he did to Aquila, the Jew. Paul's letters to the church communities clearly indicate that he used different language when writing to different types of people—to Jews, or to Gentiles who have been instructed in Jewish thought, he talks about "justification by faith" and the "law of Christ"; to Greeks he talks about "God's wisdom" and the "mystery" of the new life.

II. *Paul taught by the idealistic method.* Paul used the full light of his conception of the ideal life "in Christ" when teaching people of all sorts and conditions. He indicates this method when he says, "We all, with unveiled face beholding as in a mirror the glory of the Lord, are transformed into the same image" (II Cor. 3:18). Paul himself had been transformed by the vision of Christ and he expected others to be transformed by the same power. He called his gospel the "power of God unto salvation to every one that believeth" (Rom. 1:16). It was his work simply to bring them into touch with that power. This he did by stirring them with a vision of what they might become in Christ. The ideal he placed before them—of the life ruled by love—awakened latent powers within them. Their faith and hope enabled them to apprehend the "power of God" and they became new creatures (II Cor. 5:17). Their faith and hope opened the way to the understanding of "the grandest of these"—love. Furthermore, Paul recognized the innate possibilities of people—in the most ordinary people—and measured them by their ideals. Paul's method was the opposite of the Socratic method. Paul said to people, Behold, you are "sons of light." You are "saints," you have fellowship with Jesus Christ. Socrates cunningly tore away every shred of confidence in one's own powers, saying, Behold, how unwise you are. His method was negative; Paul's was positive—the way of love and faith. Once he said, "If any man thinketh that he is wise among you in this world, let him become a fool, that he may become wise,"

but he followed it quickly with the affirmation, "All things are yours . and ye are Christ's" (I Cor. 3: 18-23).

Paul held up high ideals for community life as well as for individuals. This was the great safeguard against egotism. He not only assured individuals that they were saints but taught, Your neighbor is also a saint and a brother. The community ideal he held before them was one of mutual love and helpfulness. Instead of being separated from each other by their differences in manners and gifts, they were to contribute to each other according to their different abilities. Like the body with its different members and one directing spirit, they were to live together and learn to value each other. Teachers, apostles, and prophets, those who knew how to speak in tongues, or heal, or govern, were to think of themselves and of each other as members of a living body in which each was doing his part. "Now ye are the body of Christ, and severally members thereof" (I Cor. 12: 27). The inspiration of the ideal of each contributing his part to a great living organism was intensified and purified by this idea that it was the body of Christ to which all belonged. What could not one dare with such an ideal?

III. *Paul expected action to follow idea.* "Walk worthily of God" (I Thess. 2: 12); "Walk by the Spirit" (Gal. 5: 16); "Walk in newness of life" (Rom. 6: 4); "Walk becomingly" (I Thess. 4: 12). The word *walk* seemed to represent to Paul's mind all the active side of life, and his use of the word indicates that he expected all one's acts to proceed from ideas and ideals. The natural "fruit of the Spirit" is action expressing love, joy, peace, etc. (Gal. 5: 22-23.) Paul does not sympathize with those who are "factious, and obey not the truth, but obey unrighteousness" (Rom. 2: 8). He had as great a passion for righteousness as he had before his conversion. But now he understands that righteousness cannot be attained until the heart has power to will to do good and the foot hastens to do it. He lays all his emphasis on the "faith" that is to produce righteousness in place of the old Jewish Law. Like Jesus, his chief interest is in the inner life and, also like Jesus, he expects fruit.

In consideration of the untrained character of the people in the Pauline churches it is marvelous that Paul did not make a new law. He gives advice sometimes that indicates how high is the type of life which he expects to result from the indwelling Christ. Husbands, wives, children, masters, servants, are expected not only to fulfill their obligations to one another, but to show the truest consideration for each other. "Let your speech," Paul writes to the Colossians, "be always with grace, seasoned with salt, that ye may know how ye ought to answer each one" (Col. 4: 6). Not only the more tender virtues, but the power to endure persecution and death developed in these communities. Prisca and Aquila "laid down their own necks" (Rom. 16: 4) for Paul and the Gospel.

Paul's method of dealing with the causes of actions was more effective than the force of the Law. People were ready to bear each other's burdens because they loved each other. They kept their lives pure and noble because of the great expectations of Paul, and because of the Christ-life within themselves.

IV. *Paul reproved by again holding up the ideal.* One of the most vivid scenes in Paul's life is his reproof to Peter when he came to visit the Antioch brotherhood. At first Peter was guided by his own ideal of fellowship and expressed it by partaking of food with the Gentiles. Then "certain from James" reminded him of the Jewish Law and he withdrew, implying that the Gentiles were not fully brothers. Paul rose up and "before them all" reminded Peter of the "faith in Jesus Christ" which was the basis of their fellowship. The ideal of brotherhood arising from faith in Jesus could not make an invidious distinction between Jew and Gentile (Gal. 2: 11-16).

Paul was astonished to find that sometimes churches fell from grace after he left them. How he dealt with these matters indicates that he sought the causes and shows the methods he took to correct them. When he learned that the Galatians were being urged to adopt the Jewish Law, Paul wrote reminding them that they had "begun in the Spirit" and could not, therefore, expect to be "perfected in the flesh." To help them to realize again their ideal of living by the Spirit he drew a sharp contrast between life under the Law and

life under the guidance of the Spirit. He pointed out that under the Law they would be like bondsmen, who must observe days and months and seasons and such "weak and beggarly rudiments." Under the Spirit they are sons, free to follow the impulses of their hearts toward the fullness of the Christ-like life because God has "sent forth the Spirit of his Son into our hearts." Paul knew that the difficulties would vanish if they would remain true to their ideal and he expressed his great desire that Christ should be formed in them.

It was in Corinth that the greatest moral problems arose. It seemed as though the ideal unity of the community was almost entirely destroyed. There was actual immorality and strife between parties, also law suits and rivalry in regard to gifts. Paul faced each of the problems practically, giving advice intended to help them back to the spirit of fellowship. The fornicator had to be put out because no evil can belong to the body of Christ; there could be no more parties because they were all followers of Christ; they ought to settle their disputes among themselves, for they are brothers; they ought not to discount each other's gifts, for the smallest may be most important to the body. "Know ye not that ye are a temple of God, and that the Spirit of God dwelleth in you?" Paul asked, and it was to these striving ones that he addressed his Psalm of Love. All their differences of thought would vanish if they would return to a careful consideration of each other, for "Love suffereth long, and is kind; love envieth not; love vaunteth not itself . . . seeketh not its own." When the revolt against each other and against Paul was at its height he daringly held up to them their ideal with the words, "Know ye not as to your own selves, that Jesus Christ is in you?" (II Cor. 13:5).

This is the positive idealistic method used by Jesus when James and John were disputing about having the highest places in the Kingdom, and he reminded them that the great ones among the Gentiles lord it over others and said, "But it is not so among you" (Mark 10:43). Such valuation to the people according to the best elements within them requires both insight and faith in a teacher, but it is amply rewarding. The effect of Paul's rebuke to Peter, or of his letter to the Galatians is not known, but the Corinthian correspondence is full enough to make it fairly certain that love at last conquered in Corinth (II Cor. 2:14, 7:6). Without resorting to rules, but by the pressure of Paul's own longsuffering, confident love, Corinth returned to its ideal of a community ruled by love.

V. *Paul aimed to develop spiritual personalities and communities independent of himself.* Paul's powerful personality could not help deeply influencing others. He loved his friends whole-heartedly and in his desire to urge them to live up to their highest possibilities he sometimes said, "Be ye imitators of me, even as I also am of Christ" (I Cor. 11:1). His success depended to a considerable degree upon the fact that he was so far the embodiment of his message that he could use these words to those who knew him best. But there are many indications that he carefully guarded against dominating others. At a time when he had every reason to bring pressure to bear upon Corinth he guarded himself by saying, "Not that we have lordship over your faith, but are helpers of your joy" (II Cor. 1:24). He rejoiced that the Thessalonians had not merely taken his word concerning the Gospel but had themselves received it "in power, and in the Holy Spirit, and in much assurance" (I Thess. 1:5). Paul wanted his friends to attain development from within, as he knew what richness of life this would give to them (I Cor. 1:4). To his mind Christ was a "life-giving Spirit" (I Cor. 15:45) impelling not only toward holiness but toward "knowledge" and "utterance" and fullness of life. Paul was continually referring people, not to his teachings, but to the voice of God in their own hearts. It was his joy to have aided them in becoming conscious of an ever-springing fountain of joy within themselves.

Paul advocated liberty in nonessentials. At the council in Jerusalem he stood uncompromisingly for his liberty to preach the Gospel to the Gentiles without their keeping the Law. But he was equally ready to accord to Peter the liberty of preaching both the Law and Gospel to Jews. The keeping of any set of rules was unimportant; faith in Jesus Christ was

the only essential and on this understanding the hand of fellowship was extended to those differing in other respects (Gal. 2:1-10). It was only when Peter, in Antioch, attempted to destroy Paul's liberty to act with Gentiles and Jews together that Paul objected. Paul laid down his life because he was determined to show respect to the position of the Jewish Christians. In the temple in Jerusalem he was seized when he tried to show that he did not consider the Jewish Law unholy, though he preached that it was not essential to true life.

The way in which Paul dealt with many practical problems shows that he did not desire to be dogmatic, but aimed to help others to perceive the principles involved, to make their own decisions and to act independently. The question of meats offered to idols is an example. Paul said there should be liberty concerning the matter, because food is unessential to man's approach to God. But "Take heed," he warned, "lest by any means this liberty of yours become a stumblingblock to the weak" (I Cor. 8:9).

The freedom for development which Paul advocated was the complete dependence on the leading of the Spirit in the community meeting for worship. "To each one is given the manifestation of the Spirit" (I Cor. 12:7), he declared, and understood that this meant that every Spirit-filled soul should bring of its faith or knowledge to help others. When confusion arose Paul reasserted the liberty of all to bring psalms, or revelations, or teachings, or whatever they could. He only pointed out that whatever is of the Spirit should be for edification and he expected each to act on this principle.

Paul succeeded, then, in communicating the Good News of the new life in Christ because he chose words suitable to those whom he taught; because he held up the Christ life clearly and confidently through all difficulties and apparent contradictions; because he helped all to think and to act independently for the good of each and all. As a result of his method undreamed of powers developed in individuals and communities who "were seen as lights in the world, holding forth the word of life" (Phil. 2:16). (See Paul as a Religious Teacher.)

ELEANOR D. WOOD.

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PAXSON, STEPHEN (1808-81).—A pioneer Sunday-school worker; was born in New Lisbon, Ohio. In 1838 Mr. Paxson moved with his family to Winchester, Ill. There he first entered a Sunday school and was converted. Thenceforth he devoted himself to the work of a Sunday-school missionary under the American Sunday School Union. On April 20, 1846, he held his first county Sunday-school convention, in Winchester, Ill. In Illinois and the neighboring states he organized between 1,200 and 1,500 Sunday schools, which were attended by more than 60,000 pupils and teachers. On the foundation of these schools many churches were established.

Limited in education and in physical qualities, but filled with true zeal, Mr. Paxson was an example of the educating and elevating influence of Sunday-school work upon character.

S. G. AYRES.

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PEACE MOVEMENT.—The essential plan of the Hague Court, opened in 1901, was thought out by a French contemporary of Dante. In 1624, Hugo Grotius published his "Rights of War and Peace" which, though not claiming to be inspired, has proved of the greatest blessing to humanity. George Fox soon after founded the Society of Friends. William Penn followed, with his plan for "A Congress of the States of Europe." A century later, Immanuel Kant, in his great tractate on "Eternal Peace," showed that peace can come only after nations achieve representative government.

Washington, who said his "first wish was to see this plague of war banished from the earth," and Franklin, who said "there was never a good war or a bad peace," were both among the framers of the Constitution which has not only secured peace with justice between 48 states, but has pointed the way to a united world through federation, a Supreme Court of nations and free trade.

David L. Dodge, author of "War Inconsistent with the Religion of Jesus Christ," established the first Peace Society in the World in New York city in 1815. Early American workers for peace were William Ladd, Noah Worcester, Rev. William Ellery Channing, Charles Sumner—as earnest an opponent of war as of slavery—and Elihu Burritt, who established cheap ocean postage. In Europe, Henry Richards, John Bright, Richard Cobden, Victor Hugo and Frederic Passy were eminent.

Among organizations promoting peace are the Interparliamentary Union; the International Bureau of Peace at Berne, which arranges annual Peace Congresses and is a clearing house of information; the Institute of International Law; the World Peace Foundation, Boston, Mass., which publishes the International Library; the Carnegie Endowment for International Peace, headquarters, Washington, D. C.; the American School Peace League, with branches in nearly every state; and the British School Peace League. The most recent are, the Church Peace Union, 70 Fifth avenue, New York city, which has affiliated bodies in foreign countries; and the Woman's Peace Party, with headquarters in Chicago, Ill.

There are many peace societies in various countries. The headquarters of the National Peace Council in England is St. Stephen's House, Westminster, London; that of the American Peace Society is Washington, D. C.

The first International Church Peace Conference opened at Constance, Bavaria, Aug. 3, 1914, under the auspices of the Church Peace Union.

The Christian Church has been sometimes accused of countenancing different standards of morals for the nation and for the individual. It is said to have relaxed action and bred apathy by fostering the assumption that international peace must wait until men's hearts are changed, though most men already abhor war. The peace movement insists that war comes from ignorance of international psychology and economics; from failure to apply the Christian principle of nonintercourse as the greatest compelling force; from inability to realize the futility of armaments to ensure peace; from recognizing the fact that modern war is never inevitable or related to justice; and from the Church's neglect of the duty to teach the path toward justice and peace through world organization.

LUCIA AMES MEAD.

The Sunday School and the Peace Movement. Leaders and supporters of the peace movement recognize that the influence of the Sunday school in favor of that cause has not been developed to any considerable extent. The preaching of sermons in advocacy of peace in churches in which Sunday-school pupils have been assembled, thus far seems to be the main line of effort in this direction; but however beneficial the results, it is clear that a more active and independent part in the peace movement may be taken by the Sunday school in inculcating a disposition for peace which may last throughout the lifetime of the pupils. This is strongly urged by the officers of the various peace societies in the United States.

The commission on church and religious education of the Federal Council of Churches (*q. v.*) in coöperation with the Church Peace Union, has issued a series of lessons "based upon the teachings of the New Testament concerning the universal brotherhood of men," for the use of Adult Bible classes, Young People's societies, missionary and fraternal organizations, and other interested groups.

The Sunday school, which largely follows the example of the day school in grading pupils, could with advantage imitate the latter in setting apart a day for annual peace exercises. In many public schools in English-speaking countries the day chosen for these exercises is May 18, the anniversary of the assembly of the first Peace Conference at The Hague. On this day a program of addresses, readings, and recitations is given, lasting an hour or two. Prominent men and women of

the community often take part in the exercises. It has been suggested and publicly urged that the Sunday next before Christmas should be set apart for annual Sunday-school exercises in behalf of the movement for international peace.

In this respect the Sunday school occupies a position of peculiar advantage and responsibility. When the millions of officers, teachers, and pupils are considered, one may form some idea of how momentous a beginning in behalf of world peace may be made by the Sunday schools, if a day were to be dedicated to that purpose.

Among the advantages and opportunities of an alignment of Sunday schools with the peace movement are the following:

1. It is especially within the province of the Sunday school, through the personality and work of the teacher, to awaken the conscience of the pupil by the inculcation of religion during the plastic age. Pacific sentiments and principles, taught in Bible lessons and all pointing to the Lord Jesus Christ as the great Exemplar of Peace, may be fixed in the feeling and thought of the pupil so as to influence the whole subsequent life.

2. The Sunday school affords the best opportunity of unfolding simultaneously before the largest number of young persons, the true meaning of the opening words of the Lord's Prayer, "Our Father," which necessarily imply the fatherhood of God and the brotherhood of man; and also the truth that in religion neither of these meanings can be separated from the other. It may do this with increasing reference to family, municipal, state or provincial, national and world affairs, according to the capacity of the pupil to receive instruction in that behalf.

3. The public participation of Sunday schools in peace day exercises would tend to emphasize, especially among the young, the Christian duty of putting an end to the careless disparagement of the peoples of the so-called foreign countries. The indispensable basis of international peace is the coöperation of different countries and peoples. As an active ally of the peace movement, the Sunday school may do much to provide a moral preparation for such coöperation by the instruction of youth in the principles of peace. The boy and girl should be taught to regard as sinful any unkind, ignorant, and unjust reference to the young or the old of other nations, and also to regard any such reference as treasonable to the movement of which they had become friends and supporters. This applies especially to the United States and Canada, many of whose Sunday schools contain a large proportion of pupils either foreign-born, or the children of foreign-born parents.

4. Active coöperation with the peace movement offers Sunday-school teachers a valuable opportunity of increasing the interest in their work, for then not only on Peace day would they be expected to recall the obligations and possibilities therein involved. The adoption of such a day, if only by the Sunday schools of the United States, would tend to establish an appropriate choice of treatment of many of the Sunday-school lessons having in view the duty and urgency of inculcating international peace. It is not to be assumed that annual Peace day exercises would be the only visible sign of Sunday-school coöperation. The new departure would go much further. The exercises, and the practical suggestions springing therefrom, would lead to additional celebrations and eventually to national, international, or world organizations in which the collective force of Sunday-school influence would be impressively employed and exhibited.

5. The organized efforts to direct the minds and hearts of Sunday-school pupils in favor of peace would introduce a new factor of moral poise and restraint during times of dangerous agitation for war. Every decade would see grown to manhood and womanhood millions of pupils trained in appreciation of the duty and blessings of peace, and capable of exerting a powerful influence upon public opinion.

6. Many Sunday-school lessons from the Old Testament, in which scenes of bloodshed, physical prowess and tribal revenge are included, have been alleged to exert an unwholesome bias upon the mind of the pupil. Objections under this head would tend to be removed under the influence of Sunday schools working with the peace movement, without belittling the justice and necessity of physical aggression or defense in exceptional cases.

Moreover, emphasis upon the duty and the glory of conflict would be transferred from the field of physical strife to the inner regions of the spirit, where the struggle against temptation is silently carried on.

7. Important results for peace would also be attained in the world-wide disputes between capital and labor, if the millions of Sunday-school children were taught the right moral attitude in relation to the peaceful settlement of such disputes. Thus, industrial legislation, wherever successful, has been largely based upon wise provisions for delay and investigation during the critical times when ill-temper, mutual misunderstanding, and the appeals of unprincipled and ill-balanced leaders make violence and bloodshed imminent. In such times even a temporary restraint upon rash action may avert much bloodshed. A generation of Christian young men and women brought up under specific teaching on the wisdom of peace, would be a factor of safety and stability in such emergencies. It is not assumed that such teaching would create any bias for or against certain economic theories or labor organizations; but it would inculcate a pacific spirit as essential to a just settlement.

8. The educative force of opinion molded by Sunday-school instruction in behalf of peace would be a valuable aid in support of treaties of international arbitration. Such opinion would favor the delay necessary for the work of commissions of inquiry and investigation after causes of dispute had arisen.

J. W. Russell.

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PECK, JOHN MASON (1789-1857).— Baptist clergyman and "pioneer home missionary" in Missouri and Illinois. Born in Litchfield, South Farms, Conn.; in 1811 he united with the Baptist Church at New Durham, N. Y., and was ordained to the Baptist ministry in 1813. About 1817 the Triennial Baptist Convention appointed Dr. Peck a missionary with his field of labor in St. Louis, Mo., and vicinity. At first Dr. Peck was employed by the Massachusetts Baptist Missionary Society. He organized many churches and Sunday schools in the Mississippi Valley. Dr. Lyman Beecher said that "J. M.

Peck, of Illinois, had led more valuable settlers into the Northwest than any other ten men." When the American Sunday School Union was formed in 1824, Dr. Peck put himself in touch with it in order to acquaint them with the missionary work being done in the middle West.

Dr. Peck resided in Rock Spring, Ill., where in 1827 he founded the Rock Spring Seminary for general and theological education. In 1832 this and a seminary at Upper Alton united, and in 1835 it became known as Shurtleff College. In 1843 he became the corresponding secretary and general agent of the American Baptist Publication Society at Philadelphia, Pa. Dr. Peck was a man of intellect and strong personality; his life was devoted to "missions, the diffusion of the Bible, and the vigorous support of Sunday schools." He died in Rock Spring, Ill., in 1857, having been among the most active of the pioneer workers.

S. G. Ayres.

PEDAGOGICAL SCHOOLS, RELIGIOUS.—See Religious Pedagogy in Colleges and Theological Seminaries; Schools of Religious Pedagogy (Great Britain).

PEDAGOGY.—A great deal of attention has been given in recent years to the study of the psychology of religion and religious pedagogy. Naturally, much of this bears directly upon the life and work of the Sunday school. Not only have we applications of the theory of teaching to Sunday-school work, but we find questions concerning more scientific methods of organization and administration; concerning the use of Biblical (and other) material, and the grading of that material; and various aspects of child study (in the broad sense of that term), coming up for discussion on every hand.

Pedagogy means child-leading. It includes the whole theory and art of "training up the child in the way he should go" (or, as the Hebrew more crisply expresses it, and as many prefer for the sake of its educational suggestions to read, "according to his way"). It is the art and theory of training and sustaining pupils in the way that leads to completeness of life. Not that the Sunday school restricts its influence to the years of childhood and youth. The pedagogy of the Sunday school is the art, so far as lies within the power and scope of its organization, of leading forth the infant, through experiences as rich and full as they can be made, into childhood; the child, similarly, into boyhood and girlhood; the boys and girls into youth or early adolescence; the youth into young manhood and womanhood; the young man and woman into manhood and womanhood; and those of mature years, who still retain their attachment, into an ever richer and clearer comprehension of the nature of the Kingdom of God.

Ideals naturally greet us at every stage. Wordsworth (in his *Ode*) and G. Stanley Hall (in *Principles of Religious Education*) have portrayed for us the earliest years of childhood in this sense; and ideals of childhood, youth, and the years of chivalry, have been presented to us in varied form by writer and by artist. But it is of the very essence of pedagogy that it is not a something that can be *presented to* us. It is something—a life, a spirit, a passion, a power—which has reality alone as it *lives in* us. It involves an attitude and an activity of heart, mind, and spirit —the whole personality. It has the one characteristic expression: "I came that they may have life, and may have it abundantly." That is the true pedagogy. It is the artist's passion that sees the angel in the marble, the perfected life evolving from the crude elements, and it is the effort sustained by this high passion which works to make the vision real.

The best known definitions of the aim of education bear out this view. Spencer, for example, speaks of education as "preparation for complete living," and of the "unfolding of our individualities to the full in all directions." The eminent psychologist, Dr. James Ward of Cambridge, defines the aim of education in the felicitous and comprehensive phrase "efficiency for the highest life." Starting from any such conception, our theory of education will be concerned alike with the ideal and with the conditions contributing to its attainment. Pedagogics is the study of means as well as ends.

In the theory of education (Sunday school or other) thus conceived we have, as already suggested, branches or departments, which are in effect a study of the

conditions contributing to the attainment of the ideal.

I. Sunday School Organization. The Sunday school is to be thought of as the sphere and arena of a developing life. This gives the key to Sunday-school organization. A right method of organization—"right" meaning here only that which is actually suited to the conditions of the individual school—is the basis of all good work. The "departments" are right under many, perhaps under most, conditions. Certainly, the Primary Department (*q. v.*), or its equivalent, is needed in every Sunday school "of parts." Even in the Primary Department, however, each school needs to define for itself its own needs, and to work out its own plan. The "Primary" is the name of a *general* rather than a *specific* plan. In a school with no pupils over eleven, the age limit might be somewhere between eight and nine; and the Junior ages from nine to eleven; the very name "junior" signifying the anticipation of retaining the pupils and of building up by their means an Intermediate and a Senior school. That is to say, even where eleven is momentarily the age limit, so far as the pupils in actual attendance are concerned, the officers and teachers will not fail to propose to themselves a true Sunday-school ideal, which shall render service to youth as well as to childhood. (See Organization, S. S.)

The years when *life* is emphasized, when the tension is acutest, and critical decisions most natural and frequent, are the years around which the Sunday-school organization must be built. The years of early adolescence, from twelve or thirteen to sixteen or seventeen, are the period of strategic importance. (See Adolescence and its Significance.) These are the years when organization must be surest in its grip. By the showing of religious statistics and the testimony of educators, these years of early adolescence are the years of maximum responsiveness. The heart is wistful and eager; the mind open; the will unfettered. Yet by universal consent these are also the years of strain and maximum leakage from the influence of church and Sunday school. It is clear that the pedagogical problem centers here. These early adolescent years must, therefore, be regarded as an "intermediate" period; and all earlier and later organization needs to be contrived so that the period of crisis and storm shall be weathered with the minimum of outward disturbance, and the maximum strengthening of heart and will.

Rightly viewed, organization is the method *par excellence* of unconscious influence. It is a plan for securing the smooth onward flow of the pupil's life; for maintaining the steady and increasing hold of the school upon his whole nature. To this end the consciousness of the *school*, as well as that of membership of the class, or of the department, needs to be sustained in the pupils. Even departmentalized schools need to devise plans for preserving the consciousness of school unity.

II. Administration. The chief aim of all Sunday-school administration (through the services of superintendent, secretary, librarian, and treasurer; and through the planning of the program for the session) is to give point and value to the *teaching*. The opening prelude cannot be too carefully planned, nor the closing service too rigidly restricted. Just as the school has its pivot and center in its ministry to the critical years of early adolescence, so the session has its center in the teaching. We can have no philosophy either of organization or of administration till we have our fixed points. And the teacher's work in the class is the pivot on which Sunday-school administration turns. The services of superintendent and secretary minister to its success by keeping the teaching time sacred to the teacher and his class. And the whole planning of what follows, and largely of what precedes, should keep the teaching centrally in view.

III. Curriculum. How shall the Biblical material be dealt with? It is as varied in its appeal as it is wide in reference. It must certainly be graded. And so far as choice of lesson-series is concerned, the *ideal* is that each teacher should choose his own, or, when the school works in departments (or sections), that the teachers of the group or department should consult together regarding suitable lesson series for their pupils. The exercise of the teacher's judgment in the selection of material suitable for one's own pupils is an integral part of any complete pedagogy. Many, none the less, find the

advantage of prepared lesson series and teaching schemes. And as the result of earnest labor and fruitful criticism, these tend to improve year by year.

IV Plans of Organization and Grading of Lesson Material. These plans are ideally the outgrowth of a study which, with psychology at its center, is animated by a definitely practical aim and goes by the name of *child study.* (See Psychology, Child.) The methods of child study are almost as manifold as are our ways of contact with children. Many expert observers have given time to this new study. Medical science, biology, psychology, sociology, school-life, biography, the life of the nursery, have all been laid under contribution and the results are invaluable to the teacher. Two things of cardinal importance are to be emphasized; first, that certain human tendencies are fundamental, others secondary and derived; secondly, that human beings are by nature very differently predisposed. With regard to the first, there is what may be called "the grain" of human nature and, generally speaking, it is an unenlightened and wasteful pedagogy that endeavors to work "against the grain." Personality is rooted in instinctive tendency. (See Personality of the Child.) Or, to say the same thing rather differently, "human nature" is a general name for qualities possessed in common by virtue of belonging to a common stock.

It is only recently that the character and importance of instinctive tendencies in childhood or youth have been at all adequately noted; and those who adopt the reading of the precept already referred to: "Train up a child according to his way," do so because it suggests that the most economical effort will be that which is timed to the swing of the compound organism of body and mind. If one knows child nature—or in so far as he knows it—he can make it an ally in the processes of education. This belongs to the very essence of "pedagogy"—that is, of *child-leading.* It is leading the child forward as he actually is, and as he is most ready and able to be led forward. The story of the unfolding of personality—of the manifestation of instinctive tendency, and the blending of instinct with experience—cannot be told here. So far as the child himself is concerned, pedagogy finds its first sure ground in the child's instinctive tendencies, and when utilized they are an unfailing reinforcement. Instinct is not an "old Adam" to be sternly ostracized and bidden "be gone." It is the living man, endowed with capacities for survival in an environment that is at once material and spiritual. (See Instinct, The Nature and Value of.) The educator needs, therefore, first to *find* the child. Afterwards by the light of what he finds, he will proceed to *make* him.

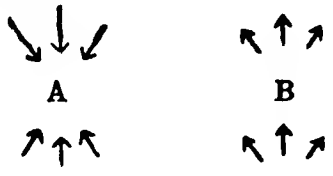
"Nature *and* nurture," said Plato. And modern child study takes up the strain. To the Sunday-school worker, the specially cheering truth which has in this way found confirmation is that the child has a religious nature. Who among the really great educators and students of childhood has not affirmed this? It is a faith which seems almost to be part of the equipment of a great teacher. (See Religion, The Child's.) Plato's *Republic* is the greatest of the secular educational classics: references to a right religious education are there. Christ's references to childhood in the Gospels touch the very heights of pedagogical wisdom and inspiration. The educational method of the Epistles to the Corinthians are in direct sequence. Vittorino, Erasmus, Luther, (*q. v.*), Pascal, Knox (*q. v.*), Pestalozzi (*q. v.*), Lancaster (*q. v.*), Froebel (*q. v.*), Herbart (*q. v.*), Mann (*q. v.*), Arnold (*q. v.*), Thring—faith in man's (and the child's) religious capacity animates them all.

What are the elements in child nature which await the call, and which reinforce the efforts of the religious educator? They are the impulses of trust and dependence; deference to the high and the great, culminating in reverence; affection; sympathy; and a ready faith in the reality of God (a native intuition of the mind and heart of man). In man everywhere there seems to be that which answers to Augustine's great confession: "Thou hast made us for thyself, O Lord; and our hearts cannot find rest until they find their rest in thee." It is upon this foundation that the religious educator builds. He has no other. No other is conceivable. Tributary instincts are those named above—trust, affection, etc., in their various forms, and, with them, such other native endowments possessed by the

child as curiosity, physical and intellectual activity, social impulses, fear, anger, and spontaneously assumed attitudes of receptivity and attack. The child is *alive.* That is *the* discovery of modern pedagogy. And he manifests his vitality in so many ways that his liveliness is bewildering to those who do not know how to approach him. Pedagogy is the art of comprehending and leading forth the individual life. (For books dealing with pedagogy from this point of view consult the references at end of article.)

Two salient life-attitudes are, however, indicated in the above mentioned tributary instincts: attitudes of receptivity and attack. No life is equipped for "the great organic give-and-take" in which man's environment compels him to participate unless there is a due mixture of the power to watch and to wait on the one hand, and the power to strike on the other. It has been truly said of life: *Solvitur pugnando.* We find things out by fighting them out. Life demands from us, accordingly, the will to be wary, the waiting and the watching in order to know, and the will to act.

None the less one of the problems of the teacher arises from the discovery of unequal individual endowments in these respects. Some pupils habitually take the waiting attitude; others the warlike. The tendency to call the former "good" boys and the latter "naughty" boys is a thing of the past. The world knows, and the educator (unwilling that the school and its life should be artificial in any respect) also knows, that to the aggressive, pioneer temperament, and to its agelong fight along the whole line of evolutionary progress, much of man's advance in every direction is due. To "break the will" of a boy of this getting-forward type is to impoverish the world. Hence modern pedagogy sets side by side the two types, and bids us educate them together, and to do so largely by providing the conditions in which they may educate each other. Representing the types by A and B, and the prevailing directions of influence by arrows we have



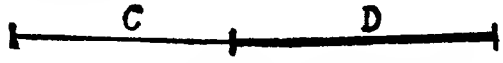
A is the waiting, cautious, quiescent, receptive, retiring, and often timid boy. He sits in the center and things happen *to* him. B is the headstrong, reckless, active, expressive, obtrusive, and often fearless boy. His habit is rather to dispense experiences; things happen *from* him. But the boys are good for each other; and to have to deal with them together is good for parent and teacher. Not only is each type capable of being "trained up according to his way," but each is capable of gaining in personal power by being educated with classmates of the opposing type. Esau and Jacob, Martha and Mary were not thrown together to their mutual disadvantage. This is but a hint—more fully worked out in many writings elsewhere.

V. Class Management. No teacher coming freshly to a class has an easy task before him. If he finds it easy, there will always be some danger that he is not actually grappling with the work at all. A teacher may by possession of professional knack, or by personal magnetism, "control," or by industry accompanying natural gifts "interest," a class, and "find no difficulty." But the serious question he has to ask himself at the end of the year's work is: "Has it been largely mechanical? Have I really been working within the life —the mind, the heart, and the will—of each pupil so that some of the old strength-centers have become impregnable, and new strength-centers have sprung up?" To reach the life, to touch the individual heart and will, is a far profounder problem than that of "keeping order" or "having good discipline." Yet the influencing of the lives of the pupils is the end and the ideal of class management. (See Class Management.) And the practical question is how to influence each individual in and through the class, and how to help the life and spirit of the class through the life and spirit of each of its members.

Mutuality is the key word in class-management; mutuality between each pupil and his fellows, mutuality between the class as a whole and its members individually, mutuality between class and teacher. With respect to the latter, no two classes will ever become assimilated in the teacher's hands in quite the same way. He can never work with this year's class along

identical lines with those of last year, nor even in conformity with quite the same standard. Indeed, the lines may seem to be on a reduced scale and the standards attained appear considerably lower, and yet the success educationally may be absolutely much greater. In the presence of what seems some greater difficulty the teacher may be actually scoring a greater and more enduring success. The greatest service one can render is not in helping forward those who move easily, but in helping those who make progress with difficulty. Necessarily, there will be differences between one class and another; and the great thing in teaching is for the teacher to come to the work always ready to find a fresh and untried situation awaiting him, and prepared to adjust himself to "the instant need." Class-leadership thus becomes a real spiritual captaincy.

One or two things may be noted: (1) Individuals are dealt with through the class. The class is really an instrument. By means of it more can be done for each individual member than without it. The sense of ordered life, and the kind of ordered life that are developed, are on a higher plane than could be obtained by any plan of individual instruction. And proficiency in this great work grows rapidly with use. (2) At the same time one is really dealing with the whole class in every act or word that may have seemed to be almost entirely individual. No action of the teacher is of private interpretation. Whence it follows that one always does well to be generous in his interpretations of intentions and behavior. This is entirely in keeping with the Sunday-school teacher's attitude of wholehearted friendship. For whatever his expectations may be in the day school, this is what the pupil expects of his Sunday-school teacher; and it is an expectation which rests on the very foundation principles of the Sunday school as an institution. It is a product of the broad and deep humanity of the Christian religion; a religion in which in a peculiar way the young heart finds a place and a welcome. In successful class-leadership the teacher does not exhort, he accompanies; he does not beckon, he joins hands. It is an act of comradeship. (3) The policy and method will therefore evidently be not to discover faults, but to build around the health-centers that are already there. A diagram will again make the meaning clear. Supposing C and D represent "good" and "naughty," phases in any case calling for some special exhibition of skill in class-management, and that for the moment the "naughty" phase is that which is outwardly the more marked; thus



Either of two policies is possible. One may stigmatize the wrongness of the displeasing conduct, emphasize it, or antagonize it until, since action and reaction are equal, it becomes exaggerated in response to this emphasis. In that case one has a considerably more "naughty" boy than before; thus

Or, one may remind himself that this is only a passing phase and one which it is the teacher's special work and joy to try to eliminate. With this intention he may look right past the "naughtiness" and see the real boy; the boy of the teacher's vision, hope for whom has inspired him while thinking out his lessons and preparing himself for his work. Just a hand upon a lad's shoulder in the headmaster's room to which the boy was sent for punishment has often reversed the whole situation. Whatever the precise method may be in any given instance, the fundamental art of class-management is the art of finding the good, believing in the good, building upon and around the good. The transformation capable of being thus accomplished would be represented thus

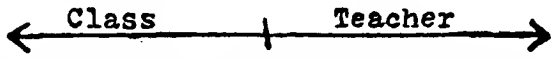
The good, effectually appealed to, has within it the energy to overcome the bad. Class-management is thus the formal and public side of moral training. And as suggested in the preceding section, there are in human nature inborn impulses toward the good. It is by successfully plying these that the good will triumph.

VI. The Art and Method of Teaching. In the very center of the range of activ-

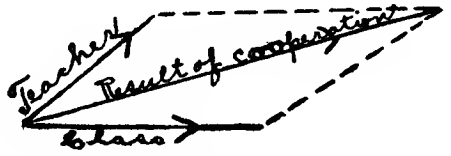
ities which constitute the effort to *lead forth the child* stand the art and method of *teaching*. Teaching depends not upon what goes on in the teacher's own mind, but upon the activities he stimulates and the thought processes he provokes within the pupils' minds. It is thus that thoughts, intentions, and aspirations become theirs. Talking is not teaching. Even good talking may be bad teaching. Granted that fresh knowledge needs to be given; that one part of teaching is actually informing; that "mangers without hay do not feed"; yet teaching is not the mere presenting of information, the arraying of fresh facts. It is getting the mind to grasp the facts. In preparing the lesson it is essential to plan so to conduct it that the pupils shall have a large share in its development. The teacher is a "master-builder" in the sense that he superintends and directs the process; not that the actual work is done by him.

This does not do away with system and "method." Indeed, the arrangement of "points," and the careful drawing up of lesson-plans, can more easily be slurred over if one is proposing to talk for twenty-five minutes, than if he is preparing to teach for that time. For this reason good teaching is the art of getting orderly thought-structures (as the result of well-ordered mental activities) built up in the pupils' minds. The pupils do the actual building. What matters most is that the information proffered shall be so presented that it can be wrought into serviceable shape by the learner himself. Teaching, accordingly, is the central art of pedagogy, because it is the most direct appeal to the child's powers. It develops his aptitudes by calling forth activities of mind and spirit. To this end, organization, administration, the choice of curriculum and even the companion art of class-management are subsidiary. In the skilled teacher's hands, for example, class-management hardly stands consciously apart as separate or separable from teaching. It is implied in his teaching. What he actually does is not to "manage a class," but to teach it. Or, to put the same truth in another way, a well-ordered lesson, planned in such a way as to secure the coöperation of the pupils, is the most direct way of securing an orderly class.

Of the aspects of pedagogy already touched upon, child study and the psychology of learning will best befriend the teacher who seeks to know the avenues of approach to the pupil's mind, and the nature and direction of the life and activity of that mind. As before, a diagram will most briefly present the idea. The antagonistic attitude has become nearly obsolete. It is not a case of teacher *versus* class; a battle royal, renewed at each meeting of class and teacher as to which shall prove the stronger; thus



It is rather a problem in the composition or blending of forces; thus



A theory of teaching-method is implied in this diagram. 1. Teaching is a coöperative process. 2. Teacher and class must start from the same point. 3. Teacher and class must accommodate themselves to each other and keep together. 4. It is not necessary in every class session to exhaust the supply of material.

Assuming that the work of teaching is a coöperative process, it is vitally important that teacher and class should start together. There is only one way in which this can be done. As the late Professor Withers, of Manchester, phrased it: "Begin at *the boy's* end." The leader of a small group of children from four to five years of age was greeted just as the lesson was about to commence by a small boy of four exclaiming to the delight of every one: "See, a swimmer-dolly!" holding up his treasure (the celluloid doll) for all to look at. This was the point at which the teacher must begin—the only possible point at which to begin, for all their minds were there. It would have been irrelevant to say, "Sunday school is not the place for swimmer-dollies," for this one was there, and was occupying the central place in every pupil's interest. "Oh," said the teacher, "let me look." And the dolly was passed to her. After a moment or two of united observation, during which the keen edge of the interest might wear off, she said, "Now, shall we put dolly to

sleep?" This was done. The teacher's capacious pocket (evidently a desirable adjunct) served as a bed, the little boy being allowed to take his place next to the teacher. Every heart was now satisfied, and every mind awake. "Supposing we close *our* eyes now for a little while!" said the teacher. "What if our eyes were always closed like this?" "Oh, we could not see things." "What would you not see?" "The flowers," said one. "Mother," said another. "But did you ever know any one whose eyes were always closed?" One had seen a blind man with a dog to lead him. Another had an uncle who "saw with his fingers." "Well, to-day our lesson is to be upon a blind man." The lesson was on the story of blind Bartimæus, and in this skillful way the teacher "began at the boy's end" and introduced her lesson. One point led on to and suggested another (all that followed the putting the dolly to sleep having doubtless been included in the teacher's previous preparation). The art of beginning together has, as this illustration shows, a more general reference than that of dealing with distractions or exigencies of the moment. This, however, is an important matter. If alien interests hold the field, we cannot wisely overlook them altogether. Where social feeling is so strongly appealed to as it is in the Sunday school, a minute or two may often be wisely spent in allowing an interest (such as at times many may have in common) to wear itself away. Beyond this, the teacher needs actually to discover points of contact for the lesson in the pupils' minds. The mind always begins to work with the ideas it has. The very ability to give attention is governed by this fact. It is only in terms of past experience that one is able to apprehend and to interpret what is new. Hence, the first step in good teaching is usually to discover and to reawaken old interests and old knowledge. Admitting that instinctive tendencies are the bases of interest, it is still true that the available interests by means of which the pupil comes into touch with any given lesson are derived from experience. Pupil and teacher "begin together" when the pupil's previous knowledge is discovered and made the point of departure of the lesson. (See Contact, Point of.)

The diagram suggests that teacher and pupil must accommodate themselves to each other. The course taken by the lesson is neither the teacher's direction nor the pupil's direction. It lies between them. This is far more than compromise. It is coöperation, give and take; and in studying how to bend to each other and to keep together, the responsibility for which, of course, rests mainly with the teacher, one or two hints may be of service. One such hint is that if the method used is not effective it must be changed. It is not of much use to go on with a method that is not serving the purpose. If one is talking too much, the remedy is not to talk still more; but to break off—even suddenly, and turn to blackboard, or map, or diagram, or specimen, or perhaps, pass the discussion over into the hands of the class. Again, supposing a pupil gives an answer or a suggestion that is partly right and partly wrong, one needs to bend towards him and to keep touch with him by emphasizing the right half of his answer and using that. Teachers are builders; not critics. As builders, they need building material, and none is more effectual for the purpose than that which the class supplies.

The diagram further suggests that no point need be made of using up either all the material with which one has come prepared, or all that the pupils proffer. If the teacher has a surplus, it will almost always come in at some later stage. If the children proffer more than is required, they may be asked to remember the point they suggest, as it will be wanted later in the course, thus creating expectancy and sustaining their interest. The length of the line representing the actual lesson is not quite equal to the sum of the other two; but in the portions not used there is a guarantee of interesting features in future lessons, and of an equally valuable looking forward to those lessons.

Pedagogy has as many phases as there are points of contact, of whatever kind, between the lives of the pupils and the life of the teacher. It is at its best when both pupils and teachers are living their fullest life. It is an art, therefore, that is capable of almost indefinite advancement. One line of advance is expressed in the words: "He who persists in genuineness will increase in adequacy." Another,

in the fact that ideals of knowledge and power are continually set before the teacher; and that by its very nature the work of teaching tends to the enrichment of personality, and points a way of personal progress. This is expressed in the motto: 'You shall find more Light than you shed; more Power than you expend; more Love than you bestow.'

THISELTON MARK.

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PEERS, BENJAMIN ORR (1800-42).—Born in Loudon county, Va., died in Louisville, Ky., in the forty-second year of his age. He was graduated from Transylvania University in 1821, and studied for one year at Princeton Theological Seminary. From 1827 to 1829 he was president of his *Alma Mater.* At the time of his death he was secretary of the general Protestant Episcopal Sunday School Union, and was considered as one of the leading workers in the cause. He was one of the earliest to adopt the methods of Pestalozzi and Froebel in Sunday-school teaching. In 1839 he became the editor of *The Journal of Christian Education.* He also greatly influenced the common school system of Kentucky.

S. G. AYRES.

PENTECOST.—SEE CHRISTIAN YEAR.

PERSIANS.—SEE RELIGIOUS EDUCATION, ANCIENT, HISTORY OF.

PERSONALITY.—SEE PERSONALITY OF THE CHILD; PUBLIC SCHOOLS (UNITED STATES), MORAL INSTRUCTION IN THE; TEACHER, S. S.—various articles; WILL, EDUCATION OF THE.

PERSONALITY OF THE CHILD.—The more experience one has with the teaching of children the more careful one will be in regard to making generalizations, and laying down sweeping laws. If large numbers of children are studied, an average can be found and this average may be called "the child," but the inexperienced teacher should be careful. Children do pass through certain stages; they change at certain periods, and manifest survivals of primitive characteristics. They have certain instincts which spring suddenly into action, flourish, and decline. But

children are not like plants to be analyzed, classified, and described. "The child" may have all these characteristics, and little Grace Smith, who is in the class, may not have any of them, so far as can be detected. The young teacher who has taken a course in child study may find that her first real class of children is a seeming exception to all that she has learned.

In other words, children have that something called personality, which renders each one of them unique. Parents of large families will tell one that no two of their children are in the slightest degree alike. Seeing one setter dog a person may generalize with confidence upon all setter dogs, but it is not so with children. The element of personality overthrows all laws.

In the Sunday school this fact should be particularly emphasized. Every teacher must recognize that he is dealing not with the average that is called "the child," but with individual souls. He is to study the little life of each one under his charge and study it as a separate problem. He should aim to find the peculiarities of each one, his strength and weakness, and should adapt the teaching in the light of what he finds. In the ideal class of children, the teacher knows every one as if it were his own child. Under such conditions nothing is wasted; every lesson taught goes straight home to individual needs. Sunday-school teaching aims not at "the child," but at the individual. (See Will, Education of the.)

F. L. Pattee.

PESTALOZZI, JOHANN HEINRICH (1746-1826).—Noted German Swiss educational reformer. Pestalozzi was inspired by Rousseau (*q. v.*), with whose general views he was in sympathetic agreement, though rejecting Rousseau's idea that the restoration of the arts and sciences since the Renaissance has tended to corrupt society. On the personal side he was a far better man, both in the moral standards he exemplified and in his practical endeavors to reform education. In theory Pestalozzi held that man has a divine origin and a divine end, that man's growth is God's work, that one's artistic, moral, and spiritual abilities are a unity, that they must grow out of themselves by exercise, and that the aim of education is organic development. Evidently, Pestalozzi regarded all education as essentially religious.

Pestalozzi's methods in religious education were the same as in intellectual education, viz., self-activity, intuition (*anschauung*), and exercise. The teacher is to assist the instinctive efforts, the pupils are to have first hand sense-impressions of physical and spiritual facts, and they are to be provided opportunities for reaction upon moral and spiritual situations. The great institution of education upon which Pestalozzi relied was the home, and in the home he most emphasized the mother's part. In his story of Leonard and Gertrude, a good mother reforms her husband, brings up her children aright, and in the end becomes the inspiration of reform of the whole community. Among the methods of moral and religious education used by Gertrude are prayers, Scripture reading and song in the home with the children, weekly confession to the mother by each child, and the provision of a peaceful home in which the children share the interests and occupations of the parents. (See Home.)

These methods Pestalozzi himself used in teaching children left orphans by the misfortune of war in Stanz. He did not so much give them moral and religious instruction in formal and abstract fashion as to live with them in a natural, moral, and religious way. In estimating these views of Pestalozzi one must regard them as fundamental, and so especially adapted to the needs of the elementary pupils. During the adolescent period it is important to supplement the practice of morality and religion, which is primary, with proper intellectual principles of ethics and theology. Pestalozzi reminds us once again that the Kingdom of Heaven is within, that sense-experience, exercise, and self-activity are the main means for moral, intellectual, and religious culture.

H. H. Horne.

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